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The Son of Elohim – part 5 The Humanity of Yeshua

Yochanan (John) 1:14

And the Word became flesh, and dwelt among us and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

When it comes to the humanity of Yeshua there are three basic positions that are taken. One position is that He was completely human and not the Son of Elohim; i.e., He was not divine in nature, but rather He was the physical son of Yoseph and Miriam. Another is the opposite of the former position; that He was completely Elohim and was not human at all; that He only appeared to be human. Then finally, there is the position that holds that Yeshua was Elohim in the flesh. This question is hotly debated by many. Usually however, those who take the first or second position do so on the basis of proof texts while ignoring the passages which disagree with their position. For if one is going to ignore passages of Scripture which disagree with his position, particularly from the Brit Chadasha, then he just as well may go ahead and discard the whole Bible as well. This is what usually ends up happening in the end anyway to those who begin selecting which passages to accept and which passages to disregard.

What those who travel down this road fail to realize is that everything written in the Brit is based upon what is written in the Tanak. Therefore, when one rejects the Brit or even portions of it, he is actually rejecting Scripture as a whole. Furthermore, when examining the text of the Brit Chadasha (NT) one needs to simply allow it to say what it says rather than going on what some man says it says. Many times man twists the words of Scripture for selfish gain rather than for the purpose of simply teaching others what is contained therein.

This whole question revolves around the problem of man. And that problem is sin. Man did not need any help getting himself into this situation, but he certainly cannot get himself out of it. Thus, man needs help; he needs a redeemer to help extract him from sin.

When man was first created, Elohim created him without sin. His body was innocent. He did not know sin and his body was not cursed and was not prone to any corruption. However, this acquired propensity for sin and the curse thereof was passed on to all his children. We are all born under a curse. There is nothing that we can do to remove this curse. It must be removed by someone who is not under this same curse. Anyone who is born under this curse cannot help us in this manner.

B'reshit (Genesis) 3:16-19

16 Unto the woman He said, "I will greatly multiply your pain and your conception; in pain you shall bring forth children; and your desire shall be for your husband, and he shall rule over you."

17 And to Adam He said, "Because you have hearkened to the voice of your wife, and have eaten of the tree, of which I commanded you, saying, 'You shall not eat of it;' cursed is the ground for your sake; in toil shall you eat of it all the days of your life;

18 thorns also and thistles shall it bring forth for you; and you shall eat the herb of the field;

19 in the sweat of your face shall you eat bread, till you return to the ground; for out of it were you taken; for dust you are, and to dust shall you return."

Most recognize the parts of this curse concerning the increased pain in childbirth for women and that man will now have to gain his food by the sweat of his brow. Before man sinned against Elohim these things were not so. However, there is an element of this curse which directly bears upon Mashiach coming in the flesh and how that was accomplished.

Please note the phrase: "cursed is the ground..." Elohim cursed the ground of this world. However, as simple a statement as this is, its implications are far reaching. Now couple that statement with this statement also from the portion of Scripture above: "... return to the ground; for out of it were you taken..." From the moment of conception a person is destined to die and his body to decompose and return to being dirt; dirt that is cursed, with one's body also being cursed, being made from material which is cursed.

While the first Adam was made without sin, he did not remain that way. As a result he became cursed by Elohim and passed this curse on to his children. In just a few generations after Adam (ten, to be exact) we see that Elohim was ready to destroy all of mankind as a result of the corruption which resulted from man living in sin and rebellion.

B'reshit (Genesis) 6:12

And Elohim saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

The history of man that is recorded in Scripture is that the further man gets away from creation, the more corrupt he becomes, not only in his mind and heart, but his body as well. Man is not as healthy today as he was generations ago. One of the things that this teaches us is that the body of Mashiach could not be made of this same corruptible material under which we all

labor. It had to be made of the same material as the first Adam before he sinned and became cursed.

