

Manifested Glory

John 2:7-11. Yeshua told them, "Fill the jars with water," and they filled them to the brim. ⁸ He said, "Now draw some out, and take it to the man in charge of the banquet"; and they took it. ⁹ The man in charge tasted the water; it had now turned into wine! He did not know where it had come from, but the servants who had drawn the water knew. So he called the bride groom ¹⁰ and said to him, "Everyone else serves the good wine first and the poorer wine after people have drunk freely. But you have kept the good wine until now!" ¹¹ This, the first of Yeshua's miraculous signs, he did at Kanah in the Galil; he manifested **(phaneroo {fan-er-o'-o} to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way, to make actual and visible, be made known, make manifest, appear, to be plainly recognized)** his glory, and his talmidim came to trust in him.

It's the manifest presence of Adonai that releases signs and wonders! First the Glory manifests, then the power of God is demonstrated!! We strive to be in the presence of God! We strive to have presence-based worship services at Shabbat. We desire to have God's presence with us at all times! As we do with all things, to fully understand what being in the "Presence of God" means, we must go back to the very first time it's revealed in scripture. The first mention of God's presence is in:

Genesis 3:8. They heard the voice of ADONAI, God, walking in the garden at the time of the evening breeze, so the man and his wife hid themselves from the presence of ADONAI **(Mi'peney: Face, Presence, in front of, before, in the presence of Adonai, Before the face of God)**, among the trees in the garden.

After sinning by eating fruit from the tree of the knowledge of good and evil, both Adam and Eve attempt to hide themselves from "the presence of ADONAI". Mipeney YaWeh Elohim, literally the Face of God, God's presence, His countenance, before the presence of God.

In this moment, Adam and Eve experience a profound shift in their relationship with Adonai. They heard His voice walking in the garden, a place of intimacy and connection. However, instead of approaching Him, they hide among the trees, feeling shame and fear after disobeying His command. The act of hiding symbolizes their broken relationship with God, as they try to escape the consequences of their actions.

Their choice to hide reflects a universal human tendency to avoid facing our mistakes. This illustrates the negative impact of sin in our relationship with God and the feelings of guilt that can drive us away from Him. It serves as a reminder

that even in our failures, God seeks us out, longing for reconciliation and restoration.

Since the fall in the Garden, God has been striving for us to return, to get back into His presence, before His face. To come before Him, to stand in His presence, to see His face. God gave to Moses, who gave to Aaron, specific words to recite over Israel that God would bless them and release His presence over and upon them, words to place Israel before the Face of God.

Numbers 6:27. "In this way they are to put my name on the people of Isra'el, so that I will bless them."

The central focus of this blessing is God's presence being with and upon us! Ya'er ADONAI panav eleikha vichunekka. [May ADONAI make his face shine on you and show you his favor. Face is paniym, it's plural! It incorporates all of God's attributes since He has no material body or form. He is the Ruach Elohim, the Ruach HaKodesh, fire, smoke, thunder, still small voice etc....

Shine in Hebrew is Ya'er, whose root word is Owr, light, the same light, the enlightenment that separated the Mayim and the HaShamayim, the upper and lower waters. God will enlighten you with the knowledge and wisdom of WHO HE IS when we are before His face! He releases to us the light, wisdom, and understanding of God that transcends all understanding, enlightening us with an infilling of His divine presence.

Favor is Chanan in Hebrew-Favor, grace, mercy, pity, to be shown consideration. It is so that we will understand the breadth, scope, width, and depth of God's love! Grace is an underserved gift, we are given it even though we don't merit or deserve it!

Yissa ADONAI panav eleikha v'yasem l'kha shalom. [May ADONAI lift up his face toward you and give you peace.] Second occurrence, the Face – paniym of Adonai! The lifting up or showing of His face indicates a very deep spiritual intimacy when in His presence like Adam and Eve before the fall!

Then He will give us His Shalom, a complex word that has many meanings. Shalom does mean peace and more. Shalom is rooted in the word shaleim, which means completion, wholeness, wellness, Kingdom perfection, the absence of conflict, not just peace. In the Kingdom of Heaven there is no wholeness, completion without Adonai's Shalom, peace.

