

ONE TORAH FOR ALL

Zerubbabel ben Emunah
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The Son of Elohim – part 12
One Book – One Story

Gilyana (Revelation) 22:13

“I am the Aleph and the Tau, the first and the last, the beginning and the end.”

YHWH our Elohim has given us a record which we call the Scriptures (some call the Bible). It is a compilation of many different writers, but only a single subject matter for the content.

Ivrim (Hebrews) 1:1

Elohim, after He spoke long ago to the fathers through the prophets by many portions and in various manners,

All of it is all about one single person, the person of Mashiach Yeshua, from the beginning of the record of B’reshit in which we learn about how Elohim created the א aleph and the ט tau, to the very end of Revelation in which we learn that He is coming again soon. He is the single thread which is common through it all. He is the central figure. This story is a love story. It is the story of the Creator who loves His bride so much that He is willing to die for her to make her fit to stand with Him at His side for all eternity.

In this love story the Groom is seen by having many different names. Each one of those names reveals a very specific truth about Him, and in particular about His relationship to His bride. Once we see and understand this central truth in Scripture we will be able to properly see and identify who is who in the Scriptures. For example, the heavenly Father of Mashiach is seen and spoken of in Scripture, but in reality He is not really seen that often. When Elohim is spoken of by one of His many names it is most frequently a reference to the Son rather than of the Father. Then of course there are those times when both the Father and the Son are mentioned in the same passage, even in the Tanak. Let’s examine a few of them from the Tanak.

B'reshit (Genesis) 19:24

Then YHWH rained upon Sodom and upon Gomorrah brimstone and fire from YHWH out of heaven;

In this passage we see that the YHWH who had gone to visit Avraham on His way to Sodom and Gomorrah and the other five cities of the plains that were full of sin, rained fire and brimstone upon these cities, and He did so from the YHWH who was in heaven while He was on earth. The one in heaven is the heavenly Father and the one on earth is the Son.

Tehillim (Psalm) 110:1

A Psalm of David.

***YHWH says to Adoni,
"You sit at My right hand,
Until I make Your enemies Your footstool."***

In this Psalm we find one of the emendations of the Shopherim in which they recorded that they replaced the name of YHWH with the title of "Adonai." This emendation is found in verse five. It is still YHWH speaking, but He refers to the One on His right hand as YHWH as well. This is the Father speaking about the Son.

Yeshayah (Isaiah) 44:6

Thus says YHWH, the King of Israel, and His Redeemer, YHWH Tzava'ot; "I am the first, and I am the last; and besides Me there is no Elohim."

In this passage we find that both the Father and the Son are speaking together and saying the same thing. Please note that we have YHWH, the King of Israel, along with His Redeemer who is called by the name "YHWH Tzava'ot." Together both of them make the declaration that He is the first and the last, which is a direct reference to the א Aleph and the ט Tau; and besides Him there is no other Elohim.

It is important to note and understand that both the Father and the Son are manifestations of Elohim. Both of these manifestations are equally valid and supported by many passages of Scripture. It is not so much that the Son is a manifestation of the Father, even though that is true; but it is more correct to understand them both as a manifestation of Elohim.

There are many such passages like the three we have just shown above. We show these three as witnesses to the truth that both the Father and the Son are spoken of in the Tanak. Whenever we see the act of redemption being carried out it is being done by YHWH Tzava'ot and this is Mashiach in His pre-incarnate form.

Yeshayah (Isaiah) 6:5

Then said I, "Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, YHWH Tzava'ot."

We must understand that YHWH the Father has passed the scepter to His Son for a season to rule as king in Israel, but that there is a day coming in which the Son passes the kingdom back to His Father.

Please note in the passage above, that Yeshayah, upon seeing the King of Israel, YHWH Tzava'ot, is completely distressed about it. We know from other places in Scripture that no one can see the Father and live. So we can rightly surmise that this is not the Father, but rather the Son that He sees. Furthermore, we also saw in the passage from Yeshayah 44:6 that YHWH Tzava'ot is the Redeemer, a role of Mashiach.

Qorintyah Aleph (1st Corinthians) 15:24

Then comes the end, when He shall deliver up the kingdom to Elohim, even the Father; when He shall have abolished all rule and all authority and power.

This seems to be when we enter into the Olam Haba, the world to come.

The point that we are making is that the book of Scripture is about our Mashiach Yeshua, His work and His bride shema Yisrael. Shema Yisrael consists of all those who hear and obey His Voice. For a more complete treatment of this please see the study [Shema Yisrael](#).

We have examined many types and foreshadowings of Mashiach in this series. There are many more that we have not examined. We traveled through the five books of Moshe examining seven different foreshadowings from each book for a total of 35 separate instances in which something or someone prophetically shows the coming Mashiach. These are not all of them, but are representative of what can be found in these five books.

Yochanan (John) 1:45

Philip found Nathanael, and says to him, "We have found Him, of whom Moshe in the Torah, and the prophets, wrote, Yeshua of Nazareth, the son of Yoseph."

We have actually barely scratched the surface of what can be found in the Torah Moshe, let alone in the prophets and the writings as to the types and foreshadowings of Mashiach. What we have given the reader is a good beginning so that he will be able to give a good defense of his faith to those who doubt that Yeshua is the Mashiach and that He is YHWH manifested in the flesh.

The evidence of Mashiach in the Tanak is overwhelming when we begin to compile it all together. Every objection has an answer, particularly when the objection is viewed in its proper context. It is important that we be honest and open with the context as well as the content of each and every passage. Only then can we begin to see the full scope of what Scripture is teaching us.

Ephesians 1:4

even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him in love.

Mashiach Yeshua has chosen us to be a part of His family. He made this choice long ago, before we even existed. May we prove that His choice of us is good by our upright lives and our love and devotion to Him.

Matityah (Matthew) 6:24

“No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You cannot serve Elohim and money.”

ABBA YHWH, may You continue to open our eyes to Mashiach that we may clearly follow only Him all the days of our lives; in the name of Mashiach Yeshua. Amein.

Shabbat Shalom

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