

ONE TORAH FOR ALL

Zerubbabel ben Emunah
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The Son of Elohim – part 4
Which Mashiach are You?

Matithyah (Matthew) 11:2-3

2 Now when Yochanan in prison heard the works of the Mashiach, he sent by his disciples

3 and said to Him, "Are You He that is to come, or do we look for another?"

Many have supposed and taught that Yochanan had doubts about Yeshua being the Mashiach. However, this is not actually his question at all. The true purpose of his question can begin to be seen and understood in the phrase "... look for another?" Please note that he did not ask, "Are we to look for someone else altogether?" but rather, "Is there another Mashiach besides you?"

Many understand that the Mashiach is in the line of David. This Mashiach is commonly known as Mashiach ben David. This is where much of Judaism is in their understanding; and this is not wrong, per se, but incomplete. However, there are others who also see someone who comes in the manner of Yoseph the son of Ya'aqov. This Mashiach is generally known as Mashiach ben Yoseph; and this is not wrong in and of itself, but it is only a partial picture. In addition to these mashiachs in the days of Mashiach Yeshua, there were those who taught more than just these two mashiachs. There were actually seven different mashiachs seen and taught by some of the sages. It is interesting to note that seven is the number of perfection. So, as some saw it, the number of mashiachs who were to come to Israel was perfect. Let us examine each one of them.

Mashiach ben Yoseph

Devarim (Deuteronomy) 33:17

***“The firstling of his herd, majesty is his;
And his horns are the horns of the wild-ox;
With them he shall push the peoples all of them, even the ends of the earth;
And they are the ten thousands of Ephraim,
And they are the thousands of Manasseh.”***

The understanding of Mashiach ben Yoseph begins with this passage. Specifically, it is focused upon the horns of the wild ox in which he pushes the peoples of the earth in all directions. It was generally understood that Mashiach ben Yoseph would come prior to the coming of Mashiach ben David and that Mashiach ben Yoseph would initiate the reunion of the two kingdoms of northern Israel and southern Yehudah (Judah). This is what is seen with the two horns; i.e., two kingdoms. However, it would be Mashiach ben David who would rule over all twelve tribes.

Also, in Mashiach ben Yoseph was seen the idea of the “suffering servant.” We see this concept born out in the life of Yoseph the son of Ya’aqov. Yoseph was Ya’aqov’s eleventh son. He was Ya’aqov’s favorite son, and as a result his ten older brothers were jealous of him. They were the ones responsible for selling Yoseph into bondage and his being shipped down into Egypt as a slave. It was there that Yoseph rose to prominence as the vice-Pharaoh over all of Egypt. Ultimately his older brothers came before him and knelt in submission to his authority, something that they had vowed not to do.

In this whole scenario the concept of a Mashiach is foreshadowed. Yoseph in his early years suffered greatly, but then in his later years he ruled over Egypt and much of the Middle East by virtue of being in control over the only source for food. Some in Judaism see the Mashiach ben Yoseph, but fail to see the similarity between the Mashiach ben Yoseph and Mashiach ben David in the sense of a ruler or king. This similarity indicates to us one mashiach rather than two different ones. Furthermore, the fact that Yoseph suffered early in his life and then later ruled as king also suggests only one mashiach, but perhaps two different times in which He is seen.

B’reshit (Genesis) 49:24

***“But his bow abides in strength,
And the arms of his hands were made strong,
By the hands of the Mighty One of Ya’aqov,
From there is the shepherd, the stone of Israel,”***

Yoseph was a type of the Mashiach who was to come. Yoseph’s father Ya’aqov, in prophesying over his sons, saw this truth. In his life we see many of the attributes of Mashiach exemplified. In this passage we see that there is One who is coming who will

be known as the “Shepherd” and “Stone” of Israel. First, here are some passages concerning the “Shepherd”.

Tehillim (Psalm) 80:1

For the Chief Musician; set to Shoshannim Eduth. A Psalm of Asaph.

