

The Highway to Perdition

by J.K. McKee posted 01 April, 2004 www.tnnonline.net

There is an old expression: “The road to Hell is paved with good intentions.” Many people are walking on this road and are on the direct route toward eternal punishment. Yeshua the Messiah warns us that “the gate is wide and the way is broad that leads to destruction, and there are many who enter through it” (Matthew 7:13). While this Scripture is primarily applied to those who do not claim faith in the Lord, very sadly in our day former Believers may be fulfilling Yeshua’s words better than atheists and agnostics and members of other religions.

How we got to where we are today is an area of profound occurrence. Hopefully, each one of us who has entered into the Messianic community, who came to a realization of our Hebraic Roots, Torah observance, and the restoration message of all Israel, did so because we were seeking more of God and were diligently studying the Scriptures. Hopefully, we came into this understanding because we were seeking to grow and mature in our faith, and in all things we were seeking to emulate our Messiah Yeshua.

Sadly, this is not the case for everyone. Rather than encouraging people to grow and mature in their faith, with the guidance of the Holy Spirit, another motivation is being encouraged: **“Question everything!”** While asking questions is by no means a sin, and while searching for the truth should be encouraged, the fact of the matter remains that if you question everything for the expressed purpose of questioning everything, you will eventually ask questions that cannot be answered. The possibility exists that you may eventually deny the *entire* truth of the Scriptures, not only the Apostolic Writings (New Testament), but also the Tanach (Old Testament). It must be noted that the Biblical pattern is *not* to “question everything,” but rather to seek confirmation of a fact or matter,¹ to confirm whether or not something being said aligns with the Word and can actually be proven.

In recent days, the crisis that has come to the forefront in the Messianic community, because of any number of varied factors, is that the path to perdition is being expanded into a major interstate highway. Thanks to sensationalistic teachings and spirits of doubt that are being sown into the *ekklēsia*, there are some in the Messianic community—who under the guise of being “truth seekers”—have denied the Divinity of Yeshua and His Messiahship. Of course, it should be noted that in the “big picture” this is not a unique problem, because there are liberal Christians who reject Yeshua’s Divinity and who believe that “all roads lead to God.” But it especially hits home for us because of the small size of the Messianic movement. For those of us who are seriously seeking to grow and mature in our faith, and who take our salvation experience very seriously, we must understand the spiritual root of what drives people to apostasy, and thus to accept shoddy Biblical exegesis.

The three-stage path to perdition that we will examine in this article is that people deny:

1. The plurality of the Godhead
2. The Divinity of Yeshua
3. The Messiahship of Yeshua

The Spiritual Root of the Apostasy

Whether certain individuals wish to recognize it or not, ultimately denying saving faith in the Messiah of Israel had a definitive spiritual root. Theology and Scriptural interpretation can only go so far if a person has made up his or her mind that Yeshua is not the Savior of humanity. The dilemma that exists for us is how can people, who once claimed to know Yeshua as their personal Savior, quickly deny Him and His saving work? How can people literally regard “as an unholy thing the blood of the covenant that sanctified him” (Hebrews 10:29, NIV)?

There will always be discussion as to whether or not those apostatizing from the faith were ever truly spiritually regenerated and *truly* “knew Him.” There will always be debate over Scriptures such as 2 Peter 2:20-22, Hebrews 6:4-6 and 10:26-31, as to whether or not someone who has been saved can fall from the faith. However, one thing that we should be conscious of is the

¹ Cf. Deuteronomy 17:6; 19:15; Matthew 18:16; 2 Corinthians 13:1; 1 Timothy 5:19; Hebrews 10:28.

fact that **none of us should take our salvation for granted**. In all that we do, we must keep Yeshua and emulating His example as our primary focus. If we take our eyes off Him and we do not seek to follow His example for us, ignoring what He says on certain matters, then we will not be able to stay the course and enter into the Kingdom of God.

Those of us who are Messianic came to this understanding through a variety of events and persuasions. Many simply had a desire to learn more about the “Old Testament,” and wondered why mainstream Christianity no longer kept the seventh-day Sabbath or Biblical holidays. Others read Yeshua’s words in Matthew 5:17-19 about the Torah or Law of Moses not passing away. Some entered into the Messianic movement to gain a better understanding of end-time prophecy. But the motivation should always be that we are seeking truth, and seeking full compliance with Holy Scripture as Yeshua and His Apostles understood it, and would live it out today.

But others who came into the Messianic movement entered in for other reasons. The most commonly encountered, of these “other” reasons, is that people heard sensationalistic teachings denouncing *everything* that evangelical Protestant Christianity (as opposed to Catholicism) taught them. It was all “utterly pagan” and a “lie” from Satan—they were told. The individuals who accept this point of view often “get mad at the Church,” have legalistic tendencies, and are easily swayed toward things that support their opinions, regardless of whether or not they are supported by the Bible, historical sources, and/or reasoned exegesis. It has been this second group of people where the apostasy has originated.

How do people get angry and then take the side exit onto the highway to perdition?

Consider some of the changes that you have had to go through in your quest to be a Messianic Believer. What happened when you started keeping the seventh-day *Shabbat* instead of Sunday Church? What happened when you started celebrating the Biblical holidays of Leviticus 23, instead of Christmas and Easter? What happened when you started eating kosher? What happened when you realized that Yeshua returns for the saints *after* the Tribulation, rather than before it? What happened when you started using the Messiah’s Hebrew name “Yeshua,” and did not really use “Jesus” any more?

Did you upset any friends or family when coming to these conclusions? Did you ever get criticized?

How did you respond to the criticism of others? Did you turn the other cheek (Matthew 5:39; Luke 6:29), realizing that justice comes from your Master? Or did you attack back in vehemence?

Sadly, many people attack back. Even more problematic, when they incur criticism because of their Messianic beliefs, they fail to forgive, forget, and move on. Yeshua issues some very hard words concerning what happens when we do not forgive others because of wrongs done to us:

“But if you do not forgive others, then your Father will not forgive your transgressions” (Matthew 6:15).

If we do not forgive others, then our Heavenly Father cannot forgive us of our sins. If we do not forgive others, we give Satan and his forces legal right to harass us. It is through that demonic harassment that the enemy is able to lead people onto the highway to perdition. When we have decided to take matters into our own hands, and not let God deal with others, we begin to have problems. The epitome of where these problems can lead is full denial of the message of the Apostolic Scriptures (New Testament), because our motivation was not to grow in Yeshua, but rather prove ourselves “superior” to others:

“Pride precedes destruction, and arrogance comes before failure” (Proverbs 16:18).

So what are the errant doctrines that the enemy has been able to sow into those who have become embittered, and are harassed by his minions?

Stage #1: Denying a Plural Godhead

The first stage toward complete apostasy from faith in Yeshua is denying the reality of a plural Godhead. Often when a person enters into the Messianic community, and begins a study of

the Torah, he or she discovers some problems with the widespread “Trinity” doctrine, the way that most of Christianity has determined to define the uniqueness of our Creator. The basic explanation of the Trinity is that God has revealed Himself to mankind in the “persons” of Father, Son, and Holy Spirit. Any cursory reading of Scripture itself will show God the Father, Yeshua the Son, and then the Holy Spirit (Ruach HaKodesh) functioning. However, there are problems with *how* many have viewed these elements over the centuries, affecting other theologies. What has often happened is that outsiders, notably from Judaism, have come to the conclusion that Christians worship three gods, rather than the One LORD God of the Bible.

In examining the Godhead, we must take into serious consideration the fact that different Christian denominations and theologians have defined the “Trinity” in any number of different, and indeed *contradicting*, ways. Any criticism of the “Trinity” concept must take into consideration that there is no universal view of it in Christendom. Some denominations and traditions literally view Father, Son, and Holy Spirit as “three gods,” and then others view it as three different manifestations emanating from the same source. Others view the tri-unity of the Godhead as a mystery that cannot be fully understood because there is no human frame of reference to understand the Eternal.

The widespread Messianic position on the Godhead is slightly different than the “Trinity” teaching of mainstream Christianity. Like theologically conservative Christians, most Messianics believe in a plural Godhead. This is most often based in the fact that the Hebrew word for “God” most often used in the Tanach, *Elohim* (אֱלֹהִים), is a *plural word*. During the Creation week, the Lord Himself says “Let Us make man in Our image, according to Our likeness” (Genesis 1:26), indeed indicating a plurality of the Godhead, as in Genesis 1:27 human beings were created in the *tzelem Elohim* (צֶלֶם אֱלֹהִים) or “the image of God,” referring to the “Us.”

