

Associates for Scriptural Knowledge • P.O. Box 25000, Portland, OR 97298-0990 USA  
 © ASK, September 2024 • All rights reserved • Number 9/24

Telephone: 503 292 4352

• Internet: [www.askelm.com](http://www.askelm.com) •

E-Mail: [askoffice@askelm.com](mailto:askoffice@askelm.com)

# Types of Messiah in the Old Testament

By Ernest L. Martin, Ph.D., August 1993

Edited by David Sielaff, 2006, 2024

Read the accompanying “[September 2024 Newsletter](#)”



In the book of Acts we are told the disciples of Jesus were first called “Christians” at Antioch.<sup>1</sup> The word “Christian” is from the Greek word *christos*, which is translated “Christ” in English. To be a Christian means to be a follower of, adhere to, and believe the teachings of Jesus Christ, and believe that AS THE MESSIAH, He was resurrected from the dead to glory. However, the Bible tells of “types” of Christs in a legitimate sense. This article examines what it means to be a “messiah” in the Old Testament.

## *The Meaning of the Terms “Christ” and “Messiah”*

The Greek stem of the word “Christ” has to do with anointing. The word *christos* comes from this meaning of “anointing” or the practice of anointing with olive oil (or any other type of oil) upon a person, pray for God’s blessing, and that person then was anointed. As a personal noun *Christos* means “the anointed one.”

The Hebrew word that denotes the concept of “anointing” is translated into the English term “Messiah.” Messiah and Christ have exactly the same meaning. The two words “Christ” and “Messiah” both mean “to be anointed,” or as the proper noun they mean “the anointed one.”<sup>2</sup>

In the Bible then, anyone anointed for any reason can be legitimately called a “Christ,” an anointed one. If a person was sick, it was the custom to anoint the individual and petition God for healing. The person so anointed technically could be called a “christ.” But Jesus is the anointed or the anointed one.

If a person selected for a mission was anointed with olive oil as a symbol of God’s blessing and commission on a tour or journey, that anointed one could be called a “christ” as well. This applies to *any* office a person assumed when the blessing of God was asked for the person or the office, whether a priest, a teacher, or in the New Testament times a deacon, a bishop, an overseer, or even a king — anyone anointed to an office — that person was then called the anointed one, the anointed priest, the anointed teacher, the anointed king. When we say Jesus Christ, we are actually saying: “**Jesus the Anointed.**”

<sup>1</sup> Antioch is a large Greek city in Syria some 400 miles north of Jerusalem. From that city the apostle Paul made most of his missionary journeys to Gentile lands. ELM

<sup>2</sup> See my article “[Christ and Messiah](#)” (updated in May 2023). Every use of “Christ” in the New Testament means “Messiah” in the fullest sense of both terms. See my June 2024 Commentary, “[Two Messiahs in Jerusalem](#).” DWS

## ***Jewish Expectations in the 1<sup>st</sup> Century AD — the Era of Christ and the Apostles —***

The Jews in the 1<sup>st</sup> century AD looked for a particular anointed one. In fact they were looking for anointed ones *in the plural* to come on the scene because of Old Testament prophecies that spoke of various individuals to come in the future to be a teacher or a king of Israel, and fulfill prophecies given even from the time of Adam, through the time of Moses, David, and on through the prophets. There were a number of prophecies about individuals — plural — to come in the future who were to be anointed of God and perform a mission in the Old Testament. We need to identify them. We also need to know where Jesus the Christ, the Messiah, fits into fulfilling the prophecies that the early Jews were reading about in their Old Testament.

In the 1<sup>st</sup> century before the advent of Christ, the anticipation of a Messiah was intense. The Jews at the time were not sure if there was to be one major Christ who would be the great king from David, or another Christ from Aaron the Levite, or whether a Christ was to come from Joseph, the chief tribe Ephraim of northern Israel. The prophecies said these individuals would come in the future and they seemed to speak about different individuals. I will show that the Jews, just prior to the coming of Christ, thought that there may be as many as three different Christs or anointed ones expected in the 1<sup>st</sup> century AD.

### ***The Elijah to Come Will Be an Anointed Person, and a Type of Messiah***

Some prophecies of the Old Testament refer to an individual to come in the future, an anointed one, which did not refer to our Lord in any way. For example,

**“Remember the law of Moses, My servant, which I instructed him in Horeb for all Israel, the statutes and ordinances. Behold, I will send to you Elijah, the prophet, before the coming of the great and advent day of Yahweh. And he will restore the heart of the fathers to the sons and the heart of the sons to their fathers, lest I come and smite the earth to its doom.”**

• ***Malachi 4:4–6 Concordant Literal Version***

This was a prophecy from Malachi about an Elijah to come in the future. When Jesus was here on earth he identified that Elijah with John the Baptist, making John the Baptist a type of anointed one. But he was *not* the anointed one of major prophecies about an individual to come in the future who would do very profound things that Jesus Christ Himself fulfilled precisely.

John the Baptist was a Christ, a *christos*, a messiah, in the sense that he was anointed (selected) by God to perform the role of Elijah. Jesus said that John the Baptist was indeed that anointed one prophesied in Malachi 4. He also acknowledged the truth of the disciples’ question that there would be a future Elijah to come just before the final day of the Lord that the prophecy referred to in Malachi chapter 4:

**“And His disciples inquire of Him, saying, ‘Why, then, are the scribes saying that Elijah must be coming first?’**

**Now He, answering, said to them that ‘Elijah [1] is indeed coming, and [2] will be restoring all. Yet I am saying to you that Elijah came already, and they did not recognize him, but they do to him whatever they will. Thus the Son of Mankind also is about to be suffering by them.’**

**THEN the disciples understand that He spoke to them concerning John the baptist.”**

• ***Matthew 17:10–13 CLV***

According to Jesus the future Elijah will be anointed, selected by God for a special purpose. We know from Luke 1:5 that John the Baptist was a priest (and all priests were anointed) because John the Baptist’s father Zacharias and Elizabeth his mother were from the line of Aaron.<sup>3</sup>

Since John the Baptist was a priest (and it certainly looks like Elijah was a priest, though he is not identified as such in the Old Testament) it would be reasonable to believe that the Elijah to come that our Lord prophesied and spoke about will also be a priest. He will be anointed to do certain things. In the Book of

<sup>3</sup> See Dr. Martin’s articles, “[The Elijah to Come](#),” “[The Coming Revolution in Knowledge](#).” *DWS*

Revelation there are two witnesses; one of them seems to do what Moses was doing in a typical fashion, and the other seems to be doing what Elijah was doing in a typical fashion. It could very well be that these two witnesses could fulfill roles prophesied both in the Old and the New Testament.

This prophecy in Malachi about the Elijah to come was fulfilled in John the Baptist, and will be fulfilled again in a future individual. Such individuals are “christs” in one way of looking at it, but they are not *the* Christ. None of them was the one that was to rule Israel, the one that had the Davidic promises upon him, who would come from the royal line of David, or who would rule over not only Israel but all nations on earth. That anointed person was Jesus himself. We must distinguish who we are talking about when we talk of Messiahs or Christs.

We know that in the 1<sup>st</sup> century, and before Jesus, the Jews anticipated several Christs to come along. In the Dead Sea Scrolls (discovered beginning in 1947), the groups that lived in the Qumran area near the Dead Sea expected one Messiah who was to be an Aaronic priest and perform certain things. They also expected a different Messiah, from David, to be king and ruler over Israel. They distinguished the two individuals.

### *Three Types of Messiahs? ...*

When you understand the prime messiahs, the anointed ones, of the Old Testament that were to come we find that the three principle Messianic prophecies of the Old Testament were all fulfilled in one individual, and that person was Jesus Christ. Before our Lord came to the earth, it could well have been understood by people that these Messiahs would be three separate individuals to come. However, when we read the New Testament clearly, and understand the doctrines of the Bible, we find that Christ Jesus himself came to fulfill the roles of these three major Messiahs. Three major Messiahs? Yes, there were many Jewish Messiahs.

- (1) **Every Aaronic priest** in the Old Testament was a “Messiah,” a Christ [*christos* in Greek also means “anointed”] in one way — simply because each one was anointed.
- (2) **Every prophet** of YHWH was called a “Messiah,” because each was anointed as well.
- (3) **Every king of Judah** (starting with King Saul) was anointed and therefore was a “Messiah.” Remember that the prophet Samuel anointed both Saul and David. David, an anointed king, became a positive type of Messiah.

There were many “Messiahs” told of in the Old Testament that were legitimate. But when we come to the prophesied Christ, there were three principle prophecies of an individual to come who would perform major and powerful roles in history. These three major Messianic prophecies about this individual to come in the future — from Moses, from Joseph, and from David — all coalesce and are fulfilled by Jesus Christ.

### *... in Three Messianic Prophecies*

Look at the three Messianic prophecies that the Jews were looking to be fulfilled in the 1<sup>st</sup> century AD. Remember that in the Dead Sea scrolls they looked for a priestly individual to come who would be like a Moses of old. They had this understanding because of the Mosaic prophecies for the future in the book of Deuteronomy. One of the things prophesied was that a prophet would come along who would be like Moses. Moses was an Israelite from the tribe of Levi. This was the first indication of an anointed individual to come in the future, and there are several factors that Moses gave to identify this powerful individual in the future.

### *The Mosaic Messiah*

First he was to be like a Moses. The Jews considered Moses as having greater power than anyone else. The only individual similar to him would be Elijah, as far as miracles are concerned. Hardly any miracles of later time could exceed in power and glory of those associated with the Exodus.

Moses was a great lawgiver as well. He went to the top of Mount Sinai and received the Law from God Himself. Israel was made a nation by a covenant with God at that time. It all happened under Moses.

For 40 years Moses was with the children of Israel in the wilderness and then it came time for him to die and be succeeded by Joshua. Shortly before his death Moses wrote the book of Deuteronomy where he says,

**“A Prophet from among you, from your brothers, LIKE ME [Moses], shall Yahweh your Elohim raise up for you. To Him shall you hearken ...”**

• *Deuteronomy 18:15 CLV*

This verse gave the Jews, and all people who would read this prophecy of later time, an indication that they should look for someone like a Moses to appear sometime in the future, who will be **“of your brethren.”** That indicates he would be an Israelite, but he would also be like Moses (**“... like unto me.”**)

Moses was a Levite, and the Levites were the priestly tribe to Israel. The High Priest Aaron (Moses’ brother) came from Levi and his sons right on down the line provided the High Priests for Israel from that time forward. This prophecy is Messianic.

There was a further teaching on this, **“Unto him you shall hearken.”** He is telling these Israelites, or future generations, that they had better listen to this prophet. He will be like me and,

**“... To Him shall you hearken according to all that you asked from Yahweh your Elohim at Horeb [at Mt. Sinai] on the day of assembly ...”**

• *Deuteronomy 18:15–16 CLV*

Jesus was recalling that august moment, on the Day of Pentecost at the time of the Exodus when the 10 Commandments were given by God Himself.<sup>4</sup> All Israel heard the voice of God associated with great miracles. That was the day of assembly. They did not want to forget that. Israel remembered that day when they said,

**“Let me not continue to hear THE VOICE OF YAHWEH my Elohim, and let me not see this great fire any further so that I may not die!”**

• *Deuteronomy 18:16 CLV*

Moses was recalling a majestic event when the Israelites heard YHWH speak directly to them. There will come a time in the future, Moses said, when they will again hear the word of God personally. That man will be a Law giver like a Moses. If he wants to change Moses’ law he can do it. Whatever he tells you, you should hearken to do. When the people heard Moses say this, they responded that they would follow what Moses said,

**“Then Yahweh said to me [Moses]: ‘They have done well in all that they have spoken. A Prophet shall I raise up to them from among their brothers [an Israelite], like you [like Moses, a Levite], and I will put My words in His mouth, and He will speak to them all that I shall instruct Him. Yet it will come to be that the man who should not hearken to My words that the Prophet shall speak in My Name, I Myself shall require his blood from him.’”**

• *Deuteronomy 18:17–19 CLV*

YHVH Himself was speaking. This was a powerful testimony to the dynamic power this individual will possess in the future, power that Moses DID NOT have. He will speak with the word of God, as Moses did.