***Give ear, Shepherd of Israel,
You that lead Yoseph like a flock;
You that sit above the cheruvim, shine forth.***

In this Psalm we see the union of the Shepherd of Israel with the One who sits above the cheruvim. This “One” is the Creator. So we begin to understand that the Mashiach ben Yoseph who was to come as the Shepherd of Israel is also He who sits on the throne of heaven.

Yochanan (John) 10:14

“I am the good Shepherd; and I know My own, and My own know Me,”

When Yeshua said that He was the good Shepherd He was pointing to the above prophetic Scriptures as well as others indicating to us His true identity. But we must be willing to accept this truth in its fullness or it means nothing. Either He is the Shepherd of Israel or He is not. There is no middle ground.

Ivrim (Hebrews) 13:20

Now the Elohim of peace, who brought again from the dead the great Shepherd of the sheep with the Blood of an eternal covenant, even Adonenu Yeshua,

The early followers of Mashiach Yeshua understood Him to be the great Shepherd of Israel. In part this was due to the testimony of His resurrection.

Now let us briefly look at the “Stone” mentioned in B’reshit 49:24.

Matithyah (Matthew) 21:42

***Yeshua says to them, “Have you not read in the scriptures,
‘The stone which the builders rejected,
The same was made the head of the corner;
This was from YHWH,
And it is marvelous in our eyes?’”***

Yeshua is quoting Psalm 118:22-23. This Stone which was rejected was a prophetic reference to the rejection of Mashiach ben Yoseph and would complete His rejection through His suffering in death.

Romans 9:33

even as it is written,

*'Behold, I lay in Tzion a stone of stumbling and a rock of offence;
And he that believes on Him shall not be put to shame.'*

Please note that in this passage Shaul specifically makes a reference to "Him" indicating to us that the "Stone" that was offensive was actually a person.

Qorintyah Aleph (1st Corinthians) 10:4

and they all drank the same spiritual drink; for they drank of a spiritual rock that followed them; and the rock was Mashiach.

Here we see that Shaul equates the rock in the wilderness with Mashiach Yeshua. This is so because water came forth from the rock and gave them life. Likewise, living water comes forth from Mashiach Yeshua to each one of us and gives us life eternal.

Kepha Aleph (1st Peter) 2:7-8

7 For you therefore that believe is the preciousness; but for such as disbelieve,

*The stone which the builders rejected,
The same was made the head of the corner;*

8 and,

*A stone of stumbling, and a rock of offence;
for they stumble at the word, being disobedient; whereunto also they were appointed.*

As hard as it is for some to accept this truth, not all have been appointed unto salvation. Only those who are willing to embrace the fullness of the truth will be saved. Even Satan and all his minions have some truth, but are not willing to walk in perfect obedience to His Voice. Likewise, many people have some truth and are satisfied with what they have and are not willing to walk in its fullness. One must walk in the fullness of truth, which is found only in Mashiach Yeshua.

Finally, concerning Mashiach ben Yoseph, it is not accidental or even incidental that Yeshua's earthly father's name was Yoseph. This is one of those signposts if we are willing to read and to accept it for what it says. Yeshua was and is Mashiach ben Yoseph.

Mashiach ben Moshe

Devarim (Deuteronomy) 18:15, 18

15 "YHWH your Elohim will raise up unto you a prophet from your midst, of your brethren, like me; to Him you shall hearken;"

18 "I will raise them up a prophet from among their brethren, like you; and I will put My words in His mouth, and He shall speak to them all that I shall command Him."

Verse fifteen is a record of what Moshe spoke to Israel. Verse eighteen is a record of what YHWH spoke to Moshe. Both verses are about the same subject; i.e., that there would be another One who would be like Moshe. Moshe spoke with YHWH face to face and when he spoke to the people of Israel; he spoke with authority as a result.

Marqos (Mark) 1:22

And they were astonished at His teaching; for He taught them as having authority, and not as the scribes.

