

WHO IS THIS?

13th of the 10th month 2020/2021

Shalom,

As a part of this week's Torah portion readings, while going through **Yeshayahu/Isaiah 61:10-63:9**, I was once again gripped by the prophetic words that we see in:

Yeshayahu/Isaiah 63:1 "Who is this coming from Eḏom, with garments of glowing colours from Botsrah, who is robed in splendour, striding forward in the greatness of His strength? "It is I who speak in righteousness, mighty to save."

This chapter opens with the prophetic declaration of the coming day of **יְהוָה**, where He is coming to save His chosen and trample the winepress in His wrath!

We can certainly link up this prophetic passage with others, such as:

Ḥabaqquq/Habakkuk 3:3 "Eloah comes from Těman, and the Set-apart One from Mount Paran. Selah. His splendour shall cover the heavens, and His praise shall fill the earth."

declaration that Eloah is coming and the whole earth will be filled with His praise and proceeds to describe the destructions and devastation of His wrath that will go before Him as He comes to trample the winepress and save His people!

The phrase, **"Eloah comes from Těman"** is prophetic declaration of truth for the end times and the second coming of Messiah, as Těman means 'south' and so, in effect, we see that He, is coming from the south!

What does that mean and who is this Eloah that comes from the south?

It is **יְהוָה** our Saviour, who is coming!

Zekaryah/Zechariah 9:14 "And יְהוָה shall appear for them, and His arrow go forth like lightning, and the Master יְהוָה sound the ram's horn. And He shall go with whirlwinds from the south."

This picture of Him going with the whirlwinds, describes the picture of His second coming, as also described in:

Yeshayahu/Isaiah 66:15 "For look, יְהוָה comes with fire and with His chariots, like a whirlwind, to render His displeasure with burning, and His rebuke with flames of fire."

The Hebrew that is translated as 'south' in **Zekaryah/Zechariah 9:14** is the word **תִּימָן** Těman – **Strong's 8486/8647**, which is translated as Těman in **Ḥabaqquq/Habakkuk 3:3** and this was a district in Eḏom.

Těman was also the name of the grandson of Ėsaw and was an Eḏomite chief and so, we begin to see the clear language of end time prophecy, regarding the destruction of Eḏom and Botsrah, being clearly given in Scripture, in order to declare the end time destruction of the enemies of **יְהוָה**.

Amos 1:12 "But I shall send fire upon Těman, and it shall consume the palaces of Botsrah."

Obadyah/Obadiah 1:8-9 “In that day,” declares יְהוָה, “I shall destroy the wise men from Eḏom, and discernment from the mountains of Ėsaw! 9 “And your mighty men shall be discouraged, O Těman, so that everyone from the mountains of Ėsaw is cut off by slaughter.”

יְהוָה is coming to tread the winepress and destroy the enemies of His Bride.

The Hebrew word יָמִין Těman – Strong’s 8486/8487 is derived from the root word יָמִין yamin – Strong’s H3225 which means, ‘**right hand/right side and also south side**’ and is used, literally, to refer to a man’s right hand, as opposed to שְׂמאל semol – Strong’s H8040 which means, ‘**left hand**’ and well as ‘**north**’.

Yemen is the modern name for Těman and from these passages in Scripture, we see a wonderful description of who it is that is coming – for the term, ‘**the right hand of Elohim**’ is that which is used to declare His working power and that which works deliverance and redemption and that which destroys the enemy!

This is a declaration and revelation of יְהוֹשֻׁעַ Messiah!

He is coming – He is the Set-Apart One who comes from Mount Paran!

Paran means, ‘**place of caverns**’ and is an area in the southern Sinai Peninsula and comes from the root word that means ‘**especially beautiful/adorned, gleaning**’; and this language would have been familiar to Yisra’ēl, as it would remind them of that which Mosheh spoke before his death and this would be a sobering reminder to a backsliding people, to repent and return to יְהוָה:

Deḥarim/Deuteronomy 33:1-3 “And this is the blessing with which Mosheh the man of Elohim blessed the children of Yisra’ēl before his death. 2 And he said, “יְהוָה came from Sinai, and rose from Sě’ir for them. He shone forth from Mount Paran, and came with ten thousands of set-apart ones – at His right hand a law of fire for them. 3 Indeed, He loves the peoples, all His set-apart ones are in Your hand. And they, they sat down at Your feet, receiving Your Words.”

In understanding the clear messages of prophecy, in regards to the coming DAY of יְהוָה, we can clearly and confidently identify the Truth of the revelation of יְהוֹשֻׁעַ Messiah, for He is יְהוָה our Saviour, who is coming to save us and destroy our enemies!

With this prophetic announcement being given in **Yeshayahu/Isaiah 63**, opening up with the question of ‘**Who is this...?**’, I was once again greatly gripped by this, as we are able to recognise how there are still so many people today who do not know the answer to this question, for they do not know Elohim, as they do not guard His commands!

Yohanan Aleph/1 John 2:3 “And by this we know that we know Him, if we guard His commands.”

WHO IS THIS?

Yeshayahu/Isaiah 53:1 “Who has believed our report? And to whom was the arm of יהוה revealed?”

So many people may claim to know Him, yet they will be rejected as being unknown by Him, because they worked lawlessness!

Ok, now that I have simply given a brief introduction, in relation to the opening question in Yeshayahu/Isaiah 63:1, I will expand on this, in a message called ‘WHO IS THIS?’

WHO IS THIS?

Gripped by the notion that so many people still lack the understanding of the revelation of יהושע Messiah, I decided to take a closer look at this very important question of who is coming!

And in doing so, I began to dig a little deeper into the Hebrew text.

The Hebrew phrase that is translated as ‘who is this’, is written in the Hebrew text as follows:

מִי־זֶה – miy-zeh

This comes from the two root words:

- 1) מִי miy – Strong’s H4310 which is a primary, or interrogative, pronoun of persons, which means, ‘who, any, whose, what if, whom, whosoever’ and:
- 2) זֶה zeh – Strong’s H2088 which is a primary demonstrative pronoun, which means, ‘this, here, now, the other, another, such’

So, what we have here is a clear interrogative question: WHO IS THIS?

מִי־זֶה
miy-zeh

The reason for me making an emphasis on these two words, as written above, in presenting a very powerful interrogative question, is that I decided to take a look through Scripture and see where else this **exact** phrase is used.

And in doing so I found that this phrase, מִי־זֶה – miy-zeh, is used 9 times in Scripture.

While we do, and must, take note that this phrase may certainly be used in various forms throughout Scripture, what is worth taking note of, is how this exact phrasing, in the Hebrew, is only used 9 times.

Having said that now twice, I will expand on these.

As we look at each verse that contains this exact phrase in the Hebrew text, we can learn some extremely important lessons.
Lessons that should clearly present the powerful revelation of our Mighty Master, Saviour and Elohim, along with a wake-up call for many who have had closed ears and eyes thus far!

The first and second time that we see this phrase מִי־זֶה – **miy-zeh** being used, is in:
Shemu’el Aleph/1 Samuel 17:55-56 “**And when Sha’ul saw Dawid going out against the Philistine, he said to Abner, the commander of the army, “Abner, whose son is this youth?” And Abner said, “As your being lives, O sovereign, I do not know.”** 56 **And the sovereign said, “Ask whose son this young man is.”**”

Ok, before you tell me that it does not exactly say ‘**who is this**’, let me highlight this passage for you in the Hebrew text, before expanding on this text and the lesson that we can learn from this, in regards to this interrogative question that we are looking at!

In the Hebrew text we have these two verses written as follows:

55 וְכִּרְאוֹת שָׁאוּל אֶת־דָּוִד יֵצֵא לִקְרַאת הַפְּלִשְׁתִּי אָמַר אֵל־
אֲבִנֶר שֶׁר הַצָּבָא בֶן־מִי־זֶה הַנֶּעַר אֲבִנֶר וַיֹּאמֶר אֲבִנֶר חַי־
נַפְשִׁי* הַמֶּלֶךְ אִם־יֵדְעֵתִי:
56 וַיֹּאמֶר הַמֶּלֶךְ שְׂאֵל אֹתָהּ בֶן־מִי־זֶה הָעֹלָם: ס

As you will notice, I have highlighted the phrase מִי־זֶה – **miy-zeh** and have also highlighted the word that is connected to this phrase, which is בֶּן – **ben** – **Strong’s H1121** which means, ‘**son, grandson, child, member of a group, children (plural for both male and female)**’.

What is being asked here, is whose son this is and it could literally be translated directly as ‘**son – whose is this?**’, which is obviously better translated into English as ‘**whose son is this**’.
What I simply want to highlight here is that this phrase, מִי־זֶה – **miy-zeh**, is being used here in the same form as in **Yeshayahu/Isaiah 63:1**, and as we go through all of the 9 occurrences of this phrase, it will become abundantly clear to us how extremely important this phrasing is, in the Hebrew text and mind-set, especially when we also take this through to the Renewed Writings and take a look at the Greek text that is used to ask the very same question!

Getting back to our first and second occurrence of this interrogative question, ‘**Who is this?**’, in **Shemu’el Aleph/1 Samuel 17:55-56**, we are able to clearly see that king Sha’ul was asking Abner, the commander of the army, whose son Dawid was.
In these accounts, we are able to recognise that this passage is speaking of Dawid, who went out against Goliath the giant Philistine and defeated the enemy of Yisra’el!

Without going in to too much detail of these events, which you all should be familiar with, we do take note that the actions of Dawid and his victory over the enemy of Yisra'el, is a clear prophetic shadow picture of **יְהוֹשֻׁעַ** Messiah, the Son who was born unto us and defeated death for us, in order for us to be raised to new life, in Him who shall be called Everlasting Father!

Therefore, in these first two occurrences of this interrogative question, **מִי־זֶה** – **miy-zeh**, we are able to see the powerful prophetic shadow picture of the deliverance that our Beloved King would bring for us, in coming forth in the flesh, as of a brought forth son of a father, to which many would ask, “**who is this?**” ... which we will take a closer look at when going through the Renewed Writings and the fulfilment of the prophecy that asks ‘**who is this?**’

The 3rd occurrence of this phrase, **מִי־זֶה** – **miy-zeh**, is seen in the passage that we began this message with, from:

Yeshayahu/Isaiah 63:1 “**Who is this** coming from Edom, with garments of glowing colours from Botsrah, who is robed in splendour, striding forward in the greatness of His strength? **“It is I who speak in righteousness, mighty to save.”**”

This verse is written in the Hebrew text as follows:

מִי־זֶה בָּא מֵאֶדוֹם חֲמוּץ בְּגָדִים מִבְּצֹרָה זֶה הַדּוֹר בְּלִבוֹשׁוֹ צִיָּה בְּרֹב כָּחוֹ
אֲנִי מְדַבֵּר בְּצִדְקָה רַב לְהוֹשִׁיעַ:

This picture of the one coming from Botsrah with garments of glowing colours, is a picture of the Master trampling underfoot the wicked.

The Hebrew word that is translated as ‘**glowing colours**’ is **חֲמוּץ hamuts**, which comes from the root verb **חָמַץ hamets** – **Strong’s H2556** which means, ‘**to be sour or leavened, or that which is leavened, to be red**’.

The Hebrew word **חָמַץ hamets** – **Strong’s H2556** does not refer to the leaven itself, but rather, it refers to that which has been leavened.

Our Master came and took upon Himself our sin, and shed His blood for us, in order that we may be raised to new life in Him.

Those who are not found to be in Him, will be trampled underfoot when He comes in vengeance, on the Day of His wrath.

The image of having His garments all red, is a prophetic picture of Him having trampled the winepress in His wrath and the effect of this trampling is seen by the bloody stained garments that He is wearing!

This image of a winepress being trodden, is seen in:

Hazon/Revelation 14:20 “**And the winepress was trodden outside the city, and blood came out of the winepress, up to the bridles of the horses, for about one thousand six hundred stadia.**”

One thousand six hundred stadia is approximately 296 kilometres, or 184 miles, which emphasises the clear picture of the damaging effect of His coming to destroy His enemies and trample sin underfoot, as He comes to save His Beloved faithful remnant bride!

Who is this that is coming with red garments?

It is our Beloved Husband and King, יהושע Messiah – for He is coming to save us!

Yeshayahu/Isaiah 34:5-8 “For My sword shall be drenched in the heavens. Look, it comes down on Edom, and on the people of My curse, for judgment. 6 “The sword of יהוה shall be filled with blood, it shall be made overflowing with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams. For יהוה has a slaughtering in Botsrah, and a great slaughter in the land of Edom. 7 “And wild oxen shall come down with them, and young bulls with bulls. And their land shall be drenched with blood, and their dust made fat with fatness.” 8 For it is the day of the vengeance of יהוה, the year of recompense for the cause of Tsiyon.”