Ivrim (Hebrews) 10:5

***Therefore when He comes into the world, He says,
“Sacrifice and offering You did not desire,
But a body did You prepare for Me;”***

Now many suppose that the writer of the above passage is quoting Psalm 40. Indeed, the first line of this quote is very similar to a line in that Psalm. However, the second line is not anywhere close to what is found in that Psalm. Please note the first line or preface of what the writer is about to say: “... when He comes into the world, He says...” This actually sounds more like the writer is quoting Yeshua rather than quoting the Psalmist. After all, the line referring to sacrifices and offerings is found in many places in the Tanak in various forms. It seems more likely from the context that this writer is actually quoting Mashiach in this instance, rather than a writer of the Tanak.

The gist of what is said here is important concerning the body of Mashiach Yeshua. YHWH prepared a body especially for Him. It was a not body such as we are all born with. Rather, it was one like Adam before he sinned.

Romans 5:14

Nevertheless death reigned from Adam until Moshe, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of Him that was to come.

Shaul states that Adam was a figure of Him who was to come, even Mashiach Yeshua.

Qorintyah Aleph (1st Corinthians) 15:45

So also it is written, “The first man, Adam, was made a living soul; the last Adam a life-giving spirit.”

We see in this passage that Shaul draws this parallel between the first Adam, and Yeshua being the last Adam. The reference to Adam being made a living soul is a reference to Adam before he sinned.

B’reshit (Genesis) 2:7

And YHWH Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Please note that Shaul takes his reference to the first Adam from this passage which is in chapter 2 of B’reshit. Adam did not sin until chapter 3. In this state his body knew no corruption because he had not been cursed. Likewise, the body of Yeshua was made of the exact same material: substance which had never been cursed by Elohim because of sin.

Ma'aseh (Acts) 2:27

***Because You will not leave My soul unto Sheol,
Neither will You give Your Holy One to see corruption.***

Even after death, the body of Yeshua did not deteriorate. It saw no corruption. The world of the dead could not hold Him for it had no power to hold Him as He was without sin. These things testify to us that His body was not like the bodies with which we are born, which are full of corruption and death from the beginning. However, Yeshua was still subject to the Torah in every way. This had to be so in order for Him to be able to redeem His people.

Galatians 4:4

but when the fullness of the time came, Elohim sent forth His Son, born of a woman, born subject to the Torah,

In the same manner that the first Adam was subject to the commandments of His Creator before he rebelled and sinned against Him, likewise, Yeshua was also subject to the commandments of YHWH. In order to show the validity of these commandments and that they were right and good for mankind, Mashiach Yeshua had to obey every one of them. In this manner He verified them; showing that if one is filled with His Spirit, then he too can walk according to the commandments of YHWH our Elohim and do what is pleasing in His sight.

Galatians 3:13

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

Cursed is every one that hangs on a tree:

Please note the distinction between these two passages above. Yeshua was born subject to the Torah. However, in contrast to this He was not born under the curse; but rather, He became a curse. This happened upon the cross when all the sins of mankind were placed upon Him and He died in our place. He who knew no sin, took upon Himself our sin and curse. He became a curse. Up until that moment His body had not been cursed. He had lived His whole life in the same state of existence in which the first Adam had been created: sinless.

Ma'aseh (Acts) 2:29-32

29 Brethren, I may say to you freely of the patriarch David, that he both died and was buried, and his tomb is with us to this day.

30 Being therefore a prophet, and knowing that Elohim had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne;

31 he foreseeing this spoke of the resurrection of the Mashiach, that neither was He left to Sheol, nor did His flesh see corruption.

32 This Yeshua did Elohim raise up, whereof we all are witnesses.

The body of David and all the bodies of the sons of David are in the grave to this day. That is, all except for the body of Mashiach Yeshua. The grave could not hold His body for He was sinless and was not born under the curse that was placed upon mankind.

Ma'aseh (Acts) 2:24

whom Elohim raised up, having loosed the pangs of death; because it was not possible that He should be held in its power.

His body saw no corruption. It was not possible for His body to see corruption as His body was not cursed nor made out of material that was cursed. And since Yeshua never broke a single commandment, He personally was not cursed; albeit, that the curses of man were laid upon Him. He tasted death for each one of us as a result of our sins being laid upon Him.