In many ways the record of Mashiach Yeshua's life found in the besorahs is a record of One who has been given great authority. Yeshua was the One like Moshe who was to come. It is not surprising that Israel as a whole rejected the leadership of Yeshua, since as a whole Israel had also rejected the leadership of Moshe while he was alive. And any time one adds to or takes away from the Torah Moshe, such a person is rejecting not only the leadership of Moshe, but also the One who was to come in his likeness, Mashiach Yeshua.

Ma'aseh (Acts) 3:22-23

22 "Moses indeed said, 'A prophet shall YHWH raise up to you from among your brethren, like me. To him you shall hearken in all things whatsoever he shall speak to you.

23 And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people.'"

In the days of Moshe those who refused to listen to Moshe and did not obey the words of YHWH which Moshe spoke were destroyed. Likewise, those who refuse to listen to and obey the words of YHWH, which this One who was to come in the likeness of Moshe would speak, would also be destroyed.

Once again, the early followers of Mashiach Yeshua understood Him to be that prophet who was like Moshe. Yeshua was and is Mashiach ben Moshe.

Mashiach ben Aharon

Vayyiqra (Leviticus) 21:10

"And he that is the high priest among his brethren, upon whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head go loose, nor rend his clothes;"

Aharon was the first anointed high priest of Israel. In this he stands as a type and foreshadow of Him who was to come who would be the perfect High Priest.

Vayyiqra (Leviticus) 16:32

“And the priest, who shall be anointed and who shall be consecrated to be priest in his father's stead, shall make the atonement, and shall put on the linen garments, even the holy garments;”

In order for a son (ben) to be a high priest in his father's place he must be anointed with oil on his head. Is there testimony of this happening to Yeshua?

Marqos (Mark) 14:3

And while He was in Bethany in the house of Simon the leper, as He sat for a meal, there came a woman having an alabaster cruse of ointment of pure nard very costly; and she brake the cruse, and poured it over His head.

Not only was Yeshua anointed on His head, but His feet as well.

Yochanan (John) 12:3

Miriam therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Yeshua, and wiped His feet with her hair; and the house was filled with the odor of the ointment.

The symbolism of being anointed on the head is dealing with authority, both of being under authority and as having authority. Being anointed on the head is symbolic of being a leader or head of the people.

Being anointed on the feet is symbolic of servitude. In this case Yeshua was the servant of man for He came to save mankind and to give His life as a ransom for many. But He is also the King of creation, even though He stepped down from His throne for a season to accomplish that which no other could accomplish.

Tehillim (Psalm) 133:2

***It is like the precious oil upon the head,
That ran down upon the beard,
Even Aharon's beard;
That came down upon the skirt of his garments;***

In the same way that Aharon was anointed for his office as high priest, so too was Yeshua anointed for His office of the great High Priest.

Ivrim (Hebrews) 4:14-15

14 Having then a great high priest, who has passed through the heavens, Yeshua the Son of Elohim, let us hold fast our confession.

15 For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that has been in all points tempted like as we are, yet without sin.

The writer to the Hebrew believers has much to say concerning the high priesthood of Mashiach Yeshua. It is well worth one's time to read and study this. But the main point is that Yeshua was not a high priest here upon earth, but rather His priesthood was and is in the heavenly tabernacle which was not made with human hands. The priesthood of Yeshua is better than the priesthood of Aharon.

Yeshua was not a physical descendant of Moshe, for Yeshua was a descendant of the house of David, even though Miriam was related to Elizabeth who gave birth to Yochanan a kohen (priest) of the house of Levi. Yochanan the kohen was a cousin to Yeshua the Yehudi. Yet Yeshua came in Moshe's likeness as Mashiach ben Moshe. Likewise, the same is applied to Aharon, who like Moshe, was of the house of Levi. Yeshua does not need to be a physical descendant of Moshe or Aharon to be Mashiach ben Moshe or Mashiach ben Aharon. Yeshua was and is Mashiach ben Aharon.