The difference between the plurality of God as presented by many in mainstream Christianity and Messianic Believers is that we view the Godhead as being more “fluidic,” than a rigid “three persons” of Father, Son, and Holy Spirit. We believe that the plurality of the Godhead must be understood in the light of Biblical monotheism, which is the fact that the God of Israel is the One and only God that demands our worship. This concept is understood well in the *Shema* of Deuteronomy 6:4:

“Hear, O Israel! The LORD is our God, the LORD is one!”

This verse has been interpreted variably in both Judaism and Christianity. The primary thrust of the *Shema*, though, is not necessarily a definition of the Godhead, but rather how the Lord is the “One and Only” (ATS) Creator God “alone” (NJPS). It is a declaration of monotheism that the Ancient Israelites were to make as they were coming out of Egypt, a land of many gods, and into Canaan, likewise a land of many gods. Israel would be separate because it only acknowledged one Supreme Being, and that Deity was recognized in the actions of His people, not by any idol or carved image.

What the debate surrounding the *Shema* has become, is not one where we recognize the God of Israel as the One God of the Universe, but rather how we are to understand Him. Specifically, the argument surrounds how we are to understand the phrase “the LORD is one.” Is this oneness an absolute oneness, or is it a composite oneness? Is Elohim absolutely singular, or is it plural?

Traditional Judaism holds that Elohim is an absolute oneness. Thus, any attempt to make Elohim a plurality in the context Father, Son, and Holy Spirit is, in their view, a foreign understanding. Christianity, in contrast, holds to Elohim being a composite oneness, revealed in Scripture by Father, Son, and Holy Spirit. This is what has often been termed the “Trinity,” although the term is extra-Biblical. Many Christians acknowledge this and admit that to be able to fully understand our Creator is impossible for our human minds.

Many people entering into the Messianic community come from varied Christian backgrounds where the Godhead has been defined in different ways. Some come from backgrounds where the “Trinity” was defined as three co-existent manifestations emanating from the same Source, yet united in substance and in purpose. Others, in contrast, were of the

impression in their Christian setting that Father, Son, and Holy Spirit were like three “gods.” Because of this latter group, it is often very easy for some to be convinced that if they are worshipping Yeshua, that they are worshipping a god separate from the Father.

As people such as this are exposed to an Hebraic world view, they often examine the writings of the Jewish Rabbis which denounce a belief in a plural Godhead. Rightfully seeing some of the fallacies of the “Trinity” teaching in some of its forms, the foremost of which is that some believe that the Father, Son, and Holy Spirit *contradict one another*—rather than being of one purpose—it is then easy to reject the belief in a plural Godhead. Furthermore, if people have opened themselves up to doubting any and all Christian theology, they will come up with excuses to deny a plural Godhead as the denial of the “Trinity” doctrine is considered heresy by the Roman Catholic Church.

Before continuing, let me state first and foremost that as Messianics we have some problems with the “Trinity” doctrine as it is widely taught or understood in Christendom. While we believe that the Godhead is plural, as certainly implied by the Hebrew term Elohim, we believe that it is wrong to put limits on our Creator by saying that He can *only* reveal Himself in the manifestations of Father, Son, and Holy Spirit. We cannot put absolute limits on God such as this, and it is possible that there are other manifestations of Him that He has presently chosen not to reveal to us. The plurality of God is much more complicated and mind boggling than what the “Trinity” teaching can ever define for man, albeit it is the best human description that theologians have been able to use to define Him in the past two millennia.

But the bigger problem is what happens when a person accepts the belief that Elohim is an absolute oneness, meaning that there is no plurality in the Godhead, and thus there is no co-existence between the Father and Son, the Son and the Spirit, the Spirit and the Father, etc. If Yeshua is indeed God, and God is an absolute oneness, then how can Yeshua pray to the Father? How can the Father talk to Yeshua? How can Yeshua admonish people to entreat the Father if there is no co-existence between the Father and the Son? This leads to people questioning whether or not Yeshua is God in human form, or just a man empowered by God. We must be reminded as mortals that we do not have the powers that God has:

“Who has ascended into heaven and descended? Who has gathered the wind in His fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth? What is His name or His son's name? Surely you know!” (Proverbs 30:4).

Stage #2: Denying Yeshua's Divinity

When people accept Elohim as being an absolute one, rather than a composite one, but then they read in the Scriptures how the Father and the Son clearly do *co-exist*, they begin to doubt Yeshua's Divinity and whether or not He truly is God manifest in the flesh. Some have extreme difficulties realizing the dual nature of Yeshua, as both the LORD in human form, but also a man with bodily functions. We run into problems when people attempt to understand *every* aspect of Yeshua's existence, rather than just accepting Yeshua for who He says He is, demonstrated by His actions and His works.

The issue of Yeshua's Divinity is an issue of salvation because of two critical factors:

1. The Bible says that only the Lord is our Savior.
2. The Bible says that only God can forgive our sins.

Failure to take into consideration these two critical factors has led many onto the highway to perdition and toward eternal punishment.

Isaiah 43:11, 45:15 say, “I, even I, am the LORD, and **there is no savior besides Me**...Truly, You are a God who hides Himself, O God of Israel, Savior!” This same sentiment is repeated in Hosea 13:4: “Yet I *have been* the LORD your God since the land of Egypt; and you were not to know any god except Me, for there is no savior besides Me”

The Hebrew term rendered as “savior” is derived from the verb *yasha* (יָשָׁע), which means “help, save, rescue” (*CHALOT*).² Isaiah 63:7-8 tells us that the Lord became the Savior of Israel:

“I shall make mention of the lovingkindnesses of the LORD, the praises of the LORD, according to all that the LORD has granted us, and the great goodness toward the house of Israel, which He has granted them according to His compassion and according to the abundance of His lovingkindnesses. For He said, ‘Surely, they are My people, sons who will not deal falsely.’ So He became their Savior.”³

The Psalmist is most candid when he says “God will redeem my soul from the power of Sheol; for He will receive me” (Psalm 49:15). Who can *padah* (פָּדָה), that is “ransom” (*BDB*),⁴ us from Hell? Only a Divine Being can redeem mankind, as Psalm 49:7 makes it perfectly clear that “No man can by any means redeem [*padah*] his brother, or give to God a ransom for him.” The Hebrew Scriptures make it clear that only the Lord can redeem us.

Mary, the mother of Yeshua, recognized that only the Lord could be her Savior, attesting “my spirit has rejoiced in God my Savior” (Luke 1:47; cf. 1 Samuel 2:1). The Apostolic Scriptures fully affirm that Yeshua the Messiah is the Savior, and that salvation comes from God. The angels proclaimed at the birth of Yeshua, “for today in the city of David there has been born for you a Savior, who is Messiah the Lord” (Luke 2:11). In John 4:42, Yeshua is plainly called “the Savior of the world.”

The testimony we see in the General Epistles makes it clear that Yeshua is the Savior. The Apostle John writes, “We have seen and testify that the Father has sent the Son *to be* the Savior of the world” (1 John 4:14). The Apostle Peter attests that the Father has “richly provided for you an entrance into the eternal kingdom of our Lord and Savior,” Yeshua the Messiah (1 Peter 1:11, RSV). He also admonishes us to “remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior *spoken* by your apostles” (2 Peter 3:2). Concerning Yeshua’s Divinity, Peter is very direct in 2 Peter 1:1 when referring to “our God and Savior, Yeshua the Messiah.”

The letters of Paul also make it clear that Yeshua the Messiah is the Savior. He writes in Philippians 3:20, “our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Yeshua the Messiah.” He speaks “of God our Savior and of Christ Jesus our hope” (1 Timothy 1:1, RSV/NIV). He also writes that as Believers “we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers” (1 Timothy 4:10). He considered the “Savior Messiah Yeshua, who abolished death and brought life and immortality to light through the gospel” (2 Timothy 1:10), and most importantly that we are “looking for the blessed hope and the appearing of the glory of our great God and Savior, Messiah Yeshua” (Titus 2:13).

To those who would say that Yeshua the Messiah is not God made manifest in the flesh, what do you do about the testimony of the Apostles who believed in Him, recognized God as the only Savior, and then recognized Yeshua as the only Savior? If Yeshua is not God, and is just solely a normal human being, then how could He be the Savior of humanity if the Tanach is clear that a man is powerless to redeem another man?

The issue of being saved from eternal punishment is directly tied with forgiveness of sins. Psalm 79:9 says, “Help us, O God of our salvation, for the glory of Your name; and deliver us and forgive our sins for Your name’s sake.” The Hebrew verb *kafar* (כָּפַר) or “atone” (*ATS*), appearing in the Piel stem (intensive action, active voice) means, “cover over, pacify, propitiate” (*BDB*).⁵ Ultimately, the covering or atonement for our sins must come from the Almighty.

² William L. Holladay, ed., *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Leiden, the Netherlands: Brill, 1988), 147.

³ There are many other references in the Tanach indicating that only God is the Savior or salvation, including: 2 Samuel 22:3; Isaiah 43:3; 45:21; 49:26; 60:16; Jeremiah 14:7-8; Psalm 17:6-7.

⁴ Francis Brown, S.R. Driver, and Charles A. Briggs, *Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon Press, 1979), 804.

⁵ *Ibid.*, 497.

The Apostolic Scriptures are clear that during the ministry of Messiah Yeshua that He forgave human beings of their sins: “And Yeshua seeing their faith said to the paralytic, ‘Son, your sins are forgiven’” (Mark 2:5). In response to Yeshua’s forgiving people of their sins, the Pharisees present considered Him to be blaspheming: “Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?” (Mark 2:7). These Pharisees considered Yeshua to be blaspheming because of the authority that they recognized He was operating through. They knew from the Tanach that only God could forgive people of their sins. So if Yeshua was not God made manifest in the flesh, how could He have the power to forgive sins?

The facts that only God can redeem us and forgive us—are the **principal reasons why Yeshua must be Divine**. However, at the same time, we must recognize that the Apostolic Scriptures also speak of “*the* Man Messiah Yeshua” (2 Timothy 2:5), and that the Word is clear that Yeshua was born, lived a human life, had bodily functions, and experienced crucifixion and the death of His flesh. Yeshua experienced many of the same human challenges that we face today. However, simply because this is true, does not make Him 100% human, 0% God. When the Lord appeared to Abraham in Genesis 18 as a human man, did He suddenly become something less than God? No! God can do anything that He wants to do, and it is not our right to define God in terms of what He can and cannot do.

The problem as it relates to people in the Messianic community who later deny Yeshua’s Divinity, is that Judaism—in spite of what the Tanach says about God being our only Savior—emphatically believes that the Messiah is not Divine. One of Judaism’s principal problems over the centuries has been the so-called “Deification” of Yeshua. Things get more complicated when people who are resolved to reject any “Christian” teaching they read in the annals of Church history, and those councils and creeds of Catholicism that proclaim denying the Divinity of Christ is heresy. All of a sudden, Scripture does not become the primary focus, and instead one’s focus can become a vendetta against the past.

What is most ironic is that people in the Messianic community who deny Yeshua’s Divinity often research the works of liberal Christians who have absolutely no regard for the Messianic lifestyle or Torah obedience. There are several prominent books by Christian authors on the market promoted by this camp, but most of the authors believe that the Torah or Law of Moses has been abolished (and some even deny that Moses wrote/composed any of the Pentateuch). How on Earth should we as Messianics accept these teachers’ interpretation of the *Shema* and the Tanach, and their exegesis of the Hebrew Scriptures, when by their own admissions they believe that these Scriptures have little relevance for the Believer today? Why should we be lectured to about the Torah by those who are not Torah observant (and may even consider the Torah to be “Israel’s mythology”)? Obviously, the problem is ultimately spiritual—and some people have been looking for answers in all the wrong places.

Has a person who has denied Yeshua’s Divinity—and instead believes that He is only a human man—lost hope of salvation? Of course, it is important for us to want to know the truth and evaluate Yeshua’s Divinity based on Scripture. But we should not question things with the expressed purpose of denying them. What happens to the person who denies Yeshua’s status as a part of the Godhead? In due time, because people have decided that He is simply a man, they then begin to doubt His Messiahship. After all, they say, if God is our only Savior and then Yeshua is *not God*, why do we even need Him?

Stage #3: Denying Yeshua’s Messiahship

Once a person has denied Yeshua’s Divinity, and has decided to make Him just another man, or perhaps even a man that has been “empowered by God,” it is usually not surprising to see that person be open to the arguments that have existed for centuries against Yeshua’s Messiahship. In recent days as many have come out of mainstream Christianity and have embraced their Hebraic Roots, they have examined the writings of the Sages and Rabbis of Judaism. While there is much good teaching and insight that can be gleaned from them, the reality remains that these teachings come from people who often by their own testimony are not Believers in the Messiah.