The 4th time that we see this phrase, מִי־זֶה – miy-zeh, being used, is in:

Yirmeyahu/Jeremiah 46:7 “Who is this rising like a flood, whose waters surge about like the rivers?”

In the Hebrew text, we see this verse being written as follows:

מִי־זֶה כִּי־אֵר יֵעָלֶה כַּנָּהָרֹת יִתְנַעֲשׂוּ מִיָּמִינוּ:

This interrogative question is prophetically being asked by יהוה, in a clear judgement that was being declared on Mitsrayim and is a vital lesson in the severe warning and woe that is given to the proud and arrogant!

‘Who is this.... Rising like a flood...?’

This figure of a rising flood, was a very appropriate image for the Mitsrians, as their Nile River would overspread their land on a yearly bases, with turbulent waters.

The image/picture being given to us, here in **Yirmeyahu/Jeremiah 46**, is a picture of an arrogant enemy that has puffed itself up against the Most-High!

And, just as quickly as the wrong have puffed themselves up, so too will they be brought low speedily by the Master!

Yeshayahu/Isaiah 2:11-18 “The lofty looks of man shall be humbled, the pride of men shall be bowed down, and יהוה alone shall be exalted in that day. 12 For יהוה of hosts has a day against all that is proud and lofty, against all that is lifted up, so that it is brought low; 13 and against all the cedars of Lebanon that are high and lifted up, and against all the oaks of Bashan; 14 and against all the high mountains, and against all the hills that are lifted up; 15 and against every lofty tower, and against every strong wall; 16 and against all the ships of Tarshish, and against all the desirable craft. 17 And the loftiness of man shall be bowed down, and the pride of men shall be brought low. And יהוה alone shall be exalted in that day, 18 and the idols completely pass away.”

In this **Chapter 46** of **Yirmeyahu/Jeremiah**, we see the advance of the host of the Mitsrian army coming to the battle, being depicted here... and then, their flight and destruction is clearly depicted too!

The answer to the question, 'who is this?', that is given in **verse 7**, is found in **verse 8**:

Yirmeyahu/Jeremiah 46:8 "Mitsrayim rises like a flood, and its waters surge about like the rivers. And he says, 'Let me rise and cover the earth; let me destroy the city and its inhabitants.'"

The prophet sees this worldly giant going to war, in great arrogance and pride, only to end up being frightened and flee.

They cannot, however, flee or escape from the coming destruction!

Despite the vain arrogance and pride of the enemy, thinking that they can be high and exalted, the Day of **יהוה** shall bring a devastating destruction upon all the proud and lofty ones!

In **verse 10**, we again see the image of the effects of **יהוה** treading the winepress in His wrath:

Yirmeyahu/Jeremiah 46:10 "For this is the day of the Master **יהוה** of hosts, a day of vengeance, to revenge Himself on His adversaries. And the sword shall devour, and be satisfied and made drunk with their blood. For the Master **יהוה** of hosts has a slaughtering in the land of the north by the River Euphrates."

This interrogative question of "WHO IS THIS?", being given here in **Yirmeyahu/Jeremiah 46:7**, is a severe warning against the proud, stiff-necked and arrogant people, who refuse to submit to Elohim and refuse to humbly walk in His Torah!

Who is this that raises itself up against the One who is coming!!!

The 5th use of the exact grammatical phrase, **מִי־זֶה** – **miy-zeh**, is seen in:

Tehillah/Psalm 24:8 "Who is this Sovereign of esteem? **יהוה** strong and mighty, **יהוה** mighty in battle."

For purposes of this article, I would like to look at this verse after having looked at the other 4 occurrences that follow, as it will become clear why I am doing this, in order to flow through to the revelation of this question in the Renewed Writings!

Therefore, before coming back to this extremely important occurrence of the phrase, 'who is this?', let us proceed to the next 4 occurrences:

The 6th time that we see the exact grammatical phrase, **מִי־זֶה** – **miy-zeh**, being used, is in:

Tehillah/Psalm 25:12 "Who, then, is the man that fears **יהוה**? He teaches him in the way he should choose."

The general theme of this Tehillah/Psalm of Dawid, is that of a prayer for help from his enemies.

As a part of this supplication, Dawid asks the question, in **verse 12**, ‘**who is the man that fears יהוה**?’ and then he proceeds to describe the one who fears יהוה, as being one that יהוה confides in, by revealing His covenant and instructing him in the right way!

The one who fears יהוה is the one who is instructed by the Word of יהוה and follows diligently, in complete set-apartness!

In the Hebrew text, this verse is written as follows:

מִי־זֶה הָאִישׁ יִרְאֶה יְהוָה יוֹרְנוּ בְּפָנָיו יִבְחָר׃

Many want the help of יהוה, yet they do not fear Him, as evidenced very clearly by their refusal to walk in the instructions of His Word!

The Hebrew text could literally be translated as ‘**who is this man that fears יהוה**?’

Perhaps this valid question needs to be asked today!

In fact, it is still being asked today, through the mirror of the Living Word of Elohim!

This question needs to be asked, especially as we consider the clear lack of the true fear of יהוה that is being displayed at large today!

In Qoheleth/Ecclesiastes we are told what the conclusion of the entire matter is, which is as follows:

Qoheleth/Ecclesiastes 12:13 “Let us hear the conclusion of the entire matter: Fear Elohim and guard His commands, for this applies to all mankind!”

The fear of יהוה is something that is severely lacking in the world today and it needs to be restored!

Those who do not fear יהוה will face the severe consequences thereof.

In the Book of **Mal’aki/Malachi** we see the following being asked:

Mal’aki/Malachi 1:6 “A son esteems his father, and a servant his master. And if I am the Father, where is My esteem? And if I am a Master, where is My fear? said יהוה of hosts to you priests who despise My Name. But you asked, ‘In what way have we despised Your Name?’”

יהוה was making a clear statement that the hearers would be able to identify with and would not be able to deny its truth and then He asks:

“And if I am the Father, where is My esteem? And if I am a Master, where is My fear?”

The Hebrew word that is translated as ‘esteems’ comes from the root verb **כָּבַד kabed** – **Strong’s H3513** which means, ‘**to be heavy, weighty or burdensome, to give high esteem and respect and honour**’ and it is from this root verb that we get the noun that is translated as ‘esteem’ which is **כְּבוֹד kabod** – **Strong’s H3519** which means, ‘**honour, esteem, reverence, splendid**’.

This verb כָּבֵד *kabed* – Strong's H3513 is often translated as 'praise' that is to be given to יְהוָה and this word is used in the 10 Words (Commandments), where we are told to 'respect' our parents!

And so, what is, in effect, being told to us here is that we must carefully consider and 'give weight to' the Word of Elohim and guard the Truth in order that we may live long in the land which יְהוָה is giving us, and not be kept out or expelled as our forefathers were for disobedience and a lack of faith!

A son treats his father with much respect and considers him to be very important. The opposite of this is to treat him 'lightly' and give no honour to the instructions and discipline of a father.

This question that יְהוָה was asking of Yehudah was clear-

"If I am the Father then where is My esteem?"

This is a question of identity!

The Hebrew word translated as 'if' is אִם *im* – Strong's H518 which is a conditional participle or primary conjunction which renders, 'if, though, either, neither, when, whenever'.

The basic meaning is "if" and this meaning can be seen in most of its occurrences and is usually occurs in conditional clauses, which we are able to see very clearly here! If He is the Father... **where then** is His esteem?

Many people want to be identified as being children of The Most-High, yet they give no weight to His commands and cast aside the need to obey His Torah and instructions and, in the process, are unable to properly praise His Name!

Lots of people today will even recite the words that our Master and Elohim taught, as a pattern of how we ought to pray, yet their lawlessness and compromised lifestyles reveal that they are not being true sons or daughters of Elohim.

Many will recite the following: **Our Father who is in the heavens, let Your Name be set-apart** – yet they are not bringing esteem to His Name, as they do not take Him serious enough and have no clue what His word teaches about set-apartness!

Yisra'el had no clue about how they were despising the Name of יְהוָה, which is to be esteemed!

They did not see their compromised and corrupt worship and festivals as being wrong, simply because the priesthood had been corrupted and no proper Torah was being taught.

Blemished offerings were being brought and they even called the Table of יְהוָה despicable!

He not only uses the picture of how a son esteems his father, but also highlights how a servant esteems his master and then presents another conditional clause, by saying:

"if I am a Master, where is My fear?"

Is He Master or not?

If He is Master then where is His fear?

This is a sobering wake up call, to many who claim to call Him Master yet do not do what He says:

Luqas/Luke 6:46 **“But why do you call Me ‘Master, Master,’ and do not do what I say?”**
Mattithyahu/Matthew 7:21-22 **“Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens. 22 “Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’ 23 “And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’”**

We also take note of the words of our Master and Elohim, in:

Luqas/Luke 16:13 **“No servant is able to serve two masters, for either he shall hate the one and love the other, or else he shall cling to the one and despise the other. You are not able to serve Elohim and mammon.”**

If He is The Father and if He is Master, then **where** is His esteem and where is His fear?
The Hebrew word that is translated here in Mal’aki/Malachi 1:6 as ‘where’ is אַיִךְ ayyeh – Strong’s H346 which comes from the word אַי ay – strong’s H335 which means, **‘where, how, what, whether, why’**.

This root word אַיִךְ ayyeh – Strong’s H346 is being used here as an interrogative adverb, which means, **‘where’**, with reference to position, as part of a rhetorical question.

WHERE IS MY FEAR!

The Hebrew word that is translated here as ‘fear’ is מוֹרָא morah – Strong’s H4172 which means, **‘fear, dread, terror, respect, reverence, what they fear, who is to be feared’** and comes from the root word - יָרָא yare – Strong’s H3372 which means, **‘to fear, be afraid, be in awe, show reverence and respect’**.

True obedience, and set-apart servanthood, begins with the proper fear of יְהוָה, which was greatly lacking back then and is still lacking severely today!

The root word יָרָא yare – Strong’s H3372 is used in the verse I have already mentioned:
Qoheleth/Ecclesiastes 12:13 **“Let us hear the conclusion of the entire matter: Fear Elohim and guard His commands, for this applies to all mankind!”**

This root word יָרָא yare – Strong’s H3372 is used to describe the reverence and respect that we ought to have for Elohim, by being dutiful in our obedience; yet when one is disobedient, this ‘fear’ is not out of reverence, but is rather a fear that is derived as a result of being afraid for being disobedient and the consequences of the punishment for disobedience that are due!

In the following passage it is used in the negative sense of being afraid because of disobedience:

Berēshith/Genesis 3:10 “And he said, “I heard Your voice in the garden, and I was afraid because I was naked, so I hid myself.”

Here Aḏam was afraid because he had sinned, however, we see this same root word - יָרֵא **yare** – Strong’s H3372 being used in a positive sense, in:

Deḇarim/Deuteronomy 6:13 “Fear יְהוָה your Elohim and serve Him, and swear by His Name.”

The one that fears יְהוָה will refrain from doing that which is displeasing to Him.

Fear of Him does not cause us to shrink back as one would from a fierce enemy or a wild beast, but rather, it causes us to draw near to Him and fills us with a reverent awe, with the urgent zeal and desire in doing our utmost to please Him in every way!

Proper fear of Elohim will lead to a proper service unto Him, revealing who His true set-apart servants are – which are those who guard His commands and hold fast and overcome!

While many people may have claimed that they did indeed fear Elohim, their actions have said otherwise.

The people of Elohim had defiled the Table of יְהוָה and were bringing blemished offerings, as we see in:

Mal’aki/Malachi 1:8 “And when you present the blind as a slaughtering, is it not evil? And when you present the lame and sick, is it not evil? Bring it then to your governor! Would he be pleased with you? Would he accept you favourably?” said יְהוָה of hosts.”

These are clear rhetorical questions that are being given here, as a severe rebuke for the pathetic display of an assumed fear and esteem that they were bringing before יְהוָה.

Of course, it is evil to present the blind, lame and sick as a slaughtering:

Deḇarim/Deuteronomy 15:21 “But when there is any defect in it, lame or blind, or has any evil defect, do not slaughter it to יְהוָה your Elohim.”

This speaks about not bringing to יְהוָה what is blemished!!!

What we can learn from this is that, when we understand that we are to be a living sacrifice, staying ‘in’ Messiah, who is the ‘firstborn’ among the dead, and of all creation, we must realise that we cannot bring unto יְהוָה a blemished, or defective, walk of faith!

A blemished offering is simply that which is not perfect, according to the Word and many are bringing a defective offering of their lives, as they are riddled with compromise and the constant justification for their disobedience, and lack of proper submission, to guarding the Truth in fervent love!

If there is any defect in our daily walk, then we are unable to present our bodies as a living sacrifice and are not showing Him the true fear, we ought to!

Why do people bring blemished offerings? Because they do not fear יְהוָה!

Where has the fear of יְהוָה gone and where is His esteem?

This is a question that this message in Mal'aki/Malachi was asking back then and continues to ask the Bride of Messiah today!

We must have a proper reverence for our Master and Elohim and in order to do that, we must also understand the fear of יְהוָה:

Mishlê/Proverbs 9:10 “The fear of יְהוָה is the beginning of wisdom, and the knowledge of the Set-apart One is understanding.”

Mishlê/Proverbs 1:7 “The fear of יְהוָה is the beginning of knowledge; fools despise wisdom and discipline.”

Mishlê/Proverbs 2:1-6 “My son, if you accept my words, and treasure up my commands with you, 2 so that you make your ear attend to wisdom, incline your heart to understanding; 3 for if you cry for discernment, lift up your voice for understanding, 4 if you seek her as silver, and search for her as hidden treasures, 5 then you would understand the fear of יְהוָה, and find the knowledge of Elohim. 6 For יְהוָה gives wisdom; out of His mouth come knowledge and understanding.”

For more on this, please see the message called, ‘WHERE HAS THE ‘FEAR’ IN ‘THE FEAR OF יְהוָה’ GONE AND WHERE IS HIS ESTEEM?’, which can be found on our site

(<https://atfotc.com>) under the sermons 2016/2017 menu or by clicking on the following link: <https://atfotc.com/where-has-the-fear-in-the-fear-of-gone-and-where-is-his-esteem/>

We all want to understand the fear of יְהוָה and to do that I encourage you to please go through the notes of a message called, ‘THOSE FEARING ELOHIM LISTEN!’ which can be found on our site under the ‘sermons 2011/2012’ menu or by clicking on the following link:

<https://atfotc.com/those-fearing-elohim-listen/>

I also encourage you to go through the commentary and word study of the **Mishlê/Proverbs** for more on the above verses that are quoted, which can also be found on our site under the ‘proverbs’ menu.

Back to **Tehillah/Psalm 25:12:**

The reason for me expanded a little on further examples of the fear of יְהוָה, is simply because it needs to be made clear and the questions need to be asked!

Dawid asks, “Who is the man who fears יְהוָה?”

We again see this question being asked, in:

Yeshayahu/Isaiah 50:10 “Who among you is fearing יְהוָה, obeying the voice of His Servant, that has walked in darkness and has no light? Let him trust in the Name of יְהוָה and lean upon his Elohim!”

True Fear of Elohim is evidenced in the life of the one who humbly submits to walking in the Master, by obeying His commands and putting complete trust in Elohim and not being afraid of man!

We often see the opposite of this today, as many show more fear of what others will think or say, which causes them to compromise the clear standards of righteousness, rather than having a true fear of Elohim and being sure footed on the Rock of our Deliverance!

So, when we see this interrogative question: מִי־זֶה – **miy-zeh** – “Who is this?”, being asked, in reference to asking where/who is the man who fears יְהוָה, it needs to be a question that ought to stir a much-needed introspection, as one looks intently into the mirror of the Word, in order to make sure that they are the one who fears יְהוָה!

May we all be able to be revealed as servants who can boldly and faithfully answer, ‘here I am’, when presented with this question that Dawid asks!

The next two occurrences of the exact phrase מִי־זֶה – **miy-zeh** is found in the Book of **Iyob/Job**, which we will look at collectively, in order to glean a powerful lesson contained behind this interrogative question!

The 7th occurrence of the exact phrase מִי־זֶה – **miy-zeh** is in:

Iyob/Job 38:2 “Who is this who darkens counsel by words without knowledge?”

In the Hebrew text, it is written as follows:

מִי־זֶה מְחַשֵּׁךְ עֵצָה בְּמִלִּין בְּלִי־דַעַת:

In **verse 1** we are told that יְהוָה answered Iyob out of the whirlwind and then opens with a clear rebuke, asking who it is that darkens counsel without knowledge!

In earlier chapters, Ēlihu had accused Iyob of this twice, saying that he spoke words without knowledge:

Iyob/Job 34:35 “Iyob does not speak with knowledge, and his words are without wisdom.”

Iyob/Job 35:16 “so Iyob opens his mouth in vain, he increases words without knowledge.”

Here, in **Iyob/Job 38**, we see יְהוָה’s opening response to Iyob beginning with a rebuking question, in preparation of a series of questions, with this being the first of 50 questions that Iyob would be asked by יְהוָה!

Without going into detail on all of these 50 questions, what we can learn from these, along with Iyob’s response, is that unless we can answer these questions of יְהוָה, we had better keep our mouths shut on matters that we have no knowledge of!

In Chapter 40, after this series of 50 questions being asked by יְהוָה, Iyob responds as follows:

Iyob/Job 40:3-5 “And Iyob answered יְהוָה and said, 4 “See, I am insignificant, what would I answer You? I lay my hand over my mouth. 5 Once I have spoken, but I have no answer – and twice, but I say no more.”

While Iyob may have answered his friends before, suddenly he was caused to recognise how insignificant he was, in the face of יְהוָה and His interrogative questions, that Iyob clearly would not be able to answer at all!

As a side note, I have often used this **Chapter 38:1-40:5** as a reference material to respond with, when confronted by some, on their opinions on Creation and the earths current status, as I cannot answer these questions and until I can, what does my opinion on matters that I am unable to have full and complete knowledge on, actually matter!

What we can learn from this, is that we should be careful in engaging in discussions, debates or even verbal battles on matters that we do not have the correct knowledge of!

Iyob says, after hearing these interrogative questions, “**I am insignificant, what would I answer You?**” and then says that he puts his hand on his mouth, so that he would speak no more on matters that he is not capable of speaking of!

Iyob recognised just how small he was!!!

A very sobering moment indeed!

יְהוָה then proceeds to tell him to gird up his loins and be a man... and then see if he could answer even more questions that יְהוָה would interrogate him with!

From **Iyob/Job 40:8-41:34** we see יְהוָה asking more questions and making more factual statements, to which Iyob responds with the following:

Iyob/Job 42:1-6 “And Iyob answered יְהוָה and said, 2 “You know that You are able to do all, and that no purpose is withheld from You. 3 Who is this that hides counsel without knowledge? Therefore I declared but I did not understand, matters too marvellous for me, which I did not know. 4 Listen, please, and let me speak. I ask You, then would You make it known to me?’ 5 I have heard of You by the hearing of the ear, but now my eye sees You. 6 Therefore I despise myself, and repent in dust and ashes.”

In this humbling confession of inadequacy, we see **the 8th occurrence** of the exact phrase, in the Hebrew, מִי־זֶה – miy-zeh.

A very powerful moment indeed, and one that carries great insight for us, especially as we consider his confession before the Master!

In the Hebrew text, we see this **verse 3** written as follows:

מִי־זֶה מַעֲלִים עֵצָה בְּלִי דַעַת לִבִּי * הִנֵּדֹתִי וְלֹא אָבִין נִפְלְאוֹת * מִמֶּנִּי וְלֹא
אֲדַע:

In the revelation of יהוה, Iyob repents, after which יהוה restores Iyob and blessed him abundantly, with Iyob receiving more back from יהוה than what was taken from him through trials and testing!

Iyob asks a similar question to the very first question that יהוה asked him and then confesses that it was he, as he had declared things without understanding!
Iyob admitted that through a lack of knowledge and understanding, he spoke things that he should not have and herein lies a valuable lesson of accepting how we had once been wrong, when we did not have the revelation of Messiah!
There are so many people today who are darkening, and hiding, counsel without knowledge! In other words, many are leading others astray due to a lack of knowledge!

The Hebrew word that is translated as ‘knowledge’ in Iyob/Job 38:2 and 42:3 is דַעַת da’ath – Strong’s H1847 which means, ‘*knowledge, concern, premeditation, skill*’, and comes from the root verb יָדָע yada – Strong’s H3045 meaning, ‘*to know*’.

As we meditate on the Torah, day and night, we are further equipped to guard the Word of Truth and the knowledge of the Set-Apart One!
People who disregard the need to guard the knowledge of Elohim, by casting aside the Torah of Elohim, can never be prosperous in their attempted walk of set-apartness and they will perish due to the lack of knowledge being carefully guarded in their mouths, for the Torah is to be in our hearts and mouths – to do it!

Kěpha tells us that we are to add to uprightness knowledge! (Kěpha Bět/2 Peter 1:5)
Adding knowledge to uprightness is vital, as we recognise that we are to never stop growing in the knowledge of our Master and Elohim, as we remain ardent in continuing to seek His Kingdom and His righteousness, meditating on His Torah day and night, in order to grow and be properly equipped to walk upright before His face!

While growing in knowledge, is certainly a critical aspect of our walk of set-apartness we also recognise that growing in knowledge without the proper application of the knowledge that is learnt, is a fruitless exercise and will simply puff one up instead of causing one to serve in humility!

Knowledge only puffs up when the knowledge is not properly applied in obedient works of love before Elohim!

Without knowledge we shall perish as we take note that the Master tells us in:

Hoshěa/Hosea 4:6 “My people have perished for lack of knowledge. Because you have rejected knowledge, I reject you from being priest for Me. Since you have forgotten the Torah of your Elohim, I also forget your children.”

‘To know’ Elohim is to guard His commands, commands that we are to be meditating on day and night. Those who are not doing so will perish and cease to be, as they will be violently cut off!

Yeshayahu/Isaiah 6:9 describes for us those who are ‘seeing’ but do not ‘know’! It is one thing to look and see but to truly ‘know’ Elohim is to Guard and DO His commands!

Mishlê/Proverbs 9:10 “**The fear of יהוה is the beginning of wisdom, and the knowledge of the Set-apart One is understanding.**”

What we must recognise here, is that knowledge of Elohim comes in the guarding and doing of His commands, and our understanding of Him can only come in the doing of His Word. If you do not understand Him then you do not know Him because you do not do what He says, and if this is the case you will die for lack of knowledge and be unable to have an excuse for ignorance!

The clear knowledge of Elohim has been revealed through Messiah who came to fully proclaim the Torah and the Prophets and lead us as we walk as He walked! He has appointed some to equip the body so that the body can be perfected until we all come to a unity of belief and of the knowledge of the Son of Elohim!

Therefore, what we can also learn from this interrogative question of who is this who darkens counsel, is that we must not give our ears to the ear ticklers, that have cast aside the Torah and are leading masses astray through vain traditions and teachings of man!

The 9th occurrence of the exact phrase, מִי־זֶה – **miy-zeh** is found in:

Ėkalah/Lamentations 3:37 “**Who was it that spoke, and it came to be! Has יהוה not commanded it?**”

In the midst of crying out against the depravity of mankind, Yirmeyahu reminds us here of the compassion and trustworthiness of יהוה and, in presenting this interrogative question of ‘**who was it that spoke and it came to be?**’, he is making it very clear that יהוה is in control and nothing happens, good or evil, without Him allowing it to!

He reminds us that good and evil come from the mouth of יהוה:

Ėkalah/Lamentations 3:38 “**Do not the evils and the good come out of the mouth of the Most-High?**”

We also are able to see Yeshayahu telling us, in:

Yeshayahu/Isaiah 45:5-7 “**I am יהוה, and there is none else – there is no Elohim besides Me. I gird you, though you have not known Me, 6 so that they know from the rising of the sun to its setting that there is none but Me. I am יהוה, and there is none else, 7 forming light and creating darkness, making peace and creating evil. I, יהוה, do all these.**”

What we must recognise here, is that יהוה does nothing unless He reveals it through His prophets!

He has given us His Word and has clearly made known to us the effect of disobedience and has set before us life and death, the blessing and the curse!

Blessing for obedience and curse for disobedience.

A curse can be understood as that which is a result of the absence of the blessing!
When one is disobedient, they place themselves in a clear position for the effects of sin and lawlessness to be evident through the resulting curses that arise for disobedience!

Yirmeyahu continues and asks the following rhetorical question:

Ėkalah/Lamentations 3:39 “What? Should mankind complain, a living man, because of his sins?”

The answer is not whether we should blame יהוה for the evil in the world or not, but rather, we are to recognise that His Word stands forever and He has clearly warned us, through His Word, the effects of disobedience... and His Word stands forever and does not change!

What is being presented here, is the obvious truth that sinful man must stop complaining about all the evil and should repent!

Stop complaining and turn back to יהוה!


Ėkalah/Lamentations 3:40 “Let us search and examine our ways, and turn back to יהוה.”

The Hebrew word that is translated as ‘turn back’ comes from the root word שׁוּב shub – Strong’s H7725 which means, ‘to turn back, return, repent, recover’, meaning to turn away from sin and turn back to Elohim and follow in His ways.


In the ancient pictographic script, the Hebrew word שׁוּב shub – Strong’s H7725 is written as follows:



Shin - שׁ:

As already discussed, this is the letter ‘shin’ which in the ancient script is pictured as, , which is ‘two front teeth’ and carries the meaning of ‘sharp or press, chew or devour’; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth ‘chew’ or ‘meditate’ on the Truth, making what comes forth pure and sharp! It also carries the understanding of consuming or destroying – as teeth do to food.


Waw/Vav – װ:

This is the Hebrew letter ‘waw’ or ‘vav’ which in the ancient script is pictured as , which is a peg or ‘tent peg’, which was used for securing or tying the tent or other items.

The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **‘to add, secure or hook’**.

Beyt – ב:



The ancient script has this letter as , which pictures a tent floor plan and means, **‘house’** or **‘tent’**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

When we understand the combination of these pictures, as rendering **‘a returning or repentance’**, we are able to recognise that the teeth, which speaks of a ‘pressing’, and the picture of the peg that ‘secures’, and the house, which speaks of ‘dwelling’, we are able to understand this representing the following:

THE SECURE DWELLING PLACE THAT IS TO BE RETURNED TO.

This word, שׁוּב **shub** – Strong’s H7725, in the ancient form, represents for us a:

RETURNING TO THE SECURE HOUSE WHERE WE ARE FED, AS WE MEDITATE ON THE WORD OF THE HOUSE

While this certainly represents for us a clear understanding of true repentance, which entails a proper returning to יְהוָה, by diligently meditating upon the Word of Elohim and being washed through His Word, we certainly recognise how many may claim to return, or repent, yet their disobedience, and inability to submit and obey, reveals that their repentance is merely a lip service that is given in the hope of getting something favourable back in return.

When we see these words of Yirmeyahu, asking us, **“Who is this that spoke and it came to be?”**, we must recognise that the Word of Elohim is the only sure Word that we can stand on and walk in!

This question emphasises who our Creator and Redeemer is, for there is no one besides יְהוָה our Elohim, for it is by His Word that all came to be!

Yohanan/John 1:1-3 “In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. 2 He was in the beginning with Elohim. 3 All came to be through Him, and without Him not even one came to be that came to be.”

When we can confidently declare who it is, who has spoken and it came to be, we can confidently put our trust in Him and stand firm amidst the decaying depravity of sin and lawlessness, as we stand firm on the Rock of our deliverance, **יהושע** Messiah, for He is The Word made flesh and He is **יהוה** our Saviour! He is our Master and Elohim, in whom we can put our trust and not be ashamed!

Now that we have taken a look at the 9 occurrences where we see the use of the exact phrase, **מִי־זֶה** – **miy-zeh** – **WHO IS THIS?** I would like to go back to the 5th occurrence that I mentioned, which I said that I wanted to come back to at the end.

This 5th occurrence of **מִי־זֶה** – **miy-zeh** is seen, as mentioned, in:

Tehillah/Psalm 24:8 “**Who is this Sovereign of esteem? יהוה strong and mighty, יהוה mighty in battle.**”

In the Hebrew text we see this verse written as follows:

מִי־זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֲנִיז וְנִבְּוֹר יְהוָה נִבְּוֹר מֶלֶךְ־חַמָּה:

In this interrogative question, the answer is made abundantly clear – The Sovereign of esteem is **יהוה**!

The reason for me leaving this 5th occurrence till last, is simply to let you see a very profound ability for us to link up the clear revelation of our Master and Elohim, **יהושע** Messiah, with these passages and that which we have been given in the Renewed Writings, confirming for us the wonderful lessons that we can glean from this most unique Hebraic phrase:

מִי־זֶה – miy-zeh – WHO IS THIS?

In the **LXX** (Septuagint), which is the Greek translation of the Tanak (O.T.) we see this **Tehillah/Psalm 24:8** (23:8 in **LXX**), being written as follows:

τίς ἐστιν οὗτος ὁ βασιλεὺς τῆς δόξης; κύριος κραταιὸς καὶ δυνατός, κύριος δυνατὸς ἐν πολέμῳ

In the above Greek text of **Tehillah/Psalm 24:8** (23:8) we see the Hebrew phrase, **מִי־זֶה** – **miy-zeh**, being written, as:

τίς ἐστιν οὗτος

This comes from the 3 root words:

- 1) **τίς** tis – Strong’s G5101 which is an interrogative pronoun which means, ‘**who, which what, how**’
- 2) **ἐστί** esti – Strong’s G2076 which is a verb that means, ‘**is, are, was**’
- 3) **οὗτος** houtos – Strong’s G3778 which is used as a demonstrative pronoun that can mean, ‘**this, that, these, they**’.

Once again, after doing a study and search on this exact Greek phrase, in the Renewed Writings, I was able to find only 4 occurrences of this, which further enables us to expand on the powerful revelation of **יהושע** Messiah!

The first time we see this exact phrase **τίς ἐστιν οὗτος** being used in the Renewed Writings, is in:

Mattithyahu/Matthew 21:10 “**And as He entered into Yerushalayim, all the city was stirred, saying, “Who is this?”**”

In the Greek text we see this written as follows:

Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα· **τίς ἐστιν οὗτος**

This is a record of the account of when **יהושע** Messiah entered into Yerushalayim, which question was actually being presented a few verses earlier, as seen in:

Mattithyahu/Matthew 21:5 “**Say to the daughter of Tsiyon, ‘See, your Sovereign is coming to you, meek, and sitting on a donkey, even a colt, the foal of a donkey.’**”

The city was stirred, asking “**WHO IS THIS?**”, when The Sovereign of esteem was entering!!! **Verse 5** is a quote from the prophecy that is seen in:

Zekaryah/Zechariah 9:9 “**Rejoice greatly, O daughter of Tsiyon! Shout, O daughter of Yerushalayim! See, your Sovereign is coming to you, He is righteous and endowed with deliverance, humble and riding on a donkey, a colt, the foal of a donkey.**”

This event was a fulfilment of prophecy, as the long-awaited Sovereign of Esteem, had come, humbly riding on a donkey, yet they did not recognise Him and did not understand the significance of this event, hence they asked, **who is this?**

Let us take a look at the other 3 occurrences where we see this exact Greek phrase, **τίς ἐστιν οὗτος** being used in the Renewed Writings.

The **2nd** occurrence of this phrase **τίς ἐστιν οὗτος** is seen in:

Luqas/Luke 5:21 “**And the scribes and the Pharisees began to reason, saying, “Who is this who speaks blasphemies? Who is able to forgive sins except Elohim alone?”**”

In the Greek text we see this verse written as follows:

καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες· **τίς ἐστιν οὗτος** ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός

In this account, we see the events that transpired when **יהושע** Messiah healed the man who was paralysed. His friends urgently carried him on a bed but could not get to Messiah, so they climbed on the roof and let him down on his bed through the tiles of the roof, in order to get to **יהושע** Messiah! Our Master then said the following:

Luqas/Luke 5:20 “And having seen their belief, He said to him, “Man, your sins are forgiven you.”