In Exodus 4:16 Moses is given the authority of Elohim. He was given the rank of God Himself as far as the Israelites were concerned. Moses had a prophet. His prophet was Aaron, the High Priest, his brother. This prophecy caused the Israelites in the 1<sup>st</sup> century to expect a person like Moses, an anointed priestly individual. When Christ Jesus appeared on the scene and began to do his miracles around the area of Palestine, the people looked upon him and their judgments were that He was fulfilling the role prophesied by Moses.

### ***John the Baptist ... a Levite and a Prophet***

Note this exchange when **“Jews of Jerusalem”** sent priests and Levites to question John the Baptist:

<sup>4</sup> See Chapter 2, **“The Law Was Given by Angels”** of Dr. Martin’s book *Essentials of New Testament Doctrine* (Portland, OR: ASK Publications, 2001/2004), where this “voice of God” is further discussed and clarified by Dr. Martin. *DWS*

**“And they [priests and Levites, John 1:19] ask him again, ‘What are you then? Are you Elijah?’ And he is saying, ‘I am not.’**

**‘Are you the Prophet?’ And he answered, ‘No.’**

**They said, then, to him, ‘Who are you? — that we may be giving an answer to those who send us. What are you saying concerning yourself?’**

**He averred, ‘I am `the voice of one imploring, ‘In the wilderness straighten the road of the Lord!’” according as said Isaiah the prophet.’**

**And those who have been dispatched were of [from] the Pharisees. And they ask him and said to him, ‘Why, then, are you baptizing, if you are not the Christ, neither Elijah, nor the Prophet?’”**

• *John 1:21–25 CLV*

Asked if he was the Elijah to come, or if he was the prophet, John said no, he was not the prophet. They asked, why are you baptizing if you are not that Christ, nor the Elijah, nor the prophet? They did not know if there were three different individuals being discussed here, or that Elijah was amongst them, or what the situation was. Christ did identify John the Baptist with the Elijah to come, though John the Baptist at first did not accept that he was. Later, John believed when Christ told him that he was fulfilling Elijah’s role. When Jesus was doing great miracles regarding Himself, for the judgment of the Jews, we read:

**“The men, then, perceiving the sign which Jesus does, said that ‘This truly is the Prophet Who is coming into the world!’ Jesus, then, knowing that they are about to come and snatch Him, that they should be making Him king, retires again into the mountain by Himself alone.”**

• *John 6:14–15 CLV*

By a miracle He escaped from them. He would not allow them to make Him king.

The kingly prophecy was another one I will refer to in a few moments. That was the second type of a Christ that was expected, one who would come from David to be a king over all Israel, and then from Israel to conquer the world, and be king over all the earth. That Messiah was expected also. Sometimes they confused these two. They called the prophet one thing, and they call the Christ the other.

Sometimes they combined the two. That is what we find here. When they saw that **“... miracle that Jesus did, said, ‘This truly is the Prophet Who is coming into the world!’** (John 6:14, CLV), this refers to the Mosaic prophet mentioned in Deuteronomy chapter 18, which would give Jesus a priestly role, because Moses was from Levi who gave rise to the priesthood. The kingly part was that he would be King of Israel and that would be a prophecy relative to King David.

It was entirely possible for priests to be kings. Most of us have heard about the Maccabees, the Jewish people who came to rule after Antiochus Epiphanies in the middle of the 2<sup>nd</sup> century BC. These Jewish rulers were kings and priests at the same time. So, priests and kings could be compatible in fulfilling some of these prophecies. At least the Jews thought so. Here they were asking if Jesus was “the prophet.” They thought that He was. Let us give the summation of this as far as John 7:37–42.

**“Now on the last, the great day of the festival, Jesus stood and cries, saying, ‘If anyone should be thirsting, let him come to Me and drink. He who is believing in Me, according as the scripture said, out of his bowels shall gush rivers of living water.’**

**Now this He said concerning the spirit which those believing in Him were about to get. For not as yet was holy spirit given, for Jesus is not as yet glorified.”**

• *John 7:37–39 CLV*

Jesus had not yet died and been resurrected from the dead. Notice verse 40, CLV:; **“Some of the throng, then, hearing these sayings, said that ‘This truly is the prophet!’”** They meant the prophet of Deuteronomy chapter 18, the prophet who was to be like Moses.

Now read John 7:41, CLV: **“Others said, ‘This is the Christ!’ Yet they said, ‘For not out of Galilee is the Christ coming!’”** This referred to the Davidic descendant who would become king over all Israel.



Christ came from Bethlehem, from Judea. They had no idea that Jesus was in fact born at Bethlehem. They knew He grew up in Galilee, and they knew of no prophecies that the Christ, the kingly Messiah, would come out of Galilee. A priest could be born in Galilee. Nazareth in Galilee was a priestly city. He could fulfill the priestly role of the prophet mentioned by Moses. They were querying amongst themselves. Note verse 42:

**“Did not the scripture say that out of the seed of David, and from Bethlehem, the village where David was, comes the Christ? There came, then, to be a schism in the throng because of Him. Yet some of them wanted to arrest Him, but no one lays hands on Him.”**

• *John 7:42–44 CLV*

They did not realize the role Jesus was fulfilling. Was He the prophet of Moses, the prophet Elijah, or the Christ of David? The first type of Messiah was from Moses who would have (they thought) priestly connections from Levi.

### ***The Davidic Messiah***

The second type of Messiah came from Judah, and particularly from King David. Psalm 89 summarizes prophetic teaching concerning the Messiah (or the Christ) from David who was to come.

**“Of the benignity of Yahweh shall I sing for the eon; For generation after generation shall I make known Your faithfulness with my mouth. ...**

**I contracted a covenant with My chosen one; I swore to David My servant: I shall establish your seed for the eon, And I will build your throne for generation after generation. Interlude”**

• *Psalm 89:1, 3–4 CLV*

This is a prophecy about the Davidic genealogy and that the kingdom of David would continue for many generations. In fact, the Davidic kingdom will last to all generations in the future. Go to verse 19. Here you have a reference to a vision made to the holy one.

