

SESSION 34 – THE SON OF MAN’S ASCENSION INTO POWER – PT. III

¹⁴ “When you come to the land YHWH your God is giving you, and you possess it and dwell in it and then say, ‘I will set a king over me, like all the nations that are around me,’ ¹⁵ you may indeed set a king over you whom YHWH your God will choose¹. One from among your brothers you shall set as king over you... ¹⁸ “And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests. ¹⁹ And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear YHWH his God by keeping all the words of this law... ²⁰so that he may continue long in his kingdom, he and his children, in Israel. (Deut. 17:14-20)

³With you is authority (arche) in the day of your might (dynamis), with the splendor of the holy ones. (Psalm 109:3 LXX; 110:3 MT)

I. WHAT IS A KING?

- A. From the creation of Adam and Eve Yahweh defined for us what a king (Heb. *Melech*, Gr. *Basileus*) is by showing us *what his role is and how he was to act in that role*; in other words, what *kind* of king he would be. In Genesis chapter one Moses provides the basic template for kings. Louw-Nida’s Greek-English Lexicon of the New Testament defines the word *basileus* (Heb. *melech*) as, “one who has absolute authority within a particular area and is able to convey this power and authority to a successor.”²

²⁶ Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”²⁷ So God created man in his own image, in the image of God he created him; male and female he created them. ²⁸ And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” (Gen. 1:26-28)

From the start Adam and Eve were to serve not only as priests in the Garden of God’s Delight, but were to also rule over the creation Yahweh had made. Notice the language of *kingship* and *kingdom* and the *king’s* relationship to Yahweh.

1. The *king* is made in the image and likeness of *Yahweh Elohim*.
2. The *king* has dominion over all of the resources in the sea and the earth.
3. Yahweh blessed the *king*.
4. Yahweh commanded the *king* to be fruitful and to multiply and fill the earth.
5. Yahweh commanded the *king* to subdue the earth.

¹ In other words, this Man will be Yahweh’s *elect* or *chosen*.

² Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 479.

- B. The first *humans* then had these five truths they were to act on in accordance to Yahweh's commands. It was later the word *kingdom* (Heb. *mamlacha* or *malchut*; Gr. *basileia*) was assigned to a particular domain of land and people (Gen. 10:10). The natural ruling and reigning began to be assigned to particular people and then one person instead of all humans. To be a human made in the image and likeness of Yahweh *was to be a king*. All humans were to experience a greater or lesser degree of reigning on the earth. We know this is where Jesus wants to lead those who are his (see Luke 19:15-19 where ruling in the authority of the king is directly related to the works of the kingdom; 1 Cor. 15:40-44 where the *spiritual body* of the resurrection will differ in glory the same way the sun, moon, and stars differ; meaning degrees of glory in reward in the resurrection)

Ancient Near East (ANE) scholar John H. Walton writes concerning the Mesopotamian kings and cults,

The image of the deity was also at times connected to people, but in almost every case it referred specifically to the king...when the king is referred to as the image of god, the title is applied to a particular king individually in an archetypal manner—that is, the identification is inherent in the office. Therefore, when a king ascends to the throne at coronation, a status is conferred on him by virtue of the office that he has attained. In this category, then, the image is seen as both representational and functional. The king is sponsored by the divine patron and therefore represents the god on earth. He also theoretically functions on behalf of the god; they are in a formal partnership. And this partnership is sometimes articulated through a written covenant and often formulated using filial language as the king is portrayed as the son of the god. By his patronage, then, the god has identified with the king, and the king, in turn, has identified with the god.³

It would not be until King David there would be a return to this kind of *kingship* and *kingdom*.

- C. The question of whether or not there *should* be a king is best resolved with the assumption of Adam's role as *king*⁴ and *what kind* of king he should be and *what role* he should play. In viewing the commandment for kings from Deuteronomy 17, "the function of the Godfearing king was to lead Israel in keeping covenant and to trust God for deliverance... the king was "to lead Israel by being the covenant administrator; then he could trust Yahweh to deliver. At the heart of this covenant was Israel's obligation to be totally loyal to Yahweh.""⁵
- D. John Sailhamer takes the promise of this kind of king back to the promise to Abraham, Sarah, and Jacob when Yahweh says *kings* would come from their offspring,

³ Walton, John H.. Old Testament Theology for Christians: From Ancient Context to Enduring Belief (p. 85). InterVarsity Press. Kindle Edition.

⁴ And priest; however, since the previous session covered his priestly role and function, I will not qualify both offices and roles here in this session.

⁵ Gerald Eddie Gerbrandt. Kingship according to the Deuteronomistic History. Society of Biblical Literature, 1986, p. 102.

The office of kingship has been anticipated in the Pentateuch since the Lord's promise to Abraham and his seed: "I will bless her [Sarah] so that she will be the mother of nations; kings of peoples will come from her" (Ge 17:16), and "Kings will come from you" (Ge 35:11; cf. 36:31). That this king would come from the tribe of Judah is clear from Genesis 49:9–12. At key moments in the Pentateuch reference is made to this king and the role he will play in bringing about God's promises to Israel (e.g., Nu 24:7; Dt 33:5). The ideal set forth in this passage is that of a king who is obedient to the will of God, which he learns from reading the Torah (Dt 17:18–19). The result of his reading the Torah is his "fear of the LORD" and humility (vv. 9b–20)...Israel was to have a king who could make his own copy of the Torah (v. 18b) and study it daily. The king was to be a scribe and scholar of Scripture. The picture of David, a writer of psalms, and Solomon, a writer of proverbs, is commensurate with this ideal.

The present passage anticipates the time when a king would be established over Israel and thus prescribes the kind of king they were to have. Central to the question of a king is that he is to be one whom the Lord himself shall choose (Dt 17:15). Just as Israel was only to worship God at the place which God would choose, so their king was to be chosen only by God. It is not difficult to see in these words the anticipation of King David, whose family God chose from among all the tribes (2Sa 7:18–24; Ps 78:70). Moreover, the warnings listed here regarding the dangers inherent in the kingship (e.g., "He must not take many wives") easily call to mind the downfall of Solomon, David's son ("He had seven hundred wives of royal birth and three hundred concubines," 1Ki 11:3).

Underlying these warnings is the larger issue that Israel was ultimately to look to God as their King and thus not put their trust in another human being. In other words, their request for a king should not arise out of a faltering faith in the Lord. We should note here that when the day came that Israel did request a king, God and his prophet Samuel saw in their request a veiled attempt to reject divine leadership (1Sa 8:6–9). The Lord himself said, "They have rejected me as their king" (1Sa 8:7).⁶

- E. We see then the template laid out in the Torah for what a *king* should be and do⁷. He would *bear the image* Yahweh; he would have *dominion* over all the earth and its resources; Yahweh would *bless him* (within the covenant blessing); he would reproduce and *have a family*; he would *subdue the earth* (implying not only the land and people, but also his enemies); he *would be chosen* by Yahweh (His elect); he would be from *among his brothers* (that is Israel); he would *sit or rule from his throne* in obedience to the *commandments of the Torah which he would transcribe for himself*; in doing so he would *learn the fear of Yahweh and reign long*, him and his children (*family*) in Israel. *Jesus is this King.*
- F. As noted before, it is the office of the King from which all power and authority to do all of Yahweh's commands derive. To be a Prophet with power, signs, and wonders, He must have the power of a King. To

⁶ Sailhamer, John H.. *The Pentateuch as Narrative: A Biblical-Theological Commentary* (p. 457). Zondervan Academic. Kindle Edition.

⁷ Seen in Adam/Eve, Abraham, Jacob, Joseph, Judah, Deuteronomy; et. al.

stand as the Great High Priest forever, He must have Kingly power to administrate the covenant promises. Schreiner makes note,

While all of the offices are of one piece, kingship is a primary metaphor, and therefore Christ's kingship stands at the pinnacle. To put this another way, the other offices flow from kingship and this office encompasses the others. Heppe comments that while kingship is historically last, it "comes first as the purpose of the other two offices."⁸

G. He continues,

Kings ruled but also functioned in priestly and prophetic roles. They interceded for the nation and spoke the word of the Lord to the nation. The water did not flow the other direction. Prophets and priests did not rule like kings. Prophets declared the sovereign rule of God, and priests met with the true King. As Torrance asserts, "The priesthood of Christ is a Royal Priesthood, and the proclamation of Christ is a Royal Proclamation."² Thus, kingship is the root metaphor and provides the most momentous implications for Christ's ascension.⁹

H. That King Jesus came into this *present evil age* to deliver us from the domain of darkness (Galatians 1:4; Colossians 1:13) was an act of bringing into the present a time when His full rule and reign as King is manifest and all of His enemies are fully defeated. This of course begins at the Second Coming and ushers in the Millennial Reign. The Good News is that rule and reign broken into this age when He became Incarnate.