It was because of these words that the scribes and Pharisees asked the interrogative question, **who is this who speaks blasphemies?**

They were outraged that יהושע Messiah said to the paralysed one, after seeing his faith, that his sins were forgiven!

They were right in saying that it is Elohim who is able to forgive sins, and in this account, there was a clear Revelation being made, of who יהושע Messiah was and those who were supposed to have the knowledge, did not know who He was! He is The Healer and Redeemer of Yisra'el and they said – **who is this...?**

The 3rd occurrence of this exact Greek phrase τίς ἐστιν οὗτος is seen in:

Yohanan/John 7:36 “What is this word which He said, ‘You shall seek Me and you shall not find Me, and where I am you are unable to come’?”

In the Greek text we see this verse written as follows:

τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπεν, Ζητήσετέ με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμι ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

They could not understand the words of Messiah, when He told them that He would only be with them for a little while and then go to Him who had sent Him and where He was going, they could not come. This confused the crowds, to which He only spoke in parables, and they asked **“what is this word...?”**

And then, in the next verse, we are told that on the last day of the Festival, which was the Shemini Atsereth – that last day of the Feast of Sukkoth, He stood up and gave the invitation call to the thirsty, saying,

“If anyone thirsts, let him come to Me, and let him who believes in Me drink.”

The Fountain of Living Waters was in their midst and they did not recognise Him, nor understand His words!

In the 4th occurrence of the exact Greek phrase τίς ἐστιν οὗτος we see the following:

Yohanan/John 12:34 “The crowd answered Him, “We have heard out of the Torah that the Messiah remains forever. And how do You say, ‘The Son of Adam has to be lifted up’? Who is this Son of Adam?”

In the Greek text this verse is written as follows:

Ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, Δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; **τίς ἐστιν οὗτος** ὁ υἱὸς τοῦ ἀνθρώπου;

Our Master was making it clear that He had to be lifted up (that is to be put to death), in order for Him to redeem us from sin and lawlessness, and here they could not understand this by saying that the Scriptures state that Messiah remains forever.

They were possibly referring to verses such as **Tehillah/Psalm 89:28-29; Tehillah/Psalm 110:4 and Dani'el/Daniel 2:44**, yet they lacked a proper understanding of the in-depth knowledge contained in the prophecies of Messiah!

In this account, we take note that those who were listening actually acknowledged the fact that, by these words of Messiah, He was making Himself Messiah and therefore, He was declaring that He was Elohim, yet their idea and understanding of prophecy was limited in grasping the fact that Messiah had to be lifted up.

This same lack of understanding exists today, by many who refuse to acknowledge that **יהוה** Messiah and **יהושע** are ONE!

They refuse to acknowledge and confess that **יהושע** Messiah is **יהוה** our Saviour!

They claim that by this statement, how can we say that Elohim had to die and say that Elohim cannot die!

Due to their lack of understanding, they cannot recognise that while they are correct in saying that Elohim cannot die, He came to put to death 'sin in the flesh', by coming in the form of man and subjecting Himself to all His commands, in order to be lifted up and deliver us from death – the second death that is!

Kěpha Aleph/1 Peter 3:18-19 "Because even Messiah once suffered for sins, the righteous for the unrighteous, to bring you to Elohim, having been put to death indeed in flesh but made alive in the Spirit, 19 in which also He went and proclaimed unto the spirits in prison"

As you will notice from the words of Kěpha, that Messiah was put to death in flesh – but made alive in the Spirit!

He was put to death in the flesh of sin, having known no sin, became sin for us by taking our sins upon Himself, in order to die to sin and be made alive to the Spirit.

It is not that He died in the Spirit and then was revived.

He is Spirit, and in His death of the flesh, He went to witness against those bound for judgement, that HE had overcome death in the flesh and in Him, man could be redeemed, according to the clear prophetic promise, made sure in His Word!

Who is this Son of Adam!

According to prophecy, there was a clear expectation of the Sovereign of Esteem to come in the flesh, being born of a maiden and called Wonderful, Counsellor, Strong Ėl, Father of Continuity, Prince of Peace (**Yeshayahu/Isaiah 9:6**), yet they could not believe that this was He!!!

Who has believed our report?

To whom has the arm of **יהוה** been revealed?

As we consider these accounts given to us Scripture, in relation to the Hebrew and Greek phrases, מִי־זֶה and τίς ἐστὶν οὗτος, may this brief study of these account cause us to be confident in our ability to bear witness, as trustworthy ambassadors, the clear answer to the interrogative question:

WHO IS THIS?

May we also learn not to become puffed up in pride and find ourselves setting aside our witness due to the corruption of compromise that leads astray and darkens true counsel, doing our utmost in being steadfast in standing in the counsel of the Most-High!!!!

As many may still be struggling to answer the profound question: WHO IS THIS? we recognise the urgency that there is in making our Mighty Master and Elohim known to all! May this short study encourage you to dig even further into the wonders of His Word and strengthen your knowledge and understanding of **WHO HE IS!**

May this further strengthen your ability to witness the clear revelation of who יְהוֹשֻׁעַ Messiah is – for He is יְהוָה our Saviour and Sovereign of Esteem!

I will close with the Psalm of Dawid:

Tehillah/Psalm 24:1-10 “The earth belongs to יְהוָה, and all that fills it – The world and those who dwell in it. 2 For He has founded it upon the seas, and upon the waters He does establish it. 3 Who does go up into the mountain of יְהוָה? And who does stand in His set-apart place? 4 He who has innocent hands and a clean heart, who did not bring his life to naught, and did not swear deceivingly. 5 He receives a blessing from יְהוָה, and righteousness from the Elohim of his deliverance. 6 This is the generation of those who seek Him; Ya‘aqob, who seek Your face. Selah. 7 Lift up your heads, O you gates! And be lifted up, you everlasting doors! And let the Sovereign of esteem come in. 8 Who is this Sovereign of esteem? יְהוָה strong and mighty, יְהוָה mighty in battle. 9 Lift up your heads, O you gates! Even lift up, you everlasting doors! And let the Sovereign of esteem come in. 10 Who is this Sovereign of esteem? יְהוָה of hosts, He is the Sovereign of esteem! Selah.”

WHO IS THIS?

מִי־זֶה
miy-zeh

יְהוָה bless your and guard you; יְהוָה make His face shine upon you and show favour to you; יְהוָה lift up His face upon you and give you Shalom