Mashiach ben David

We are not going to spend a lot of time on this one since so much has already been written concerning Yeshua being the son of David. However, we want to give just a few passages as a general overview of Yeshua being Mashiach ben David.

Sh'muel Bet (2nd Samuel) 7:14-16

14 "I will be his father, and he shall be My son; if he commits iniquity, I will chasten him with the rod of men, and with the stripes of the children of men;

15 but My loving kindness shall not depart from him, as I took it from Shaul, whom I put away before you.

16 And your house and your kingdom shall be made sure forever before you; your throne shall be established forever."

YHWH made a covenant with King David. Part of that covenant is that David would always have a descendant to sit upon his throne.

Sh'muel Bet (2nd Samuel) 23:5

"Verily my house is not so with Elohim; yet He has made with me an everlasting covenant, ordered in all things, and sure; for it is all my salvation, and all my desire, although He makes it not to grow."

It seems from this passage that David understood the covenant that YHWH had made with him as being an everlasting covenant. David understood that one of his descendants would sit upon the throne of Israel also known as the throne of David. It is known as the throne of David because of this covenant which YHWH made with David.

Romans 1:1-3

***1 Shaul, a servant of Yeshua the Mashiach, called to be an apostle, separated unto the gospel of Elohim,
2 which He promised afore through His prophets in the holy Scriptures,
3 concerning His Son, who was born of the seed of David according to the flesh,***

It was also the understanding of the early followers of Yeshua that He was the Son of David. Both Matithyah and Luqa give a genealogy showing that Yeshua was the son of David, the promised heir to his throne. Yeshua was and is Mashiach ben David.

Mashiach ben Yehoshua

Zecharyah (Zechariah) 3:6-7

***6 And the messenger of YHWH warned Yehoshua, saying,
7 "Thus says YHWH Tzava'ot; 'If you will walk in My ways, and if you will keep My charge, then you also shall judge My house, and shall also keep My courts, and I will give you a place of access among these that stand by.'"***

Zecharyah chapter six is about this person Yehoshua. This person is mentioned also in chapter six as well as in the prophet Haggai and in the writing of Ezra. Most of what we know about him is found here in this chapter. While this man was a historical figure like all the others, all that he was prophesied to do has not been done yet. Therefore, the conclusion was that there must be another coming in his likeness. Like Aharon, Yehoshua was a high priest.

Zecharyah (Zechariah) 3:1

And he showed me Yehoshua the high priest standing before the messenger of YHWH, and Satan standing at his right hand to hinder him.

Keep in mind then, that all those passages that we spoke of concerning the high priest above in speaking about Aharon, apply here as well. "Yeshua" is a shorted form of "Yehoshua" with virtually the same meaning.

Zecharyah (Zechariah) 3:8

"Hear now, Yehoshua the high priest, you and your fellows that sit before you; for they are men that are a sign; for, behold, I will bring forth My servant the Branch."

It is this passage that caused some to understand that Yehoshua would be a separate Mashiach considering that, according to this wording of this passage, Yehoshua and “the Branch” are separate. However, the fulfillment of prophecy does not necessitate that separate prophecies be fulfilled in separate individuals. In this case Mashiach Yeshua was and is Mashiach ben Yehoshua.

Mashiach ben Zerubbabel

Zecharyah (Zechariah) 4:9

“The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and you shall know that YHWH Tzava’ot has sent me to you.”

This leader would rebuild the temple. But he would not do it alone. Much of the work of Yehoshua the high priest is done in conjunction with Zerubbabel as well as the people of the southern kingdom of Yehudah.

Haggai 1:12-14

12 Then Zerubbabel the son of Shealtiel, and Yehoshua the son of Yehotzadaq, the high priest, with all the remnant of the people, obeyed the voice of YHWH their Elohim, and the words of Haggai the prophet, as YHWH their Elohim had sent him; and the people did fear before YHWH.

