

ONE TORAH FOR ALL

Zerubbabel ben Emunah
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The Son of Elohim – part 11
As Propheesied in the Torah Moshe – Devarim

1. Shema

Devarim (Deuteronomy) 6:4
Hear, Israel; YHWH our Elohim YHWH Echad.

We have already written about the Shema in the study [Shema Yisrael](#). We examined in detail each of the three parts of this commandment and declaration, and how Mashiach is depicted in the third part of the Shema as “YHWH Echad.” We will not reexamine that here. For further information on that, please refer to that study.

What we are going to examine in this portion of this study is how Mashiach fulfilled the first two words of the Shema, “Hear Israel,” during His earthly ministry. The word “hear” is the Hebrew word שמע – “shema” which means both to hear and to obey what one hears.

Yochanan (John) 5:30
“I can do nothing on My own initiative; as I hear, I judge; and My judgment is righteous; because I seek not My own will, but the will of Him that sent Me.”

Yeshua came forth from the Father to do the will of the Father, not to do His own will.

Ivrim (Hebrews) 5:8
though He was a Son, yet learned obedience by the things which He suffered;

Mashiach was obedient to His heavenly Father, even to the point of death.

Yochanan (John) 8:42
Yeshua said to them, “If Elohim were your Father, you would love Me; for I came forth and am come from Elohim; for neither have I come of Myself, but He sent Me.”

Yeshua did not come on His own authority. Yeshua came in the authority of His Father. This is what it means when Yeshua says that He came in His Father's name. Yeshua is simply telling us that He has the authority of His Father to do the work of His Father.

Philippians 2:8

and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.

Even though Yeshua came in the authority of His Father, He still obeyed His Father in all things. Yeshua actually came into this world to die, and not to die just any death, but to die the exact death that He died. He did this in obedience to His Father.

Yochanan (John) 5:19

Yeshua therefore answered and said to them, "Amein, amein, I say to you, the Son can do nothing of Himself, but what He sees the Father doing; for whatever things He does, these the Son also does in like manner."

Mashiach Yeshua never did one thing on His own initiative. The only things He did were what the Father did through Him. Yeshua did this to show us how we are to live out the shema in our daily living: hearing and obeying His Voice in all things.

Tehillim (Psalm) 40:6

***Sacrifice and offering You have no delight in;
My ears You have opened;
Burnt-offering and sin-offering You have not required.***

Yeshua often ended a parable or a teaching with the words, "He who has ears to hear let him hear." This may have been a reference to the above passage, indicating that only those whose ears YHWH has opened can hear and obey the words of Mashiach. Certainly the ears of Mashiach Yeshua had been opened from birth, to hear and obey the words of His heavenly Father.

Yochanan (John) 8:28

Yeshua therefore said, "When you have lifted up the Son of man, then shall you know that I am He, and that I do nothing of myself, but as the Father taught Me, I speak these things."

As Moshe lifted up the serpent on the staff in the wilderness and every person who humbled himself and looked up to the serpent was healed and lived, so too, all those who humble themselves and look to Mashiach will live. All those who look to Mashiach Yeshua will know and understand that He did nothing on His own, but only that which the Father gave Him to do. He is the perfect execution of the shema. He has shown us the true path to walk.

2. Torah of the King

Devarim (Deuteronomy) 17:15

“You shall surely set him king over you, whom YHWH your Elohim shall choose; one from among your brethren shall you set king over you; you may not put a foreigner over you, who is not your brother.”

Our Creator is the sovereign of the universe. But according to His Torah commandments only one who is born in Israel is eligible to be king over Israel. In order to fulfill this requirement of the Torah of YHWH, YHWH had to come into this physical realm and be born into Israel. He chose to do this through the line of David.

There is one aspect of the Torah of the king that we want to look at in particular and that is the commandment not to multiply wives.

Devarim (Deuteronomy) 17:17a

“Neither shall he multiply wives to himself, that his heart turn not away;”

The first thing that we need to understand in this passage is the word used for “multiply.” It is the Hebrew word רבה – “rabah” which means to “become numerous; to multiply.” This passage is often pointed to these days in an attempt to justify more than one wife, the argument being that it is okay to add wives as long as one does not multiply wives. This reasoning is faulty. Why? This reason is faulty because mathematically speaking, multiplying is simply a function of adding; it is a shortcut. Both adding and multiplying are doing the very same thing; one just removes a few of the steps, but the result is the same.

When we look at this commandment, we see that the idea is that increasing the number of wives is forbidden, specifically to the king. If a king has a wife and he marries another wife, then he has increased (רבה – rabah) the number of wives for himself and thus he has violated this commandment.