Ivrim (Hebrews) 2:9

But we behold Him who has been made a little lower than the angels, even Yeshua, because of the suffering of death crowned with glory and honor, that by the grace of Elohim He should taste of death for every man.

The truth of these things does not make Him any less human. He was every bit as human as the first Adam before he sinned. Yeshua was the last Adam. No others will be made in the likeness of Adam; i.e., without sin or corruption and not under the curse of mankind.

Ivrim (Hebrews) 2:14-18

14 Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that through death He might bring to nothing him that had the power of death, that is, the devil;

15 and might deliver all them who through fear of death were all their lifetime subject to bondage.

16 For verily not to angels does He give help, but He gives help to the seed of Abraham.

17 Wherefore it behooved him in all things to be made like His brethren, that He might become a merciful and faithful high priest in things pertaining to Elohim, to make propitiation for the sins of the people.

18 For in that He himself has suffered being tempted, He is able to help them that are tempted.

YHWH put the provision of a kinsman redeemer into His Torah which He gave to us. This kinsman redeemer is a fellow family member. He is closely related to the one being redeemed. The kinsman redeemer is always a man and the one being redeemed is always a woman. This is a prophetic picture of YHWH Tzava'ot redeeming His bride. One of the things that this teaches us is that our Redeemer had to be flesh and blood like us. This is what the above passage teaches us. However, in order to accomplish this redemption, He Himself could not be under the curse. Please consider the following passage.

Yeshayah (Isaiah) 6:5

Then I said, "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 mine eyes have seen the King, YHWH Tzava'ot."

The sin of man, his inherent iniquity, and the curse under which he is born, are things which make him unworthy to approach the presence of His Creator. There are many such testimonies as the one above in which, when a person had an encounter with the Divine, he was sure that it would result in his death. And surely such would have been the case had it not been for His compassion. What this teaches us is that sin cannot stand in His presence. So when He fashioned a body in which to dwell amongst His people it had to be without sin and without being cursed. Otherwise, how could He dwell in it? He could not!

Yochanan (John) 1:18

"No man has seen Elohim at any time; the only begotten Son, who is in the bosom of the Father, He has declared Him."

Please note the present tense of this declaration. The Son is presently in the bosom of the Father! Now, could this have been true if the body of Yeshua was corrupt? No way!

The fleshly body of Yeshua was born under the Torah, but not cursed. Yeshua was the last Adam, made without sin and not cursed. The body Elohim prepared for Mashiach to dwell in was of such a nature that it matched the body of Adam before he sinned. In this manner He was like us. He was not like us because He did not sin as we do. For that we can be thankful.

Philippians 2:5-8

5 Have this mind in you, which was also in the Mashiach Yeshua;

6 who, existing in the form of Elohim, counted not the being on an equality with Elohim a thing to be grasped,

7 but emptied Himself, taking the form of a servant, being made in the likeness of men;

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

Man was placed under a sentence of death because of his sin. Elohim even warned him in advance that this would happen if he chose to disobey the commandment of Elohim. As a result of this sin and the subsequent curse man needed salvation. He needed to be rescued from this sentence of death. He could not do this himself and live. Someone had to pay the penalty for him. Only His Creator was capable of rescuing man and paying the penalty of death.

To do this the Creator would need to take upon Himself the veil of flesh; not just any flesh, but the same flesh that He originally gave to Adam, flesh which was undefiled by sin.

Yochanan Bet (2nd John) 1:7

For many deceivers have gone out into the world, even they that do not confess that Yeshua the Mashiach came in the flesh; this is the deceiver and the anti-Mashiach.

It is important that we understand that Yeshua was a flesh and blood human. Not in the same exact manner as we are, but in the same manner as the first Adam; i.e., without sin. Perhaps one could even say that His humanity is more complete than our own. For, in His humanity He completely obeyed the Torah of YHWH our Elohim. This is something that we have not done. Thus, we fall short of the mark to which we have been called.