Those who often open themselves to researching the things of Judaism, and give high spiritual credence—perhaps *above* Scripture—to things like the Mishnah, Talmud, and Kabbalah are the ones who are most susceptible to being open to modern Jewish beliefs concerning the Messiah, and why Yeshua of Nazareth or Jesus Christ cannot be the Anointed One. One move that has grown up as a counter to Messianic Judaism and its missionary outreaches in the Jewish community for presenting the gospel has been that of the Jewish anti-missionaries. The anti-missionaries are Jewish groups whose express goal is to disprove the Messiahship of Yeshua. To some who are not fully grounded in the Scriptures and ancient history—and often have little, if any spiritual discernment—the complicated arguments made by the anti-missionaries are often accepted by those who are seemingly looking for a reason to deny belief in Yeshua.

Most often, the arguments you will see from the anti-missionary groups focus on what they perceive to be contradictions in the Apostolic Scriptures, and then prophecies that the Messiah is supposed to fulfill, that they say that Yeshua did not fulfill. To say that the anti-missionary arguments are completely objective is anything but so, as many are sensationalistic and emotional, and focus more on Christian anti-Semitism and why Jews should not “accept Jesus” than on the Scriptures and the actual issues themselves. Sadly, the anti-missionaries are now seeing that many in the Church are exploring their Hebraic Roots and Torah study, and have begun to focus their efforts at non-Jews in the Messianic movement, in an attempt to see them convert to Judaism.

In order to counter the arguments of the anti-missionaries, we must recognize one critical thing. Yeshua says in Luke 24:44, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” We are told that “beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures” (Luke 24:27). As we understand Yeshua coming as the promised Redeemer, we are required to do more than examine the critical Messianic prophecies of Him being the Suffering Servant and the Conquering King, or Him being the Lamb that was slain, or Him being the Prophet greater than Moses.

We are also required to look at the recurring themes and patterns in the Tanach, recognizing that they all have Messianic significance. We need to look at the lives of Biblical characters like Joseph and Moses. We need to understand that Scripture repeats itself. Most importantly, we must be in a position to answer the claims of the anti-missionaries who say that Yeshua violated the Torah, which is largely (and sadly) upheld in too much of Christianity, which absolutely goes against the prophecies of the Word going forth from Zion during His reign (Isaiah 2:3; Micah 4:2).

We Need to be Careful

As Believers who are pursuing the Messiah of Israel, it must be our job to be in full compliance with all of Scripture: both the Tanach and the Apostolic Writings. Certainly, as many of us have entered into the Messianic community, we have gleaned understanding from our Jewish brethren and know there are edifying truths in Judaism that are beneficial for us to incorporate. However, let us also understand that the Torah is the foundation of Scripture, but *not* all of Scripture. The Lord has been in a state of revealing His plan to humanity progressively, and there are things in the Apostolic Writings not fully revealed in the Tanach (Hebrews 1:1). Most importantly, we have to recognize that God must call people to Himself, and they must be supernaturally revealed of who Yeshua is:

“Philip found Nathanael and said to him, ‘We have found Him of whom Moses in the Law and *also* the Prophets wrote—Yeshua of Nazareth, the son of Joseph.’ Nathanael said to him, ‘Can any good thing come out of Nazareth?’ Philip said to him, ‘Come and see.’ Yeshua saw Nathanael coming to Him, and said of him, ‘Behold, an Israelite indeed, in whom there is no deceit!’” (John 1:45-47).

When Yeshua saw Nathanael coming toward Him, He said that he was an Israelite who had no guile. As Nathanael later became one of His Disciples, he had to be prepared by God and

had to be shown by the Holy Spirit that Yeshua was the One of whom the Torah and the Prophets spoke.

Similarly, when one of us comes to faith in Yeshua, we must humble ourselves before our Creator, and be supernaturally wooed by the Holy Spirit regarding the Messiah of Israel. We must then confess our sins and repent, turning from our sinful ways. Our faith ultimately is our trust in God to see us through the unseen things that we will encounter in life. If we do not have Yeshua, our Divine Redeemer, as the focus of our life, we are likely to make a wrong turn onto the Highway to Perdition.

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