We know that Israel is the bride or wife of Mashiach. At present Israel is divided into two houses. YHWH did this in order to divorce those of the northern house of Ephrayim because of their infidelity towards Him. However, before He takes them again the two houses must be rejoined back into one in order that this commandment is not violated. Thus we find the following prophecy.

Yechezqel (Ezekiel) 37:22

“and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all;”

This is YHWH speaking through the prophet Yechezqel. Please note that there will be only one bride and only one king, just as the Torah commandment foretells us.

3. Prophet Like unto Moshe

Devarim (Deuteronomy) 34:6

And He buried him in the valley in the land of Moav over against Beth-peor; but no man knows of his grave to this day.

We have already examined how Yeshua was like Moshe in His life and ministry. We have even looked at how the birth of Yeshua was foreshadowed in the birth of Moshe. Now we want to examine how the death and burial of Moshe also foreshadows the coming Mashiach.

Please notice that YHWH personally buried Moshe. YHWH knew that mankind has some very strong tendencies to worship that which they revere. And many times they revere things that they ought not to revere. If YHWH would have allowed Israel to bury their leader the grave no doubt would have become a shrine. Moshe was a man just like all the rest of us, albeit a very humble man. Even though the people of Israel griped, complained, and grumbled every step of the way, they still held Moshe in high regard. But it is this act of YHWH regarding the death and burial that actually foreshadows Mashiach in His death and burial. But one might object, "They knew where the tomb of Yeshua was, so how can the burial of Moshe foreshadow the burial of Mashiach?"

In the case of Moshe, Israel did not know where his body had been laid. Now please observe the following.

Luqa (Luke) 24:3-5

3 And they entered in, and found not the body of Adonenu Yeshua.

4 And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel;

5 and they were afraid and bowed down their faces to the earth, they said to them, "Why do you seek the living among the dead?"

On the fourteenth of Aviv, just a few days prior to this, Yeshua had died upon a cross. After He had died His talmidim took His body down and placed it in a tomb. However, because it was the preparation day before the first day of Unleavened Bread, a high Shabbat, they did not have time to properly prepare the body for burial. They made plans to return at the earliest possible time and give His body a proper burial, which was three full days later. However, when they returned to the spot where they had laid His body, it was not there. That tomb was no longer His grave. In fact, at that very moment, they knew not where His grave was to be found.

It is in this way that the unknown location of the grave of Moshe foreshadows the burial of Mashiach. The people of Israel did not know where the body of Moshe was. Likewise, the talmidim of Yeshua did not know where His body was, either. In this way, the unknown grave of Moshe is actually a foreshadowing of the resurrection of Mashiach.

4. A Single Requirement

Devarim (Deuteronomy) 10:12-13

12 "And now, Israel, what does YHWH your Elohim require of you, but to fear YHWH your Elohim, to walk in all His ways, and to love Him, and to serve YHWH your Elohim with all your heart and with all your soul,

13 to keep the commandments of YHWH, and His statutes, which I command you this day for your good?"

YHWH really has only one requirement of us. That single requirement has several facets, but it really is only one requirement: to fear, love, and serve Him with everything that we are and everything that we have by obeying His Voice. Part of what He has spoken has been recorded for our convenience, but certainly not the sum totality of it. The Torah, which is a record of His spoken words, His Voice, is the entry level of having a relationship with Him.

Matithyah (Matthew) 22:37-38

37 And He said to him, "You shall love YHWH your Elohim with all your heart, and with all your soul, and with all your mind.

38 This is the first and greatest commandment."

But what does it mean exactly to "love" another, and in particular, to love YHWH? The Hebrew word is אהב – "ahav" which means to "love" or to "devote completely to another." It is the second part of this definition which helps us to begin to understand what it is exactly that YHWH expects and requires from us if we are going to be His people. He wants us to be completely devoted to Him.

Ya'aqov (James) 4:8

Draw near to Elohim, and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

As Mashiach Yeshua put it, no man can serve two masters. Attempting to serve two masters is double-mindedness and it will only cause a man to hate both masters and serve neither. In order for a person to love YHWH he cannot be devoted to anything else. We see this exemplified in the life of Yeshua.

Yochanan (John) 14:31

"but that the world may know that I love the Father, and as the Father gave Me commandment, even so I do. Arise, let us go."

We know that Yeshua loved His heavenly Father because He carried out His will in everything that He did. He did not do anything without His Father's approval. May we learn to do the same!