**“Then You spoke in a vision to Your benign ones, And You said [to David: I have poised help on a master; I have exalted one chosen from the people. I have found David My servant; With My holy oil have I anointed him.”**

• *Psalm 89:19–20 CLV*

God says, I have made him a Christ, an anointed man. *This* is where the word “Messiah” comes from, here in the Old Testament,<sup>5</sup> but Christ is in the New Testament. God says, I have anointed him **“with my holy oil have I anointed him,”** *i.e.*, made him a Christ, an anointed. This first applied to David.<sup>6</sup>

**“With whom My hand, it shall stand readied; Indeed My arm, it shall make him resolute. The enemy shall not astrict [take from] him, And the son of iniquity shall not humiliate him. I will pound down his foes before him, And I shall strike against those hating him. Yet My faithfulness and My benignity will be with him, And in My Name shall his horn be exalted [to a high position].**

**I will place his hand over the sea [the Mediterranean], And his right hand over the streams [the Tigris and Euphrates rivers up north]. He, he shall call out to Me, ‘You are my Father, My El and the Rock of my salvation.’ Indeed, I, I shall make him the firstborn, The uppermost of the kings of the earth.”**

• *Psalm 89:21–27 CLV*

---

<sup>5</sup> The root verb in Hebrew is *mashiach*, from which the word “Messiah” is derived. The sign of God’s choosing was a public anointing. *DWS*

<sup>6</sup> Psalm 89 was written by the prophet Jeremiah, referring back to the promises that God made to David some 400 and more odd years before. Jeremiah compiled them, ordered, and wrote them for one of the priestly divisions concerning the covenant teachings that God gave to David. *ELM*

These are the Davidic descendants the Psalmist is talking about. Jeremiah went on to cite what God said,

**“For the eon shall I keep My benignity [mercy] upon him, And My covenant with him is faithful. I will establish his seed for the future, And his throne as the days of the heavens. If his sons should forsake My law, And they should not walk in My ordinances, If they should profane My statutes And should not keep My instructions, Then I will visit their transgression with a club, And their depravity with contagions.**

**Yet I shall not withdraw My benignity from him, And I shall not be false in My faithfulness. I shall not profane My covenant, And I shall not alter the utterance of My lips. Once for all have I sworn by My holiness; I shall assuredly not lie to David: His seed shall continue for the eon, And his throne as the sun in front of Me. ...”**

• *Psalm 89:28–36 CLV*

As long as that sun endures in the heavens the covenant to David will be maintained, **“Like the moon, it [his throne] shall be established for the eon, faithful like that witness in the sky. Interlude ...”** (Psalm 89:37, CLV).

This is the covenant promise that God made to David. The Jews were looking for this Messiah to come from David, along with the priestly one to come from Moses. These seemed to be separate individuals because how can you have someone coming from Levi and at the same time coming from David, genealogically speaking?

### *Shiloh and Joshua*

This Messiah from Judah was based upon Jacob’s prophecy. Go back to Jacob’s prophecy in Egypt concerning the 12 tribes and what was to happen to them,

**“As for you, Judah, your brothers shall acclaim you; Your hand shall be on the scruff of your enemies. Your father's sons shall bow down to you. A whelp of a lion is Judah — From the prey, my son, you will grow up — He crouches, he reclines like a lion; And like a lioness, who would make him rise up? The scepter shall not withdraw from Judah, Nor the statute-maker's staff from between his feet until indeed He comes [Hebrew: “until Shiloh come”] to Whom it belongs. And the peoples’ homage goes to Him.”**

• *Genesis 49:8–10 CLV*<sup>7</sup>

This is presented as though Shiloh is a person. The gathering of the people shall be to this person called “peace” or Shiloh. This was a Messianic term that was understood in the 15<sup>th</sup> century BC. It goes on to say:

**“He tethers His colt to a vine, His jenny's [ass’s colt] foal to a yellow muscat grape [a vine]. He launders His clothing in wine And His vesture in the blood of grapes.”**

• *Genesis 49:11 CLV*

This means that Judah would be a possessor of great wealth and also have the scepter, he would have the ruling rod with him until, it says, **“Shiloh come.”** However, when you get the proper translation of this (not the way the King James Version renders it) it really says, if you get the accurate Hebrew:

**“The scepter shall not withdraw from Judah, Nor the statute-maker's staff from between his feet until indeed He comes [Hebrew: “until Shiloh come”].”**

• *Genesis 49:10 CLV Hebrew*

**“Shiloh”** refers to a geographical area, not to a person.

There has always been controversy among Jews interpreting this passage. Did it mean a person? Was Shiloh an individual that the people come to and gather? Or was it a geographical location where the people

<sup>7</sup> See the article “[Shi'loh](#)” in John McClintock and James Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*. Most Bible dictionaries deal impartially with the issue. Nowhere in Scripture is Shiloh considered a name as is often supposed for Genesis 49:10, its first occurrence. In other words, for Genesis 49:10 to refer to a person one must impose a theological meaning that Shiloh refers to a person, to the otherwise geographical term. See also Donald G. Schley, *Shiloh: A Biblical City in Tradition and History*, JSOT Supplement Series 63 (Sheffield: Sheffield Academic Press, 1989), pp. 161–163. DWS

would gather? McClintock and Strong in their *Cyclopedia* say the interpretation, if read carefully in the Hebrew, it should be rendered, “**till He** [a person who is a lawgiver] **shall GO to Shiloh**” and establish Shiloh, an area, a geographical region, as the center of the government where all of the people would gather.

When Moses died, he handed the rule over to Joshua. Joshua came from the tribe of Ephraim which was the central tribe of Joseph. Joshua took the Israelites across the river Jordan and after the Passover, Israel began to conquer Jericho and the other areas of the land. When most of the Canaanites had been put down, Joshua took the tabernacle, which was the central spiritual center of government as well as the center of ritual, and established it at a place in Ephraim. He called the place Shiloh (Joshua 18:1). This is no doubt the meaning of this prophecy because Joshua, a son of Ephraim, interpreted Jacob’s prophecy of Genesis 49:10 to mean that all of the people would gather annually at a place called Shiloh. That place in Ephraim he named Shiloh in fulfillment of this prophecy.

In fact, if you take this word Shiloh as a geographical indication rather than as a personal name of the Messiah, you have some amazing teaching. The translation “**until he shall go to Shiloh**” is the proper one, because it means that Joshua, after he settled the land, did not make the capital of Israel to be Jerusalem. The Canaanites were still there. It was called the city of Jebus.

Not until later in the time of David was the city of Jebus (Jerusalem) taken over. Jerusalem then became the center of the nation. Until that time, as long as the tabernacle was north in Ephraim, it was situated at Shiloh where the gathering of the people would be.

This prophecy in Genesis says that Judah will maintain the scepter, the ruling rod, and be the lawgiver until the scepter comes again to Shiloh. When it goes to Shiloh, sometime in the future, Judah will no longer be the lawgiver. The Law will come from another source.

To sum up thus far, the **first type of Messiah** the Jews expected was a Messiah to be like Moses from Levi. The **second type of Christ** was to be a descendant of King David, and he would be of Judah. He would become king, and his descendants would rule until the gathering of the people once more at Shiloh according to Genesis chapter 49.

### ***The Third Type of Messiah, from Joseph***

A **third type of Messiah** to be expected was identified in the prophecy of Jacob when he foretold what would happen to the 12 tribes. This is also found in Genesis chapter 49. This third type of a Christ was expected to come and rule as a shepherd, as the stone of Israel, as the rock of God. This prophecy concerns not the Mosaic/Levitical side or the Davidic, but with the tribe of Joseph. Joseph had two sons, Ephraim and Manasseh, and Jacob made Ephraim to be chief of the two tribes, though he was the younger. Genesis chapter 48 explains how Ephraim became the top tribe.

The Jews had all of these prophecies in front of them and they did not know if these three individuals — these three Messiahs — were one in the same or separate. It seemed like they would be separate because how can you be from Levi in one prophecy, from Judah in another, and then be from Joseph in another? Look at this third prophecy about one to come from Joseph who was to be a very powerful individual in the future:

**“Offshoot of a fruitful plant is Joseph, The offshoot of a fruitful plant by a spring, Whose sprigs have climbed up on the straight wall [Joseph is like a fruitful and luxurious tree by plenty of water]. The archers had been bitterly enraged against him, They had contended with him And begrudged [hated] him. But his bow remained in perennial steadiness, And the arms of his hands were supple Because of the hands of the Sturdy One of Jacob [who is YHWH], Because there is the Shepherd of the Israel-Stone ...”**

• **Genesis 49:22–24 CLV**

Now who is the stone, the Rock?

**“... and all drank the same spiritual drink, for they drank of the spiritual Rock which followed. Now the Rock was [the] Christ [the Messiah].”**

• **1 Corinthians 10:4 CLV**



Christ Jesus was referred to by the apostle Paul as the Rock that went with Israel, the Rock of Israel (1 Corinthians 10:1–4). This man from Joseph is to be a shepherd, to shepherd the flock. Who was the flock? Israel. Who is to be the shepherd? Jacob’s blessing goes on about this powerful individual,

**“Because of your father’s El [God] — May He help you — And the One Who-Suffices — May He bless you with blessings of the heavens above, With blessings of the abyss reclining beneath, With blessings of breasts and womb. The blessings of your father have gained the mastery Over the blessings of my progenitors, Unto the yearning of the eonian hills—May they come to be onto the head of Joseph And onto the crown of the one singled out from his brothers ...”**

• *Genesis 49:25–26 CLV*

Jacob is saying that the blessings given here will surpass those that God promised to Abraham, Isaac, and Jacob. Joseph was to get the best of the blessings from them and those blessings were to come down to Joseph in particular. Judah was to get some wonderful blessings, so was Levi, but Joseph was to get superior blessings.

**“... they come to be onto the head of Joseph And onto the crown of the one singled out from his brothers.”**

• *Genesis 49:26 CLV*

Remember, Joseph was sold into slavery in Egypt by his older brothers. As a result of his faithfulness to his father, and to God, this prophecy given by Jacob, concerned Joseph and his descendants. And that great shepherd and the stone of Israel would come forth from Joseph. This is also a Messianic prophecy. I ask you,

- How can Jesus Christ, our Savior, fulfill the prophecy to be like Moses, and come **from Levi**?
- How can He fulfill the prophecy of David to be a king and to rule Israel, the whole of the world, and come **from Judah**?
- How can He fulfill this prophecy to be the great shepherd, and be the stone, or the Rock of Israel, and come **from Ephraim**?

If you were living in the 1<sup>st</sup> century AD in Judea you might also question whether or not you should look for three types of Messiah’s to come.

## *Joshua*

When Moses sent the twelve spies to spy out the land of Israel, only two returned with a positive report, saying for Israel to immediately go into the land and take it over. The others did not want to do it. Those two men were Joshua and Caleb. Because of their willingness to go into the land, God blessed Caleb and Joshua abundantly. They were the only two people of that generation to cross over the river Jordan to conquer the land starting with Jericho and then setting up the capital city at Shiloh in the land of Ephraim. Caleb was from Judah. Joshua was from Joseph.

This prophecy of Genesis chapter 49 says that Joseph shall give forth this shepherd, the stone of Israel, at the place called Shiloh where the gathering of the people will be. The one who took over from Moses to conquer the land of Canaan for the Israelites, to be their chief leader, their chief shepherd, was Joshua. He established a capital city for all Israel at Shiloh, where he pitched the Tabernacle. The Tabernacle stayed for about 200 years. It was moved from place to place until God told David the site for the Holy Place.

This prophecy given by Jacob referring to Joseph’s descendants gave considerable power to Joshua to lead the people as Moses had done. (Joshua was not the Mosaic prophet, of course, in Deuteronomy 18. That is clear.) But he is a type of someone who would come in the future to conquer the land for Israel and set up the temple once again. Joshua’s name in Greek, and through into English, is **Jesus**, which means “Savior.”