The Shema is typically recited at the beginning of Shabbat services, Orthodox Jews recite the Shema every morning upon awakening from sleep. The Shema

is meant to be a way of life, a standard of living, not liturgy before services at Shabbat but 24/7. God desires that we live a presence-based life before Him! Its what Moshe asked for in:

Exodus 33:12-16. Moshe said to ADONAI, "Look, you say to me, 'Make these people move on!' But you haven't let me know whom you will be sending with me. Nevertheless you have said, 'I know you by name,' and also, 'You have found favor in my sight.' ¹³ Now, please, if it is really the case that I have found favor in your sight, show me your ways **(derachecha: way, road, manner, path, direction, course of life)**; so that I will understand you and continue finding favor in your sight. Moreover, keep on seeing this nation as your people." ¹⁴ He answered, "Set your mind at rest - my presence **(paniym: Face, Presence, the presence of Adonai, before the face of God)** will go with you, after all." ¹⁵ Moshe replied, "If your presence doesn't go with us, don't make us go on from here. ¹⁶ For how else is it to be known that I have found favor in your sight, I and your people, other than by your going with us? That is what distinguishes us, me and your people, from all the other peoples on earth."

Moshe asks a very humble yet profound request that is also our very heart's desire! Show us Your Way! Teach us the way, the path, the road, the direction, the course of life I must take so that we will understand and remain in your presence! Moses is saying God, if your face, if your presence, if your countenance, if your Glory doesn't go with us, we won't go. This is Moshe who speaks with God Panyim el'Panyim, face to face, presence to presence, Countenance to Countenance! As a friend - el'reehu, friend, companion, intimate, fellow-citizen! The Face of God, His presence is what distinguishes us, me and your people, from all the other peoples on earth! Not religion, not liturgy, not traditions, but the presence of God

Because of their intimate presence-based relationship God knew Moshe by Name, Shem in Hebrew Name, reputation, and Glory. God knew Moshe Panyim El Panyim through the Glory of Adonai that rested upon Him. The Glory of God that rested upon Moshe resulted from being in God's presence so that God knew him by name and reputation. This intimacy resulted in Moshe having found favor in God's sight. This favor allowed Moshe to be bold, saying to Adonai that If His presence, His Panyim didn't go with them, they (Israel) were staying. Verse 16 is the key for both Moshe and for us.

Exodus 33:16. For how else is it to be known that I have found favor in your sight, I and your people, other than by your going **(Yalak walk with us)** with us? That is what distinguishes us, me and your people, from all the other peoples on earth."

Distinguishes, veniflinu in Hebrew; distinction, distinguishes, separated, wonderful, set apart. It's the core essence and foundation of God's relationship

with us, with Israel. He specifically set us apart as different to teach the world what distinguishes us from the rest of the world? His presence, Him walking with us!

Deuteronomy 28:9-10. "ADONAI will establish you as a people separated out for himself, as he has sworn to you - if you will observe the mitzvot of ADONAI your God and follow his ways. ¹⁰ Then all the peoples on earth will see that ADONAI's name, his presence, is with you; so that they will be afraid of you.

As a Messianic Congregation, as Messianic Believers this is the area we strive live in! What differentiates us from everyone else is His Face, His presence! Yet ironically, we're either labeled as too churchy, not churchy enough, too Jewish, not Jewish enough, not enough liturgy, or too much liturgy. It's none of this, it's His presence! What affects the greater body is alienation, separation which is not from Adonai but HaSatan! Messianic Believers offend the Church so alienation, separation occurs. The Church offends the Jewish community so alienation, separation occurs! God doesn't want this! He doesn't want alienation, separation, and offense! Torah is God's instructions to us regarding how to walk, how to live in His presence. The primary purpose of our intimate and obedient lives is to dwell in Adonai's presence! Not live a religious or tradition based life but to walk, live, dwell, and thrive in His presence, His face!

Human nature tends to approach God through a methodical, calculated process of reasoning, of deeds and actions. His presence isn't head knowledge, it's not science, or methods, it's relationship, its heart knowledge! He's searching the earth for those who Fear Him, who will honor, respect, and magnify Him and seek His presence. It's not a method as much as it's a matter of being whole hearted with Him.

Isaiah 56:1-7. Here is what ADONAI says: "Observe justice, do what is right, for my salvation is close to coming, my righteousness to being revealed." ² Happy is the person **(Jew or Gentile)** who does this, anyone who grasps it firmly, who keeps Shabbat and does not profane it, and keeps himself from doing any evil. ³ A foreigner joining ADONAI should not say, "ADONAI will separate me from his people"; likewise the eunuch should not say, "I am only a dried-up tree." ⁴ For here is what ADONAI says: "As for the eunuchs who keep my Shabbats, who choose what pleases me and hold fast to my covenant: ⁵ in my house, within my walls, I will give them power and a name greater than sons and daughters; I will give him an everlasting name that will not be cut off. ⁶ "And the foreigners who join themselves to ADONAI to serve him, to love the name of ADONAI, and to be his workers, all who keep Shabbat and do not profane it, and hold fast to my covenant, ⁷ I will bring them to my holy mountain and make them joyful in my house of prayer; their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all peoples."