¹ *...behold, wise men from the east came to Jerusalem, 2 saying, "Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him."* (Matt. 2:1-2)

¹¹ *Then I saw heaven opened, and behold, a white horse! **The one** sitting on it is called **Faithful and True**, and in righteousness **he judges and makes war.** ¹² His eyes are **like a flame of fire**, and on his head are **many diadems**, and he has a name written that no one knows but himself. ¹³ He is **clothed in a robe dipped in blood**, and the name by which he is called is **The Word of God**¹⁰. ¹⁴ And the **armies of heaven**, arrayed in fine linen, white and pure, were following him on white horses. ¹⁵ From his mouth comes a **sharp sword with which to strike down the nations**, and he will rule them with a rod of iron. He will tread the winepress of the fury of **the wrath of God the Almighty.** ¹⁶ On his robe and on his thigh he has a name written, **King of kings and Lord of lords.** (Rev. 19:11-16)*

⁸ Schreiner, Patrick. *The Ascension of Christ: Recovering a Neglected Doctrine* (Snapshots) (p. 47). Lexham Press. Kindle Edition.

⁹ Ibid., p. 47

¹⁰ From the Genesis Targum Neofiti, the spoken word at creation is called the *Memra* in Aramaic. It is the most used word for designating YHWH without using *His Name*. Comparable to *HaShem*, *Adonai*, or *LORD*.

This is the *kind* of King and Kingdom He brought into the present evil age to begin His assault on the domain of darkness and what His *role is* as King. And when He ascended, His Kingdom did not end. It only began to manifest as it had always been intended starting with Adam.

II. KING JESUS IN HIS EARTHLY MINISTRY

²⁰Being asked by the Pharisees when the kingdom of God would come, he answered them, “The kingdom of God is not coming in ways that can be observed, ²¹no will they say, ‘Look, here it is!’ or ‘There!’ for behold, the kingdom of God is in the midst of you¹¹.” (Luke 17:20-21)

¹The book of the genealogy of Jesus the Messiah, the son of David, the son of Abraham. (Matt. 1:1)

- A. Jesus arrived on the earth as *the king*. Though those in the first century labeled him a prophet, and though his actions were priestly, the Gospel writers are clear in their conviction that Jesus is the king Israel long waited for. The evangelists describe his birth in scarlet, and even Jesus’ actions and words were kingly.

When Jesus began his ministry, his words were dipped in royalty. The summary of Jesus’ message concerned the kingdom (Matt 4:17; Mark 1:15; Luke 4:43; John 18:36). Jesus constantly pointed his disciples toward the kingdom, called people into the kingdom, spoke of the future coming kingdom, and provided parables that explained the nature of the kingdom (Matt 13; Mark 4). Jesus compared and contrasted the nature of his kingship and kingdom with the tyranny of earthly kings (Luke 22:25). When he came into Jerusalem, Matthew asserts this fulfilled Zechariah, who spoke of Israel’s king coming to them on a donkey (Matt 21:5). Multiple individuals also called out to Jesus in the Gospels as the son of David (Matt 9:27; 12:23; 15:22; 20:30–31; 21:9; 22:42; Mark 10:47–48; Luke 18:38–39).¹²

- B. As noted in Deuteronomy 17:18-20 the *king* would write a copy of their own Torah in order to meditate on it and to keep it. The idea is to also *teach* it to his children, Israel, and the nations (2 Sam. 7:19). We see this in part with Solomon and his meditations and writings on and from the Torah in the Song of Songs, Proverbs, and Ecclesiastes. Jesus referred to himself as *greater than Solomon* (Luke 11:31) and teaches *His* Torah meditations recorded in Matthew 5-7 and Luke 6 and shows what Torah looks like *filled full* in Him. In this He acts in obedience to Deuteronomy 17 with regard to the King and the Torah.¹³

¹¹ This is a far better translation than “in you.” Jesus would never tell the hostile Pharisees that the kingdom was inside them. The reference is to Jesus present in their midst. He brings the kingdom. Another possible translation would be “in your grasp.” For further discussion and options, see D. L. Bock, Luke (BECNT), 2:1414–19. Biblical Studies Press, The NET Bible, Second Edition. (Denmark: Thomas Nelson, 2019).

¹² Schreiner, Patrick. The Ascension of Christ: Recovering a Neglected Doctrine (Snapshots) (pp. 47-48). Lexham Press. Kindle Edition.

¹³ See also Josiah and Hezekiah and the revival of Torah and the tearing down of the idols in the high places

- C. At the heart of the Torah Jesus taught is *the Kingdom of God*. We see Him reference the Kingdom and Kingdom truths all throughout both sermons. He opens and closes the *beatitudes* with the promise of the kingdom. In the reference to *salt and light* He repurposes and revives Israel's call to be a *kingdom of priests* that would lead the nations *back* to Yahweh. He elevates the smallest of Torah commands and assigns a *kingdom* value to those who teach them and do them. At the center of His instruction on prayer is asking the Father, Yahweh, the Ancient of Days, for *His Kingdom* to come and manifest *His* will on earth as in heaven. He declares the way to ensure material needs are met is to seek first the Kingdom of God and His righteousness. He says on those who *do the will of My Father* will enter the Kingdom of Heaven.
- D. Not only did Jesus perform the commandment concerning kings from Deuteronomy, He also began to perform *His future reign* in the midst of His brethren and His enemies. The future became a present reality in His ministry and role as King. It was the King who would defeat all of *His* enemies, and thus Israel's enemies as *He represented* all of Israel.¹⁴ *Who* or *what* were/are those enemies?

They all reside in the Domain of Darkness: Satan, the Antichrist (and antichrist spirit), the False Prophet (and false prophets), wicked spirits of the rebellious sons of God (Ps. 82; Eph. 6:12), demons, wicked rulers and kings (Ps. 2:1-3), and all of the kingdoms of this present evil age (all beast empires; i.e., Babylon (Dan. 2, 7-8)), sin, sickness, poverty, and ultimately death itself (1 Cor. 15:26).

Additionally, He was *chosen* by Yahweh (Yahweh's Elect)¹⁵, was from among His brethren, and was the Heir to David's Throne.

¹⁶And **He came to Nazareth**, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read...²²And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, "**Is this not Joseph's son?**"...²⁹and they got up and drove Him out of the city, and let Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff. (Luke 4:14-30)

⁵⁴**He came to His hometown and began teaching them** in their synagogue, so that they were astonished, and said, "Where did this man get this wisdom and these miraculous powers?" ⁵⁵ "**Is this not the carpenter's son?** Is not **His mother called Mary**, and **His brothers**, James and Joseph and Simon and Judas?" ⁵⁶ "And **His sisters**, are they all with us? Where then did this man get all these things?" (Matt. 13:53-56)

¹⁴ This was also seen in the High Priest on Yom Kippur.

¹⁵ Herein is the resolution of election, predestination, justification, and glorification found in Romans 8:29-30. It is **conformity to the image of His Son** that qualifies *those* predestined, called (elect), justified, and ultimately glorified. That means, Jesus was the *first* to be predestined, called (election), justified, and glorified. To be *in Him* is to be all of these things without the Calvinist belief that God chooses some and not others. All who are in Christ are chosen, because of Christ, not because of themselves or some random selection of God. God the Father chose Jesus from among His brethren, and those in Him then are also chosen or the elect.

⁵⁰ “For whoever does the will of My Father who is in heaven, he is My brother and sister and mother.” (Matt. 12:46-50)

¹⁰For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. ¹¹ For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren...¹⁴Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same...¹⁷Therefore, He had to be made like His brethren in all things, so that he might before a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. ¹⁸For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted. (Heb. 2:11-18)

- E. This King who Yahweh will raise up from among His brothers will stand in contrast to the *kings of the nations*. Recall, the demand of the elders of Israel upon Samuel was the exact language used by Moses in Deuteronomy 17:14

¹⁴ “When you enter the land which Yahweh your God gives you, and you possess it and live in it, and you say, ‘I will set a king over me like all the nations who are around me.’ (Deut. 17:14)

⁴Then all the elders of Israel gathered together and came to Samuel at Ramah; ⁵and they said to him, “Behold, you have grown old, and your sons do not walk in your ways. Now appoint a king for us to judge us like all the nations.” (1 Sam 8:4-5)

Recall we saw in a previous session where Israel’s demand for a *king like the nations* was both a rejection of Yahweh as king and a desire for someone who would act in the same manner as the pagan kings who would seek to manipulate their gods in battle in order to secure victory over their enemies. This implies not only a different king of king, but a God that *could* be manipulated, and thus a clear rejection of Yahweh.

John Walton translates 1 Samuel 8:4-5 as,

"Give us a king [who is] like [the kind that] the other nations [have, who will serve the same functions in the same manner as theirs]". This interpretation sees a new dynamic in the way that Israel as a nation, via its leader, relates to its God. Specifically, it reflects a theology reminiscent of the ancient Near Eastern nations they wish to emulate. By asking for a king "like the nations", they reflect their desire for a God "like the nations"; implicitly, instead of the God they have. It is this rejection of YHWH's identity that causes him to say, "they have rejected me."¹⁶

¹⁶ Walton, Johnathan H. “A King like the Nations: 1 Samuel 8 in Its Cultural Context.” *Biblica*, vol. 96, no. 2, 2015, pp. 179–200, <https://www.jstor.org/stable/43922754>.

The context of the request is set within the *Ark* narrative from 1 Samuel 4 where the Ark is captured when the attempt to use its power failed to secure the victory over the Philistines. Yahweh calls out their sin in 8:8 saying, “*in that they have forsaken Me and served other gods...*”

Walton continues,

One of the primary functions of an ancient Near Eastern king was to ensure the continued favor and attention of the gods....“Although the king proclaimed and portrayed a humble, unconditional piety, the reality was that service to the gods served a practical purpose. It provided a hope that the deities would, in turn, take care of the kings, whether in battle, in legacy, or in provisions”. This is because, in ancient Near Eastern religion, humans were supposed to provide for the needs of the gods. “The literature from throughout the ancient Near East clearly addresses the fact that the gods have needs that are met by human beings. [...] rituals and other cultic activities were designed to address those needs. The king and the priests each had duties in the process”. The neediness of the gods and their dependence (at least partially) on the services of the king - offering sacrifices, building and repairing temples, maintaining civic order so that ritual activity could proceed efficiently, etc. - gave the king some leverage with which to “negotiate” for the favor of the gods.¹⁷

- F. Yahweh makes clear His King is different. The elders of Israel wanted a king like the nations, where the false gods operated in power in the domain of darkness over their puppet kings whom they taught injustice. Yet Yahweh’s response is clear:

⁶ “*But as for Me, **I have installed My King** upon Zion, My Holy Mountain.*” (Psalm 2:6)

It is *this* King, installed by Yahweh Himself, that stands in complete contrast and opposition to the *kings of the nations* and their *gods* (Ps. 2:1-3). And thus, we come again to the majestic truth concerning the resolution of all of the sin and rebellion perpetrated against God and humanity by the actors in the domain of darkness: ¹³For **He has rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son.** (Col. 1:13)

Jesus was chosen to be *this* King.

- G. We see Jesus then doing exactly counter the kings and wicked spirits in the domain of darkness. He stands in victorious opposition to the temptations of Satan in the wilderness. He stands victorious over the powers of darkness in those possessed by demons and unclean spirits. He stands in power over sickness and disease. And He ultimately overthrows the power of death itself reigning in victory in resurrection life. And He receives the power and authority to rule forever as King when He is seated at Yahweh’s right hand in Daniel 7:13-14 and Psalm 110:1-4.

¹⁷ Ibid.

¹⁶ *who has become a priest, not on the basis of a legal requirement concerning bodily descent, **but by the power of an indestructible life.** (Heb. 7:16 ESV)*

We do not have a *king like the nations*. Instead, Yahweh gave us the King of His choice: His Beloved Son.

- H. Jesus, at the climax of His earthly ministry was found guilty of the very claim that had been made: He was the Messiah, the Son of David, the divine-Son of Man, the Son of God. He brought with Him, from the future, His reign as King. And in His trial, scourging, and crucifixion, the elders of Israel and Rome found Him guilty of being King.

²⁸ *They stripped him **and put a scarlet robe around him,** ²⁹ and after braiding **a crown of thorns,** they put it on his head. They put **a staff in his right hand,** and **kneeling down before him, they mocked him:** **“Hail, king of the Jews!”** ³⁰ *They spat on him and took the staff and struck him repeatedly on the head...*
³⁷ *Above his head **they put the charge against him, which read: “This is Jesus, the king of the Jews.”***
(Matt. 27:28-37; Mark 15:26; Luke 23:38 ESV)*

¹⁹ *Pilate also **had a notice written and fastened** to the cross, which read: **“Jesus the Nazarene, the king of the Jews.”** ²⁰ *Thus many of the Jewish residents of Jerusalem read this notice, because the place where Jesus was crucified was near the city, and the notice was written in **Aramaic, Latin, and Greek.** (John 19:19-20 ESV)**

The Kingdom of God which began to be preached by John the Baptist, attested to by Jesus and demonstrated by Him and His disciples came to this point in time. From the Cross itself, the Kingdom of God is being declared by all: Jesus is the King of the Jews and as such, the Son of David who will ascend the throne to rule and reign forever. From here, there is life, ascension, and power to reign forever.

III. OLD TESTAMENT TYPES OF THE COMING KING

“Ma’asei avot, siman l’banim,” ¹⁸

- A. We see after Adam’s loss of access to Eden the promise of a Seed (Heb., *zera*; Gr. *sperma*) who would crush the head of the serpent, who we find out in Revelation 12 is *the Devil, Satan, and the Dragon*. After the divergence of Cain’s descendants, a *new Seed* was born to Eve named Seth whose name means, “Yahweh raised up¹⁹ a New Seed (Zara)”
- B. Sailhamer notes,

¹⁸ Bar, Eitan; Postell, Seth; Soref, Erez. Reading Moses, Seeing Jesus: How the Torah fulfills its goal in Yeshua (p. 22). ONE FOR ISRAEL Ministry. Kindle Edition.; meaning, “*the deeds of the fathers are a sign to the sons*”

¹⁹ Greek *exanistemi* from the two words, *ex*, out of, or from, and *anistemi*, to rise up, stand up, stand; *i.e.*, resurrection. LXX Genesis 4:25 For God raised up for me another offspring

The woman called him Seth because, she said, “God has given me another seed.” In such narratives as these the author clearly betrays his interest in the “seed” (Ge 3:15) of the woman. Chapter 5 shows just how seriously the author takes the promise in 3:15. The focus is on the “seed” and the one who will crush the head of the snake. A pattern is established in chapter 4 that will remain the thematic center of the book. The one through whom the promised seed will come is not the heir apparent, that is, the eldest son, but the one whom God chooses. Abel, the younger of the two sons, received God’s favor (4:4); Seth, still the younger son, replaced Abel. Cain takes his place in the narrative as one who was not to become part of the line of the “seed.”... To underscore the importance of the line of Seth, the author notes that in his days humankind already practiced true worship of the God of the covenant (“At that time people began to call on the name of the LORD,” 4:26). Such a note is a sign that, for the author, the worship of the Lord established at the time of Moses was not something new, but rather a restoration of the worship of the only and true God.²⁰

Seth *pointed* toward a revival of worship and fellowship with Yahweh that would lead to a specific Seed who would reverse the curse of sin and death (Gen. 4:26). And one of the children of this *new line* that is a picture of resurrection is none other than the first prophet Enoch who prophesied concerning *that Seed* who would come to execute judgment with ten thousands of His *holy ones* (i.e., His heavenly host) (Jude 14; 1 Enoch 1:9 *verbatim*). Enoch is a curious figure in this line of *the Seed* in that *he did not die*.

Notice in each of the other names listed in Adam’s line Torah says, “*and he died*”. Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch *didn’t die*²¹, Methuselah, Lamech, Noah, these all died. The *one thing* that stands out is that *one of these zara didn’t die*. And why is that? Because he *walked with God*.

C. Sailhamer continues on the significance of Enoch’s translation,

The total number of the years of his life is given, as with the other genealogies, but only here is there an exception. Enoch “was no more, because God took him away” (v. 24). In other words, the author purposefully underscores the death of each patriarch in chapter 5 in order to highlight and focus the reader’s attention on the exceptional case of Enoch.

Why does the author want to point to Enoch so specifically as an exception? It is not merely because he did not die. That in itself is reason enough to merit special attention, but it does not sufficiently explain the author’s purpose in this case. The author’s purpose can better be seen in the way he has emphasized, through repetition, that Enoch “walked with God” vv. 22, 24). The phrase “walked with God” clearly has a special meaning to the author since he uses the same expression to describe Noah as “a righteous man, blameless among the people of his time” (6:9), and Abraham and Isaac as faithful servants of God (17:1; 24:40; 48:15). Its use here shows that the author views it as the reason why Enoch did not die. Enoch is

²⁰ ilhamer, John H.. The Pentateuch as Narrative: A Biblical-Theological Commentary (p. 116). Zondervan Academic. Kindle Edition.

²¹ Heb. 11:5: By faith Enoch was taken up so that *he should not see death*, and he was not found, because God had taken him.

pictured as one who did not suffer the fate of Adam (“you shall surely die”) because, unlike the others, he “walked with God.”

The sense of the author is clear. Enoch is an example of one who found life amid the curse of death. In Enoch the author is able to show that the pronouncement of death is not the last word that need be said about a person’s life. One can find life if one “walks with God.” For the author, then, a door is left open for a return to the Tree of Life in the Garden. Enoch found that door in his “walking with God” and in so doing has become a paradigm for all who seek to find life. It is significant that the author returns to this theme at the opening of chapter 17, where God establishes his covenant promise with Abraham. Here the meaning is clear: “walk before me and be perfect, and I will establish my covenant with you” (17:1–2). To “walk with God” is to fulfill one’s covenant obligations.²²

Enoch points us to a *seed* who will walk with Yahweh and not die. This is *more* than keeping the Torah commands for Enoch didn’t have the commandments. Rather, his walking with Yahweh was the way he ordered his life in fellowship with God. And it is this that becomes one of the signature realities of life of the future King and *His offspring*.

- D. Following the flood, a *new Adam and Eve* and family are established. Noah, his wife, and his sons, become the humanity. To them is given the *same Adam mandate* to rule as kings over the earth:

¹And God blessed Noah and his sons and said to them, “Be fruitful and multiply and fill the earth...Into your hand [the beast of the earth, every bird, everything that creeps on the ground, and all the fish of the sea] they are delivered. (Gen. 9)

And from the line of *Shem* was again a *new Adam and Eve* after the Babel event, Abram of the land of Ur, a Chaldean (Babylonian). And to him is promised *the Seed* who be King. (Gen. 22:18; Acts 3:25-26; Gal. 3:16). Yahweh directly adds in the promise of a kingdom coming from Abraham and Sarah,

*¹⁵ Then God said to Abraham, “As for Sarai your wife...Sarah shall be her name. ¹⁶ “I will bless her, and indeed I will give you a son by her. Then I will bless her, and she shall be a **mother of nations; kings of peoples will come from her.**” (Gen. 17:15-16)*

- E. Ultimately the Seed line is identified even further in Abraham’s offspring Judah (*praise*) would receive Jacob’s prophecy as *the specific tribe* from which the scepter and ruler’s staff would come. And to *Him* shall be the obedience of the peoples. (Gen. 49:8-12)

Having seen one of the line *not die* because he *walked with Yahweh* it would not be surprising that *one* of the Tribes would produce *one* of the kings to whom the tribute is due and to whom the obedience of all

²² Sailhamer, John H.. The Pentateuch as Narrative: A Biblical-Theological Commentary (pp. 118-119). Zondervan Academic. Kindle Edition.

peoples is due. Therefore, the deeds of the father's are a sign to the sons. There was always the intent to bring the King back into Eden and to rule the earth and overthrow the serpent.

[T]he general promise of blessing through the seed of Abraham and the author's subsequent focus of that blessing in the royal house of Judah (Ge 49:8–12; Nu 24:7–9). The notion that the blessing would come from a king is not new to the author's argument (cf. Ge 14:18–19), but what he here develops for the first time is the idea that this king would come from the seed of Abraham. At work here is the same theological planning that lies behind the structure of the genealogy of Matthew 1: "A record of the genealogy of Jesus Christ the son of David, the son of Abraham." Keeping in mind the close association of the term messiah ("anointed one," as in Greek *christos*) with the kingship elsewhere in biblical literature (e.g., 1Sa 24:7, 11), one could speak of a "Christology" of Genesis in such passages.²³

- F. With Jacob however, there is another *another son* who is *not Judah* that *would also present* a striking picture of the King. Joseph will become a type of a savior of his people but *through his sufferings*. Judah will be the King because of His scepter and rod. The *One Seed will be seen* in more than one way.

There is found in Jewish writings of the third century a. d. a curious form of the Messianic Hope which led to the expectation of two Messiahs, a Messiah ben Joseph as well as the Messiah ben David. Nowhere are the full details of the expectation given, but from scattered references it would seem that the Messiah ben Joseph would gather a great army from the reunited tribes and set up his kingdom in [Israel] with Jerusalem as its capital. Then the hosts of the heathen nations would come to make war against the Holy City, as Ezekiel and some of his successors had predicted, and slay the Messiah ben Joseph with many of his followers. Thereafter the Messiah ben David would appear, raise the Messiah ben Joseph and his faithful followers from the dead, and establish the final kingdom which should last for ever.²⁴

- G. Joseph's story is an anticipatory fulfilment of the Abrahamic covenant. By 'anticipatory fulfilment' I mean that while God indeed uses Joseph to fulfil his promises to Abraham²⁵, this fulfilment is only partial and incomplete, thus 'anticipating' a greater fulfilment to come. Joseph shows the type of work God will do in the future, pointing forwards to a more complete fulfilment of the patriarchal hopes. In this way, Joseph's story also provides literary and redemptive-historical resolution to the Genesis narrative.²⁶
- H. In the narrative of Joseph, while he received special treatment from Jacob²⁷, it was the dreams Joseph had concerning his family that led them devise their plan to ultimately sell him into slavery, specifically the

²³ Sailhamer, John H.. *The Pentateuch as Narrative: A Biblical-Theological Commentary* (p. 157). Zondervan Academic. Kindle Edition.

²⁴ DIX, G. H. "THE MESSIAH BEN JOSEPH." *The Journal of Theological Studies*, vol. os-XXVII, no. 106, 1926, pp. 130–143, <https://doi.org/10.1093/jts/os-xxvii.106.130>.

²⁵ By this, from Sarah and Abraham will come *kings*, plural.

²⁶ Emadi, Samuel. *From Prisoner to Prince: The Joseph Story in Biblical Theology* (New Studies in Biblical Theology Book 59) (p. 62). InterVarsity Press. Kindle Edition.

²⁷ Genesis 37:4 clearly states that his brothers "saw that their father loved him more than all his brothers." This set the context for the later action they took at him. But up to this point they *only* hated him.

overtones of a royal dynasty. The two dreams that sealed their plan was the dream of the sheaves of wheat in which his sheaf arose and stood upright and all of their sheaves gathered around it and bowed down to his (Gen. 37:6-8), with verse eight highlighting their concern, “*Are you indeed to reign over us?*” That Hebrew word for *reign* is *m-l-k* from which we derive the word *Melech* and *mamlacha*, or king and kingdom.

- I. Joseph’s second dream is notably more recognized in Scripture, especially its allusion in Revelation 12.

⁹ *Then he dreamed another dream and told it to his brothers and said, “Behold, I have dreamed another dream. Behold, the sun, the moon, and eleven stars were bowing down to me.”* ¹⁰ *But when he told it to his father and to his brothers, his father rebuked him and said to him, “What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?”* (Gen. 37:9-10)

This dream is significant in identifying the Messiah in Revelation 12.

¹ *And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.* ² *She was pregnant and was crying out in birth pains and the agony of giving birth...* ⁵ *She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne...* (Rev. 12:1-2, 5)

How does John view the birth of the Messiah? In context to Joseph’s dream. We see faithful Israel represented with the twelve stars *along with* the sun and moon. These are defined in Genesis 37 as Jacob, Rachel, and all of Joseph’s brothers. He is presented as a *king* to which they all bow down. Revelation 12 then clearly shows the mission of the Messiah and how he would suffer, die, and be resurrected, and ascend in order to save His brothers, who will all bow down to Him.

Joseph’s second dream continues in the same vein [as the first]. In this instance the sun, moon and eleven stars bow down before Joseph. While these celestial bodies represent Joseph’s family, the imagery itself is suggestive. Only the king of creation would have the obeisance of the cosmos.²⁸

- J. Additionally, Jacob made a robe of many colors for Joseph. While there is speculation about the meaning of Joseph’s robe, the main point here is *it speaks of his royal garment*. Whether the word *passim* describing the robe means many-colors, or simply that it extended to his wrists and feet misses the picture of Joseph. He will be dressed in royalty above his family. If it is translated as *many colors* (LXX) or *varicolored* (NASB) then it speaks of both his many expressions of *rulership* and *priesthood* and the *many peoples* he would rule over. The robe is significant from these standpoints because it again points to his future where after his suffering, death and resurrection (all from his family’s standpoint), he ascends to the place of rulership in Egypt. *Of note is to also consider Joseph’s rule and reign in Egypt (Mitzrayim)*

²⁸ Emadi, Samuel. From Prisoner to Prince: The Joseph Story in Biblical Theology (New Studies in Biblical Theology Book 59) (p. 71). InterVarsity Press. Kindle Edition

during the reign of a Pharaoh represents on a general level a picture of two rulers. One over the domain of Egypt (a type of the world) and the other over the people of God in the midst of Egypt.

- K. When considering the royal theme of his two dreams, “the dream sequences rather unambiguously portray him as the potential first royal seed of Abraham.”⁶³ As Alexander notes, “kingship is the “dominant motif” of the dreams.”⁶⁴ This characterization is surely suggestive.

In light of the royal expectations found prior to Gen. 37, it is hardly a coincidence that the plot of the Joseph story should rely so heavily on the theme of royalty for its development. Since the narratives in Gen. 12–36 associate kingship with the patriarchs and their descendants, the manner of Joseph’s introduction in Gen. 37 is significant.⁶⁵

The following narrative continues to hint, and then finally affirm, Joseph’s regal destiny. Joseph becomes a slave to Potiphar, ‘an officer of Pharaoh’ (Gen. 39:1) but eventually rises to the rank of chief-of-staff in Potiphar’s house. Even as Joseph sinks deeper into suffering and humiliation through incarceration, the narrator never allows the audience to disassociate Joseph from the royal imagery that marked his introduction, reminding them that Joseph’s prison is ‘the place where the king’s prisoners were confined’ (Gen. 39:20). In hindsight, readers can see that, in God’s providence, the further Joseph descends in social rank, the closer he moves to the royal court. Though in prison, he moves one step closer to the palace, as Potiphar appoints him custodian of the chief cupbearer and baker of the ‘king of Egypt’ (40:1, 4).

Finally, Pharaoh exalts Joseph to his right hand, including him in the royal court. Joseph may not be king, but Moses describes him with royal attributes. Joseph’s dreams come to fruition when his brothers ‘bow down’ (ḥāwâ) before him three times (42:4; 43:26, 28), matching the three uses of ḥāwâ in the dream sequence in Genesis 37:7, 9–10.⁶⁶ The brothers who once scoffed at the notion that Joseph would ‘rule’ (māšal) over them (Gen. 37:8) report to their father that Joseph is alive and ‘ruling’ (māšal) over Egypt (Gen. 45:26). Joseph even describes himself as a ‘father to Pharaoh, lord [’ādôn] of all his house, and ruler [mōšēl] over all the land of Egypt’ (Gen. 45:8; cf. 45:9, 26) – a description that ‘appears to be overly stated’, perhaps in order to cast Joseph as a regal figure.⁶⁷

Joseph’s royal status is the first hope for resolution to an eschatological expectation burgeoning since Genesis 1 and now mediated through the promises of the Abrahamic covenant (Gen. 17:6; cf. 17:16). Alexander correctly notes:

When viewed as part of the book of Genesis as a whole, Joseph’s regal connections take on a deeper significance. His dreams and their fulfilment come in the context of a family tradition that has royal expectations embedded within it.⁶⁸

Joseph’s rise to royalty, therefore, is not merely evidence of God’s vindication or approbation of his faithfulness. It is the first tangible evidence of God’s unswerving commitment to restore human

vicegerency through a son of Abraham. God promised Abraham a dynasty, a royal seed. Joseph is the first of that seed, a new Adam mediating God's blessings to the nations – a beloved son and servant king.²⁹

- L. The main points of the messianic profile in Joseph then is he is recognized as a kingly ruler over the house of Israel (Jacob) who suffers, descends, and then ascends into the prophetic reality of Yahweh's divine destiny over the House of Israel. We then see *two* main messianic motifs in play: One from Judah and one from Joseph. One will appear first then the other will come. Better yet, we see that it was not two Messiahs coming once at different times, it is One Messiah who reflects these two patterns that comes twice. Once like Joseph, then a reappearing like Judah.³⁰

IV. MESSIAH BEN YOSEF – Messiah Son of Joseph, the Suffering Servant

²² *"Joseph is a fruitful bough, a fruitful bough by a spring; his branches run over the wall. ²³ The archers bitterly attacked him, shot at him, and harassed him severely, ²⁴ yet his bow remained unmoved; his arms were made agile by the hands of the Mighty One of Jacob (from there is the Shepherd, the Stone of Israel), ²⁵ by the God of your father who will help you, by the Almighty who will bless you with blessings of heaven above, blessings of the deep that crouches beneath, blessings of the breasts and of the womb. ²⁶ The blessings of your father are mighty beyond the blessings of my parents, up to the bounties of the everlasting hills. May they be on the head of Joseph, and on the brow of him who was set apart from his brothers. (Genesis 49:22-26 ESV)*

- A. Genesis 37-50 shows two main story lines that appear from the line of Jacob: Joseph and Judah. Both make up the main narrative and flow together to show how both result in Messianic types, imagery, and prophecy concerning *the Messiah*, Yeshua from Nazareth (Galilee), born in Bethlehem. There are also narrative points in Joseph's life that will be seen again in the life of David. All of these are "*Ma'asei avot, siman l'banim*," *the deeds of the fathers are a sign to the sons*. And they all point us to Jesus.
- B. Joseph became the *firstborn* of all of the sons of Jacob. Though Ruben was the oldest and firstborn of Leah and in order of children born, Joseph was the *firstborn* of Rachel. Because Ruben *lay with Jacob's concubine Bilhah* (Gen. 35:22), Ruben lost the blessing of the firstborn and it was given to Joseph. The blessing and station of the firstborn will again be a major part of the narrative we ultimately see in Jesus. The term is not about *chronology of birth order*, rather it is about *position, superiority in rank, or status*. To say Joseph *became* the *firstborn* of Jacob is seen in how he was treated in contrast to his brothers (or in his case, half-brothers).
- C. The great interpretive key to a Messiah who would come from Joseph is found in Deuteronomy 33:13-17. Here is Moses' blessing on the children of Israel before he died. He prefaced the blessings with his experience on Sinai. "*YHWH came from Sinai and dawned from Seir upon us; He shone forth from Mount Paran; He came from the ten thousands of holy ones, with flaming fire in His right hand...thus YHWH*

²⁹ Emadi, Samuel. From Prisoner to Prince: The Joseph Story in Biblical Theology (New Studies in Biblical Theology Book 59) (pp. 72-74). InterVarsity Press. Kindle Edition.