13 Then Haggai YHWH's messenger spoke YHWH's message to the people, saying, “I am with you,” says YHWH.

14 And YHWH stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Yehoshua the son of Yehotzadaq, the high priest, and the spirit of all the remnant of the people; and they came and did work on the house of YHWH Tzava’ot, their Elohim,

Some have supposed that Zerubbabel, being the governor of Yehudah, was simply another name of Nechemyah. However, the following passage shows to us that this is not true.

Nechemyah (Nehemiah) 12:47

And all Israel in the days of Zerubbabel, and in the days of Nechemyah, gave the portions of the singers and the porters, as every day required; and they set apart that which was for the Levites; and the Levites set apart that which was for the sons of Aharon.

Like Yehoshua, who was a real historical figure, so too was Zerubbabel. However, all the work that he was to do was not done in his life so another was expected to come in his likeness. And since his work was to be done in conjunction with Yehoshua the high priest it was supposed by many that these two men working side by side would be different than “the Branch.” Thus, it was seen by some that Israel would have several

mashiachs, rather than just one. With the coming of Yeshua this teaching fell by the wayside and was largely forgotten regarding a mashiach in the likeness of Zerubbabel.

Matithyah (Matthew) 1:12-13

12 And after the carrying away to Babylon, Yechonyah begat Shealtiel; and Shealtiel begat Zerubbabel;

13 and Zerubbabel begat Aviud; and Aviud begat Eliakim; and Eliakim begat Azor;

Furthermore, both Matithyah and Luqa include Zerubbabel in their genealogies of Yeshua, showing that Yeshua is the son of Zerubbabel. Yeshua is Mashiach ben Zerubbabel.

Mashiach ben Enash

Dani'el 7:13

I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a Son of Man, and He came even to the Ancient of Days, and they brought Him near before Him.

Parts of Daniel are written in Hebrew, but the majority of Dani'el is written in Aramaic. This verse comes from one of the Aramaic sections. Thus, we find the word for "man" to be Aramaic rather than Hebrew. It is אנש – "enash." When we look into the Aramaic Peshitta Brit Chadasha (NT) at those places where the phrase "Son of man" occurs in the Besorah we find this same word אנשא – "enasha," meaning "man" or "mankind." The Hebrew word which is equivalent is אדם – "adam." So it would seem that when Yeshua uses this phrase as being descriptive of Himself, He is pointing directly at this passage from Dani'el.

Luqa (Luke) 3:38

the son of Enos, the son of Seth, the son of Adam, the son of Elohim.

As Luqa points out, Yeshua is also the son of Adam. Thus, Yeshua is Mashiach ben Enash or Mashiach ben Adam.

We have briefly examined seven prophesied mashiachs. Historically there have been those who have believed and taught that these were seven different mashiachs. Thus the question sent to Yeshua from Yochanan while he was imprisoned seeking to know whether Yeshua was the only mashiach to come or whether there would be others following Him.

What we see is that Mashiach Yeshua is the fulfillment of each and every one of these prophesied mashiachs. While He has not totally fulfilled Mashiach ben David yet in this realm, He will soon enough.

What these seven different prophesied mashiachs embody are the offices of prophet, priest, and king. Let us take, for example, Mashiach ben Moshe. Moshe was first and foremost a prophet. However, since he was also the leader of Israel, he also stands in the office of king. In addition to this, Moshe also fulfilled the office and function of priest as he personally stood between YHWH and the destruction of Israel many times. Thus, we see that Mashiach, when He comes would most likely fulfill all of these offices.

In fact, when we carefully examine each of the above prophesied mashiachs we see that this is true in each and every case. While each one has a different and distinct primary office which He fulfills, each one fulfills the function of all three offices: prophet, priest, and king. Thus, when the fulfillment of these mashiachs comes we should also find this to be true. We find this to be true in Mashiach Yeshua. He is a Prophet. He is a Priest. He is a King.

So, what is the answer to Yochanan's question: "Is there another mashiach?" No, Yeshua is the only one that Israel needs.

ABBA YHWH, open our eyes to Mashiach Yeshua; for in His name we pray.

Amein and Amein.

Shabbat Shalom

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