To be in His presence is to be in covenant relationship with Him, to be in Shalom with Him, to be whole hearted, righteous with Him. Not perfect, but trying your very best to be just and wholehearted with Him. This is hard for many people! It requires sacrifice on one's part to live this way! You can't remain unchanged and live in His presence. Transformation is necessary, which is change, and people loath change. Walking, living in His presences is not a legalistic, ritualistic, tradition-based walk. Too be in the presence of the Lord is to be in His attendance, to be ministering to God in His presence (before Him), to have God take notice of you-taking attendance-He's checking to see if your there! Where is there? It's a place mentioned in scripture, a hiding place, a secret place with you and Adonai:

Psalms 91:1.9 (NKJV) He who dwells in the secret place **(B'Seter: covering, shelter, hiding place, secret place)** of the Most High Shall abide under the shadow of the Almighty.

Moses went up into this secret place of the Most High God:

Exodus. 24:18. Moshe entered the cloud and went up on the mountain; he was on the mountain forty days and nights.

The Cloud, Kavod, a holy, sacred place where God gave Moshe His oracles. The thick clouds were a hiding place, a secret place of Shalom, of safety for him. When you "abide" in the secret place of El Elyon, the Most High, you are ensconced by His Glory, you are immersed in the manifest Presence of Adonai. By abiding in the secret place, the hiding place, you experience the revelation of Adonai's absolute truth: His Presence must always pervade all things at all times. This takes us back to John 2 and Yeshua's first miracle, turning water into wine at the wedding in Kanah! All of Yeshua's miracles were the result of His living, dwelling, in the Presence of His Father then manifesting His Glory:

John 2:11. This, the first of Yeshua's miraculous signs, he did at Kanah in the Galil; he manifested **(phaneroo {fan-er-o'-o} to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way, to make actual and visible, be made known, make manifest, appear, to be plainly recognized)** his glory, and his talmidim came to trust in him.

First Gods Glory was manifest, then the miracles came! It's not the other way around! Signs and wonders, Miracles are a natural result of dwelling, living Adonai's presence! One cannot chase miracles, rather we must seek first His presence and everything else will fall into place:

Galatians 3:5. What about God, who supplies you with the Spirit **(pneuma {pnyoo'-mah}: breath of God, spirit, soul, spirit of God, Gods essence and power [Gods presence])** and works miracles among you - does he do it because of your legalistic observance of Torah commands or because you trust in what you heard and are faithful to it?

First must be the Ruach Elohim, the spirit of God, living and walking in Adonai's presence through which miracles, signs and wonders manifest! It's from the breath of God, from His presence that Miracles go forth! That's why it's so critical to live in, to walk in His presence 24/7 unlike the Pharisees.

Luke 16:14-15. Now the Pharisees, who were lovers of money, were listening to all these things and sneering at Yeshua. ¹⁵ But He said to them, "You are the ones who justify yourselves before the people, but God knows your hearts. For what is prized among men is detestable in God's sight."

The religious Pharisees in the Greater Body of Messiah are nervous because the wild "Yochanan the Immersers" are coming out of the wilderness with a burning word from Adonai! God is releasing His wild ones in this hour to shake the greater body and restore truth!

The "burning word from Adonai" that Yochanan proclaims is not merely a call to repent but a summons to spiritual transformation. It echoes the prophetic fire of Elijah and Isaiah, challenging people to turn from sin and embrace the Kingdom of God. Their "nervousness" reflects a fear of losing influence, legitimacy, and the status quo they have worked to preserve.

Historically, such figures often disrupt established religious and political orders. In the Gospels, Yochanan's ministry prepares the way for Yeshua, but his own message is so radical that even the religious leaders are unsettled. This mirrors the way prophetic voices in any era can unsettle those who benefit from the existing system — whether religious, political, or cultural.

The kingdom of God requires radical, "wild" people because it embodies a countercultural, transformative reality that stands in contrast to the values of the world. Radicals act as agents of visible kingdom transformation, challenging corruption, advocating for the powerless, and reordering societal priorities in alignment with God's values. Their radical choices—such as sacrificial giving or overturning societal hierarchies—model the upside-down reality of God's reign. The radical life serves as a living manifestation of God's kingdom. By living distinctively—emphasizing humility, love, service, and reconciliation—radicals demonstrate an alternative vision of life that cannot be ignored. Their example

provides tangible proof that God's kingdom is present, inviting others into its transformative way of life.

Yeshua only said and did what He heard and saw in Heaven from Adonai.