5. The Blessings and the Curses

Devarim (Deuteronomy) 30:19

“I call heaven and earth to witness against you this day, that I have set before you life and death, the blessing and the curse; therefore choose life, that you may live, you and your seed.”

How do the blessings and the curses foreshadow the coming Mashiach? They each foreshadow Mashiach in its own way. The blessings foreshadow Him by showing us two things: 1) that Yeshua was blessed in every way by His heavenly Father; and 2) by showing us that when a person is in Mashiach, he too shall be blessed with these same blessings.

Yochanan (John) 3:35

“The Father loves the Son, and has given all things into His hand.”

Yochanan the immerser tells us that YHWH has given all things into the hand of His Son Yeshua. This same testimony is borne out in the Tanak as well.

Yeshayah (Isaiah) 9:6-7

6 For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, Mighty El, Everlasting Father, Prince of Peace.

7 Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon His kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of YHWH Tzava’ot will perform this.

YHWH has blessed Mashiach Yeshua and will continue to do so.

Yochanan (John) 3:36

“He that believes on the Son has eternal life; but he that obeys not the Son shall not see life, but the wrath of Elohim abides on him.”

Not only does this apply to the Son directly, but it also applies to the work that He did for His people, those who accept Him as their King as well as those who do not accept Him as their King. If one accepts Yeshua as his King, then he shall receive the blessings. If one does not accept Yeshua Mashiach as his king, then he shall receive of the curses.

Qorintyah Bet (2nd Corinthians) 5:21

He who knew no sin was made to be sin on our behalf; that we might become the righteousness of Elohim in Him.

As we have examined in other places, when Mashiach came into this world as Yeshua He was born through the womb of a virgin woman, Miriam. However, she was only a surrogate mother and contributed no DNA material to Yeshua. Miriam was no more the biological mother of Yeshua than Yoseph was His biological father. They were surrogate parents, both of them. Yeshua was made of the same pure substance as that from which Adam was made, but later Adam became cursed because of his sin.

Galatians 3:13

Mashiach redeemed us from the curse of the Torah, having become a curse for us; for it is written,

Cursed is every one that hangs on a tree.

But Yeshua knew neither sin nor curse before He hung upon that tree. However, in order to fulfill all righteousness of the Torah, someone had to die. Because Yeshua was without sin He was able to take upon Himself the curse which comes from the Torah for breaking the Torah. Mashiach took that curse upon Himself in order to give us a chance to live a life that is pleasing to YHWH. However, let us recognize and rightly apply to ourselves the words of Mashiach Yeshua to the woman caught in adultery lest a worse fate befall us: "Go and sin no more!" We need to stop breaking Torah!

6. Yehoshua

Devarim (Deuteronomy) 1:38

"Yehoshua the son of Nun, who stands before you, he shall go in there; you encourage him; for he shall cause Israel to inherit it."

Many point to Yehoshua as a type and foreshadow of Mashiach. And this is not in error for he is a type and foreshadow. However, one of the common ways that Yehoshua is seen as being a foreshadowing of Mashiach is in the following passage.

Devarim (Deuteronomy) 31:23

And He gave Yehoshua the son of Nun a charge, and said, "Be strong and of good courage; for you shall bring the children of Israel into the land which I swore to them; and I will be with you."

Please note that these words are spoken by YHWH to Yehoshua. YHWH tells Yehoshua directly that he will lead Israel into the Promised Land. Many see this as being prophetic of Mashiach physically leading Israel into the Promised Land. In fact, many today teach that it has to be Mashiach who leads Israel back into the land and if He does not do it, then it cannot be right or of YHWH.

But is this interpretation warranted? Is this interpretation the only possibility that one can draw from Scripture? Please note that in the passage above from Devarim 1:38, it does not say

that Yehoshua will lead the people into the land, but rather that he will cause them to inherit the land. This is not necessarily the same as leading the people into the land. In fact, in all the references to the people of Israel inheriting the land and Yehoshua's role in that, it is stated in every case that he will "cause" them to inherit it, rather than the one single instance in which YHWH states that it will be Yehoshua who leads them into the land.

It is quite possible that YHWH can cause Israel to inherit the land without being personally present with them. Since YHWH led the people of Israel into the land before via another, then what is to say that He cannot do the same thing again? Was it not YHWH through Yehoshua who brought them into the land the first time? To be sure!

Yehoshua is a foreshadowing of Mashiach. But this does not mean that every aspect of his life is a foreshadowing of the coming Mashiach. For example, Yehoshua was born in Egypt; Yeshua was born in the land. Yehoshua was the servant of Moshe; whereas, Moshe is the servant of Mashiach. Do you see? Some things in the life of Yehoshua point to Mashiach and some do not.