³⁰ See Handout by Bruce Cohen *A Suffering Messiah in Judaism?*

became king in Jeshurun, when the heads of the people were gathered, all the tribes of Israel together.”
(Deut. 33:1-5)³¹

Notice the very short blessing to Ruben: “Let Rueben live, and not die, but let his men be few. (Deut. 33:6)” Also, Judah is also short contrasted with Jacob’s blessing Genesis 49. The two tribes receiving the most time are Levi and Joseph. Sailhamer makes note and emphasizes Joseph’s blessing is not at the expense of Judah,

Unlike Genesis 49, however, where Judah is the central figure, the present passage pays rather scant attention to the tribe of Judah and emphasizes instead the importance of Levi and Joseph. The Levites are given the role of teaching the Torah to all Israel (Dt 33:8–11), and the tribe of Joseph is pictured as enjoying the most abundant part of the land (vv. 13–17). The intention of the blessings is clearly to include the whole of Israel in God’s blessing, both the tribes of the north, represented here in Joseph (Ephraim and Manasseh, 33:17), and the priests, the house of Levi, who are otherwise excluded from the inheritance of the land. We should not think, however, that the importance of the tribe of Judah has been diminished in this blessing. On the contrary, by focusing on the centrality of the “king” among the tribes of Israel, the introduction to the blessing draws heavily on the earlier blessings which have stressed the role of Judah in God’s future dealings with Israel (Ge 49:10; Nu 24:7–9).³²

D. Moses’ blessing for Joseph concerns his offspring (Ephraim and Manasseh).

¹³ *And of Joseph he said, “Blessed by the LORD be his land, with the choicest gifts of heaven above, and of the deep that crouches beneath, ¹⁴with the choicest fruits of the sun and the rich yield of the months, ¹⁵with the finest produce of the ancient mountains and the abundance of the everlasting hills, ¹⁶with the best gifts of the earth and its fullness and the favor of him who dwells in the bush. May these rest on the head of Joseph, on the pate of him who is prince among his brothers. ¹⁷A **firstborn bull** (shor) —he has majesty, and his horns are the horns of **a wild ox** (rem); with them he shall gore the peoples, all of them, to the ends of the earth; they are the ten thousands of Ephraim, and they are the thousands of Manasseh.”* (Deut. 33:13-17)

The two tribes of Joseph are described in verse 17 as a *firstborn bull* and *the horns of a wild ox*, two types of bulls. The Hebrew for *firstborn bull* is *shor*. The *wild ox* is *rem*. The ox and its horns become the two pictures of Joseph and his tribes from this point forward into the Biblical narrative.³³

E. Mitchell writes,

³¹ See Habakkuk 3 as a repeat of the Day of Yahweh described here by Moses.

³² Sailhamer, John H.. *The Pentateuch as Narrative: A Biblical-Theological Commentary* (p. 477). Zondervan Academic. Kindle Edition.

³³ Mitchell, David C., and R. P. Gordon. *Messiah Ben Joseph* (p. 20). Newton Mearns, Scotland, Campbell Publications, 2016.

The ox then is the symbol of Joseph and the house of Ephraim. But, of course, this Blessing is not about oxen at all. It is really about an individual, a hero, a descendant of Joseph who is compared to the ox, or more precisely, to two different species of oxen, the *shor* and the *rem*.

The *shor* and the *rem* are very different beasts. The *shor* is the *bos taurus* or domestic ox. A bearer of burdens, a captive, a slave, such, in general is the *shor*. But Joseph's *shor* is not any *shor*. It is the 'firstborn *shor*', which, in Israelite law, was distinguished from its sibling by two things. The upside was that it was exempt from the hard labour which was the lot of other oxen, as it says in Deuteronomy 15.19: *You shall not do work with the firstborn of your shor*. The downside was that it was born under the sentence of a violent sacrificial death, as we read in Numbers 18.17: *The firstborn of a shor you shall not redeem; they are holy. Sprinkle their blood upon the altar.*³⁴

F. He continues,

The *rem*, on the other hand, is the *bos primigenius* or aurochs, the Eurasian wild ox...now extinct...the aurochs was a truly fearsome beast.³⁵ He goes on to describe the immense size and powerful nature of this wild ox. Rabbinic legend says it was so fierce and big it wouldn't fit on Noah's ark so its smaller adolescent offspring were taken.

Of course, the *rem*, unlike its cousin *shor*, did not fear violent death. Few would meddle with it. Nor had it any place in Israel's sacrificial [system].³⁶

G. He makes a keen observation of Moses' description of Joseph's *shor* and *rem*,

[In] Deuteronomy, Joseph's *shor* and *rem* represent one individual who is to undergo transformation. Even in his lowly state Joseph's *shor* was intrinsically glorious; as it is said, he is Joseph's *majesty*, or *majesty is his*. And that is why he is finally endowed with the majestic, fearsome *horns of a rem*, that is the kingly [crown], its crown of horns. And, being so crowned, it looks like the humble *shor* has become the *rem*...the *shor* becomes the *rem* and is transformed from humiliation to triumph.³⁷

He then makes reference to 1 Enoch 90:37-38

³⁷*And I saw how a white bull was born, and its horns were large. And all the wild beasts and all the birds of heaven were afraid of it and made petition to it continually.* ³⁸*And I saw until all their species were changed, and they all became white cattle. And the first one became <leader>[43] among them (and that*

³⁴ Ibid. p. 21

³⁵ Ibid. p. 21

³⁶ Ibid. p. 22

³⁷ Ibid. p. 23

*<leader> was a large animal), and there were large black horns on its head. And the Lord of the sheep rejoiced over it and over all the cattle.*³⁸

H. But how does the *shor* become the *rem*? How does one destined to sacrifice become triumphant? Clearly not by evading his fate. Dereliction of duty is not the hero's way. The path to glory must be through the destiny of sacrifice and death.³⁹

I. In Enoch's Animal Apocalypse, Heiser writes

The Animal Apocalypse is the second of two dream visions attributed to Enoch in the Book of Dreams (1 En 83–90). As an apocalyptic allegory (see Introduction to Apocalyptic Literature) recounting human history through the use of animal symbols..., the apocalypse purports to account for divine, angelic, and human activity on both cosmic (heavenly) and terrestrial (earthly) planes.... In true allegorical fashion, each symbol the author employs has a recognizable or concrete counterpart in the "real" world. The narrative strategy is to place each referent into a slightly diminished symbolic category within the created order: angelic beings are depicted as humans; fallen angels are described as stars;² human beings are assigned a variety of animal designations (intentional species associations determined by ethnic and/or ethical considerations).⁴⁰

J. In this passage from 1 Enoch, all of the animals (the wild beasts and birds) *become* white bulls. They are transformed from one thing to another. Mitchell then applies the same use of the metaphor and words to the initial *white bull*. This bull too is transformed and becomes large and great, with great black horns. "The lesser become great, the great become greater, in line with such descriptions of the messianic age as Zech. 12:8."

Mitchell then offers the following translation to transition into why this odd passage is messianic—and specifically describes a Josephite Messiah:

And I saw that a white bull was born, with large horns, and all the beasts of the field and all the birds of the air feared him and made petition to him all the time. And I saw till all their generations were transformed, and they all became white bulls; and the first among them became an aurochs (the aurochs was a great beast and had great black horns on its head); and the Lord of the sheep rejoiced over them and over all the oxen. (1 En. 90:37–38)

How is this messianic? Mitchell notes that: On this basis we can now decode the imagery of 1 En. 90:37–38 as follows. The Messiah, symbolized by a white bull, is born. Thereafter the nations—the beasts and birds—are transformed into his likeness. Then the Messiah is transformed into a more splendid state,

³⁸ Nickelsburg, George W.E.; VanderKam, James C.. 1 Enoch: The Hermeneia Translation (p. 135). Fortress Press. Kindle Edition.

³⁹ Mitchell, p. 24

⁴⁰ Heiser, Dr. Michael S. . A Companion to the Book of Enoch : A Reader's Commentary, Vol II: The Parables of Enoch (1 Enoch 37-71) (pp. 339-340). Kindle Edition.

represented by an aurochs. Then all dwell together in the favour of God. The theology here is familiar, but it might feel contrived from this passage in 1 Enoch 90. But the passage actually has roots in the Old Testament, in Deuteronomy 33:16–17.⁴¹

K. Heiser finishes his comment noting,

There is much more to Mitchell's presentations in his research on the Josephite Messiah. For our purposes, we need only point out that Deuteronomy 33:17 seems quite clearly to be the source text for 1 Enoch 90:37–38. Both the *shor* and the *rem* are present, in the same order. The one animal undergoes transformation that, based on the destiny of the *shor* in the source text (Deuteronomy 33:17), involves a death. The whiteness of the sacrificial *shor* speaks of its unblemished perfection. The rest of creation (the other creatures in 1 Enoch 90:37) are transformed into the sacrificial bull's image. If death leads to this transformation to a *rem*, then the *rem* is the *shor* brought back to life—as something transcendently powerful. Though it isn't stated in either text, one wonders if the likeness of the other animals is also changed into a resurrected transcendence—an idea that, as we have seen in this commentary, is certainly present in the Parables.⁴²

L. They were to expect then, a *messianic* figure to appear, change those around him to *look* like Him, and then He himself would be changed into a *greater* figure. And this change or transformation would take place through His death and resurrection.

