

# Messiah Son of Joseph Part 1: Traditional Jewish Perspective; Joseph's Honor, Coat, and Dreams. (Presented on 8/12/2017)

The following text is based on a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=Si35soif6gA>

**\*Portions of the video message have been edited to present a written document. All the Scripture verses are from the New King James Version unless otherwise noted and are in the red text. Therefore, it is recommended that this document is printed in color. The Hebrew is to be read from right to left.**

This is the first in a series of messages that will focus on the traditional Jