

THE UNIQUENESS OF JESUS

YESHUA THE MESSIAH



יְחֻדּוֹ שֶׁל יֵשׁוּעַ הַמָּשִׁיחַ

BY GIDEON LEVYTAM

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Introduction

We live in a world where there are many different religious groups, many views, and many great leaders—and many people who want to know whom they should follow. I would like to show you what I have gleaned from the Scriptures and from other writers: that Yeshua the Messiah is indeed above all. None can be compared with this wonderful Person.

First of all, let's look at the Book of Hebrews. We don't know who wrote this book, but we do know that it was written to Hebrew believers—Jewish believers in Jesus the Messiah. Although they had come to faith in Him, they felt so discouraged and persecuted that some of them were considering returning to the Jewish sacrificial system.

The author of the Book of Hebrews urges the readers to clearly understand that Yeshua (Jesus) is unique and is far above any offering, sacrifice, leader, or anything else that God had given our own Jewish people of old. Yeshua is not only superior to everything else, He is also the fulfillment of all that God had given our people before the coming of the Messiah:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they (Heb. 1:1-4).

Later in the same chapter (v. 13), the writer says: "*But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?*" By implication, God is telling Messiah: "Sit down at my right hand until I make your enemies your footstool." In these verses, the writer of the Book of Hebrews was quoting Psalm 110: "[A Psalm of David.] *The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool*" (v. 1). In Hebrew, this passage reads: "*LDavid mizmor; neum Adonai l'Adoni: 'Shev l'yemeni ad ashid oivecha hadom l'raglecha.'*"

Messiah Yeshua came from Heaven, became a man, and went to the tree (i.e., was sacrificed on the Cross). He laid down His life to pay the penalty for the sin of the world and was buried. He rose from the dead on the third day, and God placed Him at the pinnacle of the universe, saying to Him, "Sit at my right hand until I make your enemies your footstool."

Because Yeshua sits at the Father's right hand, everything is subject to Him. "*And hath put all things under his feet, and gave him to be the head over all things to the church*" (Eph. 1:22). Notice the expression "head over all things." Yeshua is head over *all* things: He is Lord! "*... every tongue should confess that Jesus [Yeshua the Messiah] is Lord to the glory of God the Father*" (Phil. 2:11). In Ephesians 1, He is head over all things; but, here we see Him as Lord over all to the glory of God the Father.

This unique Person, Yeshua the Messiah, is head over all, Lord over all, and has been placed far above all principalities, powers, and dominions. We must realize that He is unique, He is superior, He is the greatest, He is the promised Messiah who is far above all.

Chapter 1

The Eternality of Yeshua

We have to realize that Yeshua is eternal in His being. Before I came to faith in the Messiah, I had to find out if He was merely a great man or if He is eternal. A great man could not help me; a great man cannot help you, beyond the here and now. When it comes to the Messiah, He must be more than just another man—He must be eternal in His being so He can deal with the question of our eternal destiny. The Bible clearly shows that Messiah is eternal in His being.

In fact, about 750 years before the Messiah, when Isaiah wrote to our people, he spoke about the sign that God would give: A virgin would conceive and bear a son, and she would call his name Immanuel, which means “God with us” (7:14). God was going to come and be with us! God wanted to restore, to forgive people and bring them to Heaven. To do so, He had to deal with the question of sin; and to do that, He had to come to Earth and become a man.



He was born as a human being, but He was given as a divine Person. *“For unto us a child is born, unto us a son is given: . . .”* (Isa. 9:6).

The Prophet Micah prophesied the location where the Messiah would be born: *“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth*

[Heb., *motzaotav*] *have been from of old* [Heb., *mi mei kedem*], *from everlasting* (5:2). It is interesting that the Prophet does not say “Bethlehem of Galilee,” which is a different city, but “Bethlehem Ephrata.” This is the land of Judah. How specific the Prophet was about where the Messiah would be born! He was to be born in the Bethlehem that is in Judea. When Yeshua the Messiah came into this world, He was born in Bethlehem Ephratah (though he grew up in the city of Nazareth).

The prophets of Israel prophesied that the Messiah would come and be eternal in His being (“from of old”). It was not only the Old Testament prophets who spoke of Yeshua’s eternality, but His early disciples as well. This is what John wrote in his Gospel:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth [chesed v’emet]. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him (1:1-5, 14, 18).

How interesting that the Messiah is called “the Word” (Greek, *logos*; Heb., *davar*; Aramaic, *mimra*). God expresses His Word in the person of His Son. In Hebrews 1, we read that though God spoke through the prophets to His people at various times and in various ways, in these last days He has spoken in the person of His Son. It is difficult for us Jewish people to accept the fact that God has a son, but this is not a New Testament teaching only.

The Hebrew Scriptures also teach that God has a son. Besides the passage mentioned earlier, “Unto us a child is born,

unto us a son is given" (Isa. 9:6), other passages speak of God's Son; for example, Psalm 2. We see here in John 1:1, however, that in the beginning was the Word (God's expression). The Word was with God, which means that He is a distinct Person. Not only was He with God, but He *was* (and is) God. He exists eternally, is a distinct Person, and has a divine nature.

The Bible says: "*... the same [the Word] was in the beginning with God. All things were made by him; and without him was not any thing made that was made.*" This is interesting. Were all things made by Him? Yes! This is what we read in Genesis (*B'Reshit*): that in the beginning God created the heavens and the earth. In Hebrew, the word for "God" is *Elohim*, which is plural. God, who is more than one Person yet one God, created the heavens and the earth.

According to John 1:1-3, all things were made by Him. He is God and the Creator of this universe. If we are to entrust ourselves to this wonderful Person, this wonderful Leader, if we accept His offer of salvation through faith in Him, then we must understand that He can do all this because He is eternal in His being.

This claim to eternity is reflected in Yeshua's words: "*Your father Abraham rejoiced to see my day: and he saw it, and was glad*" (John 8:56). Notice how Yeshua replied to the leaders of Israel when they asked Him how He could have seen Abraham if He was not even 50 years old: "*... Verily, verily, I say unto you, before Abraham was, I am*" (v. 58). Not "I was" but "I am"! He already existed long before Abraham. The Psalmist said: "*... from everlasting to everlasting, thou art God*" (90:2).