⁸ *On that day **YHWH** will protect the inhabitants of Jerusalem, so that **the feeblest** among them on that day shall be like David, and the house of David shall be like God, like the angel of the YHWH, going before them. (Zech. 12:8)*

M. Mitchell summarizes all of these truths and makes the definitive case against a late Messiah figure from Joseph (Ephraim) we see in the Rabbinic writings:

Genesis opens by foretelling a coming 'seed of the woman' who will suffer in conflict with the serpent. Later, Jacob, when promising Judah a coming world-ruler, also promises Joseph a Shepherd-Rock who will proceed Shaddai, from the Might of Jacob. This coming one inherits a polychrome coat of Josephite imagery: he is a firstborn, a fruitful plant by a spring, an innocent pierced by arrows. Later, Moses' Blessing expands the picture. The coming one promised to Joseph will be a mighty warrior, a second and greater Joshua at the head of Ephraim and Manasseh. Whereas Jacob makes Joseph's offspring firstborn in honour, Moses makes him firstborn in sacrifice: a 'firstborn *shor*' destined to sacrificial death. Then, conquering the world like an irresistible *rem*, he will become a firstborn in inheritance, inheriting the double portion of Israel and the nations.

⁴¹ Ibid. p. 345-47

⁴² Ibid. p. 350-51

Therefore, Messiah ben Joseph is not a rabbinic ‘artifice of exegesis’ imposed upon Deuteronomy 33.17. Rather, he is implicit in the passage and arises naturally out of it...Messiah ben Joseph of the Rabbis steps forth from the Pentateuch fully formed, dying as a sacrifice and resurging again...He is not a rabbinic idea at all. He is not a Judean or Jewish idea. He is the ancient promise made to the Ephraimites, inherited by the rabbis from Israel’s earliest traditions, from the ancient Blessings on Joseph.⁴³

- N. Genesis 49 begins with Jacob calling all of his sons to bless them and to prophesy over them. We know these are prophetic utterances because of the extension of time stated as *acharit ha yamim* (the end of days, or last days, or days that come after). In addition to Judah’s promise of the scepter not departing from his house *in the last days*, Joseph also has *last days* blessing that pair with Judah to form a complete Messianic/Kingly profile.

²² “Joseph is a fruitful bough, a fruitful bough by a spring; his branches run over the wall.

²³ The archers bitterly attacked him, shot at him, and harassed him severely,

²⁴ yet his bow remained unmoved; his arms were made agile by the hands of the Mighty One of Jacob (from there is the Shepherd, the Stone of Israel),

²⁵ by the God of your father who will help you, by the Almighty who will bless you with blessings of heaven above, blessings of the deep that crouches beneath, blessings of the breasts and of the womb.

²⁶ The blessings of your father are mighty beyond the blessings of my parents, up to the bounties of the everlasting hills. May they be on the head of Joseph, and on the brow of him who was set apart from his brothers. (Gen. 49:22-26)

Additionally, Balaam prophesies concerning a Josephite and Davidic Messiah and they appear as a single person:

²⁰ Behold, I received a command to bless: he has blessed, and I cannot revoke it.

²¹ He has not beheld misfortune in Jacob, nor has he seen trouble in Israel. The LORD their God is with them, and the shout of a king is among them.

²² God brings them out of Egypt and is for them like the horns of the wild ox [rem].

²⁴ Behold, a people! As a lioness it rises up and as a lion it lifts itself; does not lie down until it has devoured the prey and drunk the blood of the slain.” (Num. 23:20-24; c.f. Gen. 49:9 for Judah’s blessing)

⁴³ Mitchell, pp. 25, 26

⁷ Water shall flow from his buckets, and his seed shall be in many waters; his king shall be higher than Agag, and his kingdom shall be exalted.

⁸ God brings him out of Egypt and is for him like the horns of the wild ox; he shall eat up the nations, his adversaries, and shall break their bones in pieces and pierce them through with his arrows.

⁹ He crouched, he lay down like a lion and like a lioness; who will rouse him up? Blessed are those who bless you, and cursed are those who curse you.” (Num. 24:7-9)

⁵ Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe. (Jude/Yehuda 1:5)⁴⁴

O. When Balaam prophesies the exodus from Egypt, he explicitly says Yahweh is with them and a shout of a King is among them and *He [Yahweh, the King; Heb. Melech] is for them like the horns of a Rem [Wild Ox]*. Taking into account Jude 1:5 looking back at the Exodus, the person *Yahweh* who was with them with the shout of a King who acted with the power of the horns of a wild ox against His enemies was Jesus the son of Joesph, Jude’s father, and Jesus’ surrogate-adopted father. But it is not only the Horns of the Wild Ox (a Joesphite Messiah), but also the Lion of Judah! “*And as al ion it lifts itself, does not lie down until it has devoured the prey and drunk the blood of the slain.*” In the Exodus then, we see both Messianic profiles working together to free the Children of Israel from exile and slavery and to lead them into the land of promise (the New Eden).

P. Other comparisons of Joseph can be seen in the life of Jesus:

1. Both have half-brothers named Judah. Jesus also has a half-brother named Jacob (Yacov/James)

³² And Leah conceived and bore a son...³⁵ And she conceived again and bore a son, and said, “This time I will praise Yahweh.” Therefore she called his name Judah (Yehudah). (Gen. 29:32-35)

²² Then God remembered Rachel, and God listened to her and opened her womb. ²³ She conceived and bore a son and said, “God has taken away my reproach.” ²⁴ And she called his name Joseph,⁴⁵ saying, “May Yahweh add to me another son!” (Gen.30:22-24)

⁴⁴ Jude or Yehuda (Judah) was Jesus’ half brother just as Joseph had a half-brother Judah. He could have written *that Yeshua ben Yosef, who saved a people out of the land of Egypt* which would be correct as he is talking about his half-brother and his surrogate-earthly father Joseph. This is true because of John 1:45: *Philip found Nathanael and said to him, “We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.”*

⁴⁵ The name Yosef means, “allusion is made to a double etymology, as though it were—(a) = יסף he takes away, and—(b)...from יוסי he shall add, which latter is confirmed by the Chaldaic form יוסי. Ps. 81:6.”

Wilhelm Gesenius and Samuel Prideaux Tregelles, Gesenius’ Hebrew and Chaldean Lexicon to the Old Testament Scriptures (Bellingham, WA: Logos Bible Software, 2003), 343.

Ps. 81:6 LXX – *He set it [a psalm of ordinance for Israel] as a testimony in Joesph when he came out of from the land of Egypt.*

⁶Isn't this the carpenter, the son of Mary [notice, not Joseph] and brother of James [Jacob/Yacov], Joses [a variant of Joesph⁴⁶], Judas [Yehudah], and Simon [Shimon, or Simeon]. (Mark 3:6)

2. Both were betrayed for silver (Joseph, 20 shekels; Jesus, 30 shekels)
3. Both went into a pit; Joseph, a literal pit, a picture of burial; Jesus descended into hell
4. Both were destined to save their brothers who betrayed them; they both were destined for elevation/ascension above both their brothers, father, mother, and one, all of the heavenly hosts.
5. Both revealed themselves to their brothers through visible marks. Jesus received worship from His disciples and will again reveal Himself to His brothers who betrayed Him.

¹Joseph was no longer able to control himself before all his attendants, so he cried out, "Make everyone go out from my presence!" No one remained with Joseph when he made himself known to his brothers.

²He wept loudly; the Egyptians heard it and Pharaoh's household heard about it. ³Joseph said to his brothers, "I am Joseph! Is my father still alive?" His brothers could not answer him because they were dumbfounded before him. ⁴Joseph said to his brothers, "Come closer to me," so they came near. Then he said, "I am Joseph your brother, whom you sold into Egypt. ⁵ Now, do not be upset and do not be angry with yourselves because you sold me here, for God sent me ahead of you to preserve life! ⁶ For these past two years there has been famine in the land and for five more years there will be neither plowing nor harvesting. ⁷ God sent me ahead of you to preserve you on the earth and to save your lives by a great deliverance. ⁸ So now, it is not you who sent me here, but God. He has made me an adviser to Pharaoh, lord over all his household, and ruler over all the land of Egypt... ¹⁴ Then he threw himself on the neck of his brother Benjamin and wept, and Benjamin wept on his neck. ¹⁵ He kissed all his brothers and wept over them. After this his brothers talked with him. (Gen. 45:1-15 NET)

³⁶ While they were saying these things, Jesus himself stood among them and said to them, "Peace be with you." ³⁷ But they were startled and terrified, thinking they saw a ghost. ³⁸ Then he said to them, "Why are you frightened, and why do doubts arise in your hearts? ³⁹ Look at my hands and my feet; it's me! Touch me and see; a ghost does not have flesh and bones like you see I have." ⁴⁰ When he had said this, he showed them his hands and his feet. ⁴¹ And while they still could not believe it (because of their joy) and

Also – He takes away...he shall add; see the New Covenant promise in Jeremiah 31 and Ezekiel 36:24-36 esp. **"I will take you from the nations...I will remove the heart of stone...I will bring you to your land...sprinkle you with pure water...I will give you a new heart...of flesh."**

⁴⁶ [https://www.abarim-](https://www.abarim-publications.com/Meaning/Joses.html#:~:text=%F0%9F%94%BCThe%20name%20Joses%3A%20Summary,add%2C%20increase%2C%20or%20repeat)

[publications.com/Meaning/Joses.html#:~:text=%F0%9F%94%BCThe%20name%20Joses%3A%20Summary,add%2C%20increase%2C%20or%20repeat](https://www.abarim-publications.com/Meaning/Joses.html#:~:text=%F0%9F%94%BCThe%20name%20Joses%3A%20Summary,add%2C%20increase%2C%20or%20repeat).

were amazed, he said to them, “Do you have anything here to eat?” ⁴² So they gave him a piece of broiled fish, ⁴³ and he took it and ate it in front of them.

⁴⁴ Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.” ⁴⁵ Then he opened their minds so they could understand the scriptures, ⁴⁶ and said to them, “Thus it stands written that the Christ would suffer and would rise from the dead on the third day, ⁴⁷ and repentance for the forgiveness of sins would be proclaimed in his name to all nations, beginning from Jerusalem. ⁴⁸ You are witnesses of these things. ⁴⁹ And look, I am sending you what my Father promised. But stay in the city until you have been clothed with power from on high.” (Lk 24:36–49 NET; see also John 20:19–30)

¹⁰ “I will pour out on the kingship of David and the population of Jerusalem a spirit of grace and supplication so that they will look to me, the one they have pierced. They will lament for him as one laments for an only son, and there will be a bitter cry for him like the bitter cry for a firstborn. ¹¹ On that day the lamentation in Jerusalem will be as great as the lamentation at Hadad Rimmon in the plain of Megiddo. ¹² The land will mourn, each clan by itself—the clan of the royal household of David by itself and their wives by themselves; the clan of the family of Nathan by itself and their wives by themselves; ¹³ the clan of the descendants of Levi by itself and their wives by themselves; and the clan of the Shimeites by itself and their wives by themselves;—¹⁴ all the clans that remain, each separately with their wives.

¹³ “In that day there will be a fountain opened up for the dynasty of David and the people of Jerusalem to cleanse them from sin and impurity. 2 And also on that day,” says the LORD of Heaven’s Armies, “I will remove the names of the idols from the land and they will never again be remembered. (Zech. 12:10–13:2 NET)

Q. Sam Emadi summarizes the point of the revelation of Joseph to his brothers:

Once again the story of Joseph changes the melody of Genesis from the music of promise to that of fulfilment. Through the ministry of Joseph, the Abrahamic hope of nationhood is first realized. In this sense, Joseph catalyses God’s creation of new humanity. The theme of preservation of the seed marks Joseph’s ministry to his family and characterizes Joseph’s own self-understanding. In Genesis 45:5–8, a rare moment of theological interpretation from within the story, Joseph informs his brothers (and readers) of the redemptive-historical significance of the events of his life.

The primary theme of Joseph’s statement is God’s superintending providence over all human affairs, a theme that will reappear more concisely in Genesis 50:20: ‘What you meant for evil, God meant for good.’ Joseph emphasizes divine providence three times in his speech in Genesis 45, each time with increasing intensity and theological specificity. The third time, Joseph not only affirms that God sent him to Egypt but also even downplays his brothers’ role. He is eager to highlight God’s sovereign providence. Climactically, in Genesis 45:8b, Joseph explains that God not only ‘sent’ him but also even ‘established’ (śîm) him in his positions of power.⁸ Joseph also escalates the reason God sent him to Egypt. First, he says God sent him merely to preserve life (Gen. 45:5). Then he adds that God sent him, more specifically, to

preserve a ‘remnant’ (Gen. 45:7). Finally, he explains that God sent him in order to establish him in his position of power over Egypt.⁴⁷

IV. THE SON OF MAN – PROPHET, PREIST, AND KING OVER THE KINGDOM OF GOD

- A. Daniel 7:13-14 sets the stage for the reception of Jesus’ earthly ministry, suffering, death, descent, and resurrection as acceptable before the Father. Paul says that as a result of His suffering in humility to the point of death on the cross that the Father has *highly exalted Him*. This exaltation is the highest place over His Father’s Kingdom. He is Fountain Head just as Zechariah prophesied. He is the source of the river of life, the temple, the church, the ark, the priesthood, the prophets, and the kingship.
- B. The Kingdom of God that was intended to be manifest on earth in partnership with Adam as it was in Eden and Heaven (i.e., the two realms of heaven and earth) has now been restored in Jesus, the Second/Last Adam. What Adam lost, Jesus has recovered. The way to God the Father, the Ancient of Days has been opened back up. The Cherub with the flaming sword is no longer standing as guard because Jesus has cleared the way.
- C. The Prophet has been raised up from among His brothers. He has spoken, is speaking, and will speak God’s words. The Priest from the order of Melchizedek has been raised up to mediate the New Covenant and to bring believers into the Presence of God. To receive them as *living sacrifices, holy and acceptable* in Him and in His sacrifice. And the King has been set on His throne to rule over His enemies and to secure the peace, safety, justice, righteousness, and prosperity of those who are His. He has ended Adam’s spiritual exile and brought His people into the New Eden.
- D. The *Power of the Age to Come*, the Messianic Rule and Reign of the Son of David, has come into this present evil age by way of a suffering Messiah, Messiah son of Joseph. A Messianic *type* not expected by the powers of darkness nor the leadership of Judah and Israel. Had they known, they would have never crucified Him.

⁶ Now we do speak wisdom among the mature, but **not a wisdom of this age or of the rulers of this age, who are perishing.** ⁷ Instead we speak **the wisdom of God, hidden in a mystery,** that God determined before the ages for our glory. ⁸ **None of the rulers of this age understood it. If they had known it, they would not have crucified the Lord of glory.** (1 Cor. 2:6-8 NET)

- E. The power of the age to come is now available, even as Jesus has said, “The Kingdom of Heaven is at hand!” It is available as: *Zoe aionion*, the Life of the Ages in the Eternal State of Heaven on Earth, Eternal Life; it is available as *power over Satan, to bind him and his angels and powers of darkness; to heal the*

⁴⁷ Emadi, Samuel. From Prisoner to Prince: The Joseph Story in Biblical Theology (New Studies in Biblical Theology Book 59) (pp. 84-85). InterVarsity Press. Kindle Edition.

sick, raise the dead, cleanse the lepers; it is available as a manifestation of His Spirit, through the word of wisdom, a word of knowledge, *the* gift of faith by the Holy Spirit, the working of miracles, prophecy, discerning of spirits, various kinds of tongues, interpretation of tongues; it is available as the Kingdom Ethic in the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; these are all the manner or conduct of life that will be in full display in that day in the Kingdom when we live in immortal, sin-free bodies. This is available *now*. And there is power to declare the Good News of this Kingdom to penetrate the darkness of deception that lies over the minds of men and to shatter the lies of the god of this present evil age; to free men and make them disciples; it is available as the call to believers as ministers of reconciliation and ambassadors of Messiah, to not only represent Him, but to go into the world *in His Name* to do the greater works.

- F. These are all realities each believer should press into and experience. It is freedom in the greatest sense. And it is the promise that the acceptance of Jesus by the Father in the Ascension is the Key to the Believer's Authority.