Romans 1:3

concerning His Son, who was born of the seed of David according to the flesh,

This passage teaches us that Yeshua was born of the seed of David according to the flesh. But what does this mean? Let us see if we can understand what the Ruach Qodesh is teaching us through Shaul. Who was the “seed of David”? Was not Miriam David’s seed? To be sure, she was! So, is not Shaul simply saying that Mashiach was born through this seed? To be sure! Was Miriam not the flesh and blood descendant of David? To be sure! So, when Yeshua came forth through this woman in the veil of human flesh, did this not fulfill the prophecy that He would be the son of David? To be sure!

One thing that we perhaps need to define is the terms “father” and “son” according to Scripture. These terms are understood by us in the flesh, but do we understand these terms when it comes to a spiritual understanding? Let’s see.

Yochanan (John) 4:23

“But the hour comes, and now is, when the true worshippers shall worship the Father in spirit and truth; for such does the Father seek to be His worshippers.”

We are taught to pray to our heavenly Father. But is our heavenly Father literally and physically our Father? Of course not! We all have earthly fathers who are not our heavenly Father. So, just exactly what does it mean that YHWH our Elohim is our heavenly Father?

Ivrim (Hebrews) 1:5

For to which of the messengers did He at any time say,

“You are my Son,

This day have I begotten You?”

and again,

“I will be to Him a Father,

And He shall be to Me a Son?”

One of the problems with types and symbolism is that they are often inadequate and incomplete in their depiction of what is being compared. This is no less true with the terms of “father” and “son” when speaking of our Creator and our Redeemer. We refer to our Creator as our “heavenly Father,” but when we do this we do not use the term “Father” in a literal sense, but in the sense of order. Furthermore, Scripture teaches us that it was Mashiach who created all things, indicating to us that both of the terms “Father” and “Son” can and do apply

to Mashiach Yeshua. When one uses the term “Father” he is declaring that he is under the authority of his Creator. More than anything else, these two terms, “Father” and “Son” when used in reference to the spiritual realm, are referring to authority rather than a literal relationship.

Yochanan (John) 6:38

“For I have come down from heaven, not to do My own will, but the will of Him that sent Me.”

Yeshua bears testimony to this truth in many ways. This is only one such recorded passage that shows us that He was under the authority of the One who had sent Him. This order of authority is not only true of Mashiach but all the other messengers as well.

Iyov (Job) 1:6

Now it came to pass on the day when the sons of Elohim came to present themselves before YHWH, that Satan also came among them.

Now most would rightly understand that these “sons of Elohim” are not the physical offspring of Elohim; but rather, that they are His sons in the sense that they are under His authority. It is important for us to understand this truth. Otherwise passages such as the following would not make a whole lot of sense.

Yochanan (John) 8:44

“You are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stands not in the truth, because there is no truth in him. When he speaks the lie, he speaks of his own; for he is a liar, and the father thereof.”

Few would understand this saying of Yeshua to mean that those to whom He was speaking were the physical and literal offspring and descendants of Satan. Rather, Yeshua is speaking in a metaphorical sense. What He is saying is that they are following after the will of Satan rather than the will of YHWH. So, when one does the will of another in a spiritual sense, this is a father/son relationship. This is what is meant by Yeshua being the Son of Elohim, for He was doing the will of the One who sent Him. Therefore, that relationship is likened unto a father/son relationship, for the father is in authority over the son according to Torah.

Yochanan (John) 17:1

These things Yeshua spoke; and lifting up His eyes to heaven, He said, “Father, the hour is come; glorify Your Son, that the Son may glorify You.”

One of the aspects of the humanity of Yeshua with which many struggle is verses like the one above. If Yeshua is Elohim in the flesh, then who was he praying to: Himself? In order to understand what was happening we need to understand the word “Elohim,” which is masculine plural. It is often referred to as the singular plural. This is not an easy word to grasp in English or in the West. To help us in our quest for understanding let us also examine the word “echad” which is often translated as “one.” We are all familiar with the following passage.

Devarim (Deuteronomy) 6:4

"Hear, Israel; YHWH our Elohim YHWH echad."

In this verse we find words that are singular such as "echad," which means a single unit and other words which are plural such as "Elohim." How is it possible for YHWH our Elohim to be both "echad" and plural at the same time?

Please prayerfully consider the following passages.

Shemot (Exodus) 26:6

"And you shall make fifty clasps of gold, and couple the curtains one to another with the clasps; and the tabernacle shall be one (echad)."

There were ten individual curtains joined together with fifty clasps of gold. All these individual pieces were put together to become the tabernacle. The tabernacle is echad. Even though there were many pieces to it, it was echad.

Shemot (Exodus) 24:3

And Moshe came and told the people all the words of YHWH, and all the ordinances; and all the people answered with one (echad) voice, and said, "All the words which YHWH has spoken we will do."

Even though there were thousands upon thousands of people, each with his own voice, they answered YHWH with one voice. Their voices were echad in this matter of obeying His Voice.

We could consider the menorah which has seven branches, yet it is one menorah; which happens to signify the seven manifold Spirits of Elohim.

We could also consider words, which are made up of individual letters. The letters have one meaning, but the putting together of letters in a particular order give us new meaning. Furthermore, when one puts together words, this too, has additional meaning. Yet the letters and words cannot be separated to understand the meaning of the whole. Is it any wonder then that YHWH commanded us:

Devarim (Deuteronomy) 4:2

"You shall not add to the word which I command you, neither shall you diminish from it, that you may keep the commandments of YHWH your Elohim which I command you."

In order to keep the commandments of YHWH our Elohim they must be taken together as a whole, rather than as individual commandments! Likewise, in order to understand YHWH our Elohim we must consider Him as echad, rather than as individual parts.

Yochanan (John) 12:44

And Yeshua cried out and said, "He that believes on Me, believes not on Me, but on Him that sent Me."

We are to worship YHWH our Elohim. We find evidence in the Brit Chadasha that Mashiach is also worshipped. But herein lies a difficulty. This difficulty can be seen in the fleshly body of Yeshua. Even though it was perfect, it was still flesh. As such, we are not to worship the fleshly body of Mashiach.

Yochanan (John) 4:23

"But the hour comes, and now is, when the true worshippers shall worship the Father in spirit and truth; for such the Father seeks to be His worshippers."

We are not to worship the body of Mashiach; but rather, we are to worship the Spirit of YHWH which indwelt Him. This is what it means when we read these words.

Colossians 1:19

For it was the good pleasure of the Father that in Him should all the fullness dwell;

And again,

Colossians 2:9

For in him dwells all the fullness of the Divinity bodily,

The Hebrew word for "Divinity" as found in the above passage would be אֱלֹהִים – "Elohim" (reference: Peshitta). The Spirit of Yeshua was the fullness of Elohim. So when Scripture says that the Word was made flesh and YHWH dwelt among us, it simply means that He constructed Himself a human body and then dwelt inside that body for a season. This body which He constructed was simply a vessel. And because of His holy set-apart nature, that body had to be untouched by sin and the curse under which mankind presently labors. However, the body He prepared for Himself in which to dwell also had to be able to die. This is important to understand and we will go into detail in the next study concerning His death and what it means.

The body in which Elohim dwelt as Yeshua was not eternal. That body suffered death and that death was death on the cross. When Yeshua prayed in that body He was acknowledging order and authority. While in that fleshly body He had lowered Himself for a season in order to accomplish redemption for His bride.

Let us be careful not to worship or elevate the fleshly body of Yeshua; but rather, understand that it is the Spirit of Mashiach which is YHWH. So when we say that Yeshua was YHWH in the flesh, we should understand this in a literal sense; that it was YHWH who dwelled in the fleshly body called by the name of "Yeshua."

ABBA YHWH, continue to open our eyes to Your truth that we may walk in the fullness of it; in the name of Yeshua our Mashiach. Amein and Amein.

Shabbat shalom

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