We can be fairly certain that Mashiach will in some way cause Israel to inherit the land that He has promised to us. Will He actually lead us into that land? That is unknown at this time. Perhaps; perhaps not; we will just have to wait and see. But we need to be open to either way that YHWH chooses to do it.

When the Scripture tells us that YHWH gathers us from the four corners of the earth to bring us back into the land, do we really expect that Mashiach will go and personally lead each and every person? No, of course not! He will do it via His Spirit through the agency of man. Will He at some point step back into the scene and lead us across the Yarden? Perhaps, but it is not necessary for that to happen to fulfill the prophecies concerning that event. We do know that He is coming back, for He said He would. Exactly when that will be in the restoration process is not exactly specified in Scripture. Be open to His Spirit and be watchful!

7. Yeshurun

Devarim (Deuteronomy) 33:5

***"And He was king in Yeshurun,
When the heads of the people were gathered,
All the tribes of Israel together."***

Yeshurun is not so much a type of Mashiach as it is a foreshadowing or prophecy of His work in His people. With that in mind let us examine this work of Mashiach.

The name יֵשׁוּרֻן – "Y'shurun" or "Yeshurun" means "upright one." It is informative to note that the first three letters of this name are also the first three letters of "Israel" – יִשְׂרָאֵל. Upon further examination of the name "Yeshurun" we discover that the root is יָשָׁר – "yashar" which

means “to straighten.” The name “Yeshurun” is further understood when we see that it is likely the compound of יָשָׁר and אֱוֹן. אֱוֹן means “to acquire.” The compound of these two words forming “Yeshurun” then means “those who acquire uprightness.” And how is this done? It is through Yeshua our Mashiach! One cannot do it on his own. It is only through Mashiach Yeshua that uprightness or straightness can be acquired.

Yeshayah (Isaiah) 44:2-3

2 “Thus says YHWH who made you and formed you from the womb, who will help you, 'Do not fear, Ya'aqov My servant; and you, Yeshurun whom I have chosen.

3 For I will pour out water on the thirsty land and streams on the dry ground; I will pour out My Spirit on your offspring, and My blessing on your descendants;”

YHWH tells us through the prophet Yeshayah that He has chosen His people and He has called them “Yeshurun.” YHWH will at some point pour His blessings upon these chosen people in the form of His Spirit. Can we see that the beginning of this fulfillment occurred on Shavu'ot as recorded in the book of Acts?

Yochanan (John) 7:37-39

37 Now on the last day, the great day of the feast, Yeshua stood and cried, saying, “If any man thirsts, let him come to Me and drink.

***38 He that trusts on Me, as the scripture has said,
from within him shall flow rivers of living water.”***

39 But this He spoke of the Spirit, which they that trusted on him were to receive; for the Spirit was not yet given; because Yeshua was not yet glorified.

Mashiach Yeshua is now pouring out His Spirit upon His people Yeshurun. And as we look at this process we will see that this is not a onetime event; but rather, it happens several times. Let us turn to the prophet Yechezqel.

Yechezqel (Ezekiel) 37:5

Thus says Adonai YHWH to these bones; “Behold, I will cause breath to enter into you, and you shall live.”

In this vision of the valley of dry bones, YHWH shows the prophet Yechezqel a process in which the house of Israel comes back to life, comes back together, and comes back to the land. It is essentially a work of the Ruach Qodesh (Holy Spirit). In this passage and throughout this vision the words “breath” and “wind” are the same word, רוּחַ – “ruach.” The Ruach Qodesh is the Spirit of Mashiach, so the very act of the Ruach accomplishing this task, the resurrection of the nation of Israel (ten tribes), is an accomplishment of Mashiach.

No less than four times do we see the outpouring of the Ruach mentioned in this vision. Does this mean that it will be done this many times? Perhaps, we cannot say for certain. But we are seeing the initial outpouring now as the Ruach of YHWH is awakening His people all around the world. It would seem that the gathering together is another outpouring, and the taking back to

the land seems to be another outpouring of His Spirit. It is a process in which the Ruach Qodesh is the empowering force behind this prophesied event. This is the work of Mashiach and He is doing it now even in our world.

“Yeshurun” is a prophetic name of Israel in the latter days. It is a name given to His people because of the work of the Spirit of Mashiach in and through them as He straightens them.

ABBA YHWH, do a good and faithful work in each one of Your people; in the name of Mashiach Yeshua. Amein and amein.

Shabbat Shalom

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