In the 1<sup>st</sup> century AD in the city of Nazareth an angel came first to Mary and then to Joseph. He told Mary she would give birth to a powerful personage. The angel gave the name that this child was to be called: the

name “Jesus.” Joseph did not name Him; nor did Mary. God the Father named Him, through the Holy Spirit.

A second Joshua was to come along, this time of Joseph; he was to be the shepherd, and the stone of Israel. Read what will happen at the establishment of the government of God. Ezekiel chapters 40–48 speak about the land of Israel after it has peace once more in this world, and the millennium is established. Ezekiel was taken to a place in Canaan and from there he began to see, looking south from a mountain, the Holy City was in the distance. That Holy City was Jerusalem, where the government will be in the Millennium. But when you read carefully, where Ezekiel was taken in vision (in that 40<sup>th</sup> chapter of Ezekiel) he was shown where the temple was to be set up, was on a mountain *north* of Jerusalem. That mountain answers to Shiloh.<sup>8</sup>

For Ezekiel chapters 40–48, the center part of the sanctuary will no longer be in Jerusalem, but it will go back to Shiloh. When it returns to Shiloh, the great Shepherd will then rule, the great stone of Israel. This Shepherd will be Jesus Christ in His role as a descendant of Ephraim fulfilling the prophecy in Genesis 49. As King He will also fulfill the Davidic dynastic role of Judah. He will also fulfill the prophetic role of Moses, a Levite. He will do all three at the same time. Jesus Christ, our Lord, can and does fulfill all those prophecies concerning the Messiahs to come. They are not three separate individuals.

### *Three Expectations? Three Types of Messiah?*

How can Jesus Christ, our Lord, fulfill those three Messianic prophecies which seem to speak about three different individuals? How can you be from Levi, from Judah, and then fulfill the Ephraimite prophecies as a Joshua, a new Jesus, shepherd, and stone of Israel, on the priestly side at Shiloh? It also fulfills the prophecy given by Jacob that Judah will continue to rule until Shiloh is established once more, at the beginning of the Millennium. It is done and accomplished in a most marvelous way.

These prophecies all coalesce into one Messianic figure, Jesus Christ, who was given that name “Joshua.” He was given that name to identify Him with the Ephraimite side of the Messianic prophecy. He was given the title **“the Christ”** [the Messiah, the anointed] specifically because it was David that was anointed to be king. All of them collate into Christ Jesus himself. Is **it** possible for Jesus to ...

- [1] be from Levi,
- [2] be from Judah, and
- [3] be from Ephraim

at the same time in a legal sense? The apostle Paul in Hebrews 7:14 said that He **“sprang from Judah,”** not from a priestly tribe or any other tribe. There is an interesting way this was done. It comes down to one central fact concerning Christ Jesus himself and the role He had while on earth. That individual has to be Jesus Christ — because of His unique role in human history. The apostle Paul gave us the key.

### *The Solution of Romans*

Here is how that solution comes about. Turn to Romans 5:12–21. Here is where the apostle Paul gave the great doctrinal teaching on who Jesus Christ really was. It is in language that is a bit difficult to comprehend, but when we understand this section of doctrine concerning the role of the first Adam and the last Adam, and the distinction between the two, we will know how Jesus Christ can fulfill, and did fulfill, these three separate Messianic prophecies in one person, as the apostle Paul wrote:

**“Therefore, even as through one man [Adam] sin entered into the world, and through sin death, and thus death passed through into all mankind, on which all sinned.”**

• **Romans 5:12 CLV**

---

<sup>8</sup> Look at the diagram from Dr. E.W. Bullinger’s Appendix 88, [“The Millennial ‘Sanctuary’ and ‘Oblation’ of Ezekiel 40–48”](#) from his *Companion Bible*. The diagram shows the dimensions of the Ezekiel temple and the Holy area of the holy priestly section, and the government section of the Davidic people for Jerusalem in the south and all of that. That whole area, the sacred area, is centered on Shiloh, the exact spot where Joshua set up the central government of Israel. *ELM*

Sin started with one man — Adam.

**“For until law sin was in the world, yet sin is not being taken into account when there is no law [a principle that God always had in effect]; nevertheless death reigns from Adam unto Moses, over those also who do not sin in the likeness of the transgression of Adam, who is a type of Him Who is about to be.”**

• *Romans 5:13–14 CLV*

In other words, they had not sinned in Adam’s way. Adam knew he sinned because God told him what to do and not to do. He went ahead and did what he knew not to do. That made his sin a real sin. Other people around the world later on may not have known those things. Paul says where there is no knowledge of sin, or law, there is no sin. They cannot be accounted for. But Adam knew what he was doing.

**“... in the likeness of the transgression of Adam, who is a type [in Greek, *tupos*, a type, a typical individual] of Him Who is about to be.”**

• *Romans 5:14 CLV*

There was to come a second Adam, another Adam, who would be the progenitor of a new race of people, just as Adam is the progenitor of the human race now. Everyone has descended from Adam, with the exception of one person. He is not a descendant of Adam, though legally He is. Biologically He was not. In fact, Adam was a *figure* of this *other* individual who was to come. Paul goes on: **“... But not as [1] the offense, thus also [2] the grace.”** (Romans 5:15, CLV).

Two things are being spoken of here. One applies to [1] the first Adam. Another applies to [2] the second Adam. The offense was with the first Adam. The free gift is with the second Adam.

**“... For if, by [1] the offense of the one [Adam], the many died, much rather [2] the grace of God and the gratuity in grace, which is of the [2] One Man, Jesus Christ [Messiah], to the many superabounds. And not as through one act of sinning is the gratuity [in contrast with one another, they are two different things]. For, indeed, the judgment is out of one into condemnation, yet the grace is out of many offenses into a just award [justification].”**

• *Romans 5:15–16 CLV*

The word justification there means **“to be made righteous.”**

This second Adam came to make people righteous by a free gift. (This second Adam is sinless. We find from other scriptures that He never sinned in His life.)

**“For if, by the offense of the one [Adam], death reigns through the one, much rather, those obtaining the superabundance of grace and the gratuity of righteousness shall be reigning in life through the One, Jesus Christ [Messiah, the second Adam]. Consequently, then, as it was through one offense for all mankind for condemnation, thus also it is through one just award [Christ’s complete righteousness] for all mankind for life’s justifying.”**

• *Romans 5:17–18 CLV*

Because Jesus was condemned and necessarily died with our sins upon Him, therefore all men will be justified by Him. This is done by means of the righteousness of Jesus as the Messiah. Notice verse 19, here is the key:

**“For even as, through the disobedience of the one man, THE MANY were constituted sinners [all Adam’s descendants became sinners], thus also, through the obedience of the One, THE MANY shall be constituted just.”**

• *Romans 5:19 CLV*

In verse 19 when it says Adam sinned and all of his descendants were sinners, understand that if Jesus Christ in any way, shape, or form was a biological descendant of Adam, He too would have inherited Adam’s sin. That is what Paul is saying. But Jesus did not inherit Adam’s sin. That is where the figure differed. He

was a very different person, from a different Father.

Adam sinned. Jesus Christ never sinned. Jesus Christ will never sin. Adam sinned at the very beginning of his life, and Eve sinned, and everybody has sinned since. Those who have not sinned, like little children, Paul says that the Adamic sin has passed on to the whole of the Adamic race. Everyone needs reconciliation to God. That means if a child of three days of age has no knowledge of sin (obviously, that is why he said if there is no law and they have no knowledge of law), how can they be a sinner? They too are classified as sinners because they inherit Adam's sin.<sup>9</sup>

### *The True Parentage of Jesus*

Jesus Christ did not inherit Adam's sin. Why? Because Joseph was not his father. Joseph's sperm did not engender Jesus Christ. Though the genealogies of Christ are given in Matthew, and also in Luke, they are both Joseph's genealogies, one through one line and one through another.

Secondly, Mary was the surrogate mother of Jesus Christ; she carried him for a full nine months, 10 days, a normal period of time, and provided the nutrients to produce His body in her womb. She did not provide the ovum (just as Joseph did not provide the sperm). If that were the case, then Jesus would still have come from Adam biologically and sin would have been on Him.

Roman Catholic doctrine saw the difficulty long ago and said that Mary had to have been produced by an immaculate conception of some kind, without sin and live without sin especially until the time when Jesus was born. If she were a sinner, and inherited Adam's sin, it would have passed on to Jesus according to this necessity explained by Paul in Romans 5:19. It is a little complicated, but the outcome is plain. The Roman Catholic explanation is nonsense. Mary was not immaculately conceived by her parents so that she would be sin free, and free of the Adamic offense, or curse, upon all of Adam's children.

Mary herself is from Adam and inherited that sin. But Mary's ovum was not the ovum that produced Christ, just as Joseph's sperm was not the sperm that united with Mary's ovum to produce Christ. The spiritual ovum, with the spiritual sperm, which produced the beginning of Christ, happened outside of Mary and Joseph — or it was produced inside of Mary but supernaturally. The gestation of Jesus was like any ordinary human in His birth, but His conception was from the Father Himself and separate. This makes Joseph and Mary to be irrelevant as far as being the parents of Jesus Christ, although they were the biological parents, in one way of looking at it, because He came out from her womb.

Mary's husband Joseph was only the legal parent of Christ. But being the legal parent and accepting Him into the family, gave legitimacy to the Davidic dynastic role which the Messiah was to fulfill, coming from David and Judah. Only legally did it count as far as the humans were concerned. Jesus Christ was a unique person. He was a second Adam unique from us, though when He was born, He was as human as we are.<sup>10</sup>

Through his legal adoption, or acceptance, by Joseph (who was a son of David), the prophecies concerning David could fit with Christ. That made Him legally a Jew. In the eyes of the people He was a Jew. But in the eyes of God the Father, He was His own Son with sperm and ovum separate from humanity. He was a second Adam, a second creation altogether. When He was here on earth in His role, since He came forth from Joseph (legally), the prophecies of David connected with the Davidic line were all fulfilled in Christ.

### *Who Was Mary?*

Mary was a kinswoman to Elizabeth who married Zacharias. Luke 1:5 says that both Zacharias and Elizabeth were from the line of Aaron.<sup>11</sup> Even though the apostle Paul said that Jesus was legally from Judah

<sup>9</sup> See my article "[The Gospel of Messiah](#)" that shows that the Gospel essentially is an announcement giving evidence by eye-witnesses that Jesus is the Messiah by virtue of His resurrection on your behalf and on behalf of all mankind. DWS

<sup>10</sup> For a complete explanation of this matter see Chapter 6, "[Our Sins Are Imputed to Christ](#)" in Dr. Martin's book, [The Essentials of New Testament Doctrine](#). DWS

<sup>11</sup> The King James Version uses the term "cousin" to describe Mary's relationship to Elizabeth, the wife of Zacharias, there is

because of his father (which was true), Mary was from Aaron. This is where the priestly side of Jesus comes into the story. Because He was specifically to be called “Jesus,” identifying Him with Joshua, the successor of Moses, the Ephraim side of things comes into Him as well. It depends on what hat Jesus puts on.

- If He puts on the hat that He is of David (through Joseph, legally), then all the Davidic prophecies refer to Him and all the others are excluded.
- If He puts on the hat that comes through Mary (of Aaronic stock), then the Mosaic side of things could be completely fulfilled in Him.
- If we come to the Ephraim side of things, The identification with Joshua comes through His name “Jesus” (“Joshua” in Hebrew). He can thereby become **“the stone”** of Israel or the shepherd of Israel.

## Conclusion

These three prophetic Messianic “types” are three different sets of hats that can be worn by Christ Jesus, who was not a human being from Adam.<sup>12</sup> He was a human being created especially from God the Father, sinless absolutely, and able to redeem you and me who *are* sinners from the sins of the world. This is why it is important for us to understand that Jesus Christ Himself was not begotten from humanity. He was begotten and conceived by God the Father.

Because Jesus Christ has no human relationships through the First Adam, as the Second Adam He can relate to and fulfill *any* and *all* prophecies designated to any anointed “christ” or “messiah.” Once He was born into the world from Mary, with Joseph as His legal father, then all the legal things in the Bible dealing with Judah and the house of David can be fulfilled in Him. He was born from Mary, so that the Levitical prophecies can be fulfilled, by putting the hat of the prophet on Him who was to be like Moses. And He can fulfill the prophecies of being from Ephraim, through his name Jesus or Joshua who succeeded Moses.

These things put together show that we are dealing with an individual different from every other human ever created. The Messianic prophecies of the Old Testament [1] dealing with the Levitical line through Moses; [2] dealing with the Judaic and Davidic line through David; and [3] dealing with the Ephraim line through Joshua, all are fulfilled in one person who has different hats depending on what time element or circumstance applies. This can be done because Christ Jesus was not a human being like we are, in one way. He came as a new Adam. As the new Adam He could fulfill roles of all Messianic prophecies handed down from the earlier period.

When we can understand this powerful role that Christ Jesus has, we can only account Him to be God in the flesh. That is why Moses in the 18<sup>th</sup> chapter of Deuteronomy said that the man to come in the future will be like me, a lawgiver. Moses in the 4<sup>th</sup> chapter of Exodus was given the rank of Elohim. The man prophesied will speak just like God did from Mount Sinai. You had better believe and do what He says.

Do you know who was speaking among the Jews back there in Palestine at that time of Jesus Christ? It was **“Emmanuel”** (Matthew 1:23), which means **“God with us.”** If He is God, being of David is irrelevant in one way. Being of Levi is irrelevant in another way. Being of Joseph and Ephraim is irrelevant in another way because God is more powerful than all three together. It depends on the role of authority that Jesus exercised at any given time. **“Given to Me was ALL authority in heaven and on the earth”** (Matthew 28:18). He fulfills in one person the three Messianic prophecies in the Old Testament. We need to understand these matters to realize the powerful personage that we are dealing with when we talk about our Elder Brother, Jesus Christ.

Ernest L. Martin, 1993  
Edited by David Sielaff, 2006, 2024

---

no textual reason to precisely define the relationship between the two women. The term is used to denote the sense of “relative” or “kin,” in the feminine in Luke 1:5 to refer to Elizabeth. DWS

<sup>12</sup> See John 1:14; Romans 1:3, 5:12–21, 8:3; Galatians 4:4; and Hebrews 2:14–17. The term **“Son of Man,”** is used 43 times in the New Testament to denote the “Messiah.” DWS



### *Addendum by David Sielaff*

Note that the comparisons in Romans 5:14–19 (see, page 11) lend themselves to be shown in a diagram:

<u>First Man Adam</u>	<u>One Man Jesus Christ</u>
Progenitor of <b>human beings</b>	Progenitor of new race of <b>Children of God</b>
<b>Offense</b> (sin) of one	<b>Free gift</b> (grace) of one
<b>Sin</b>	<b>Righteousness</b>
<b>Death</b> to all	<b>Life</b> to all
<b>Condemnation</b> to death	<b>Justification</b> (made righteous) to life
<b>Death</b> — mortality	<b>Life</b> — immortality

### *YOU Are Anointed by God IF You Have God's Holy Spirit*

Paul explains our status as believers before God. We are anointed with God's Holy Spirit. He also puts His seal on us to certify that we are His possession.

“Now He Who is **CONFIRMING US** together with you in Christ, and **ANOINTS US**, is God, Who also **SEALS US** and is **GIVING THE EARNEST OF THE SPIRIT** in our hearts.”

• 2 Corinthians 1:21–22 CLV

A.E. Knoch commented on this passage<sup>13</sup>

“God's promises ... are always confirmed in Christ. He is not only able to carry out His will, but His promises are made with a full knowledge of all conditions ... The operation of God's Spirit is here seen under three distinct figures: [1] the **anointing**, [2] the **seal**, and [3] the **earnest**. Prophets and priests and kings were anointed for their office. They were **anointed** with oil. **We are anointed with the spirit**, as Christ, the anointed, was at His baptism. This qualifies us for service. The **seal** is the sign of possession. We belong to God. The **earnest** is that small installment of the spirit which we have received, ... the pledge of its fullness in the day of deliverance.”

The apostle John also reminds his readers (including us, of course) that we can run into difficulty if we ignore or disrespect the anointing of God's Holy Spirit. (Read all of the short epistle of First John.) John wrote to the *ekklesia* near the end of his life about the danger that some may deny that Jesus is the Messiah. They knew the truth that Jesus was the Messiah.

“And **YOU have AN ANOINTING** from the Holy One, and **YOU all are aware**. I write not to **YOU** seeing that **YOU** are not acquainted with the truth, but that **YOU are acquainted** with it, and that no lie at all is of the truth.

... Let that which **YOU hear** from the beginning be **REMAINING IN YOU**. If ever that which **YOU hear** from the beginning should be **remaining in YOU**, **YOU**, also, will be remaining in the Son and in the Father. And this is the promise which **He promises us**: the life eonian.

... And **THE ANOINTING** which **YOU OBTAINED** from Him is **REMAINING IN YOU**, and you have no need that anyone may be teaching you, but as **HIS ANOINTING is teaching you** concerning all, and is true, and is no lie, according as **IT TEACHES YOU** also, remain in Him.”

• 1 John 2:20–21, 24–25, 27 CLV

ANYONE who denies Jesus is the Messiah, is in danger of denying both the Son and our Father. John admonishes his readers to remain in the faith that they learned from God's Word. All will be saved, that is certain (Ephesians 1:11 and 1 Timothy 2:4–6). But ... do not make life difficult for yourself. Heed John's admonition so you attain to the earliest periods of God's Kingdom and the reward you have worked for since God opened your mind to learn His truth.

David Sielaff, 2024

<sup>13</sup> A.E. Knoch, *Concordant Commentary on the New Testament* (Santa Clarita, CA: Concordant Publ. Concern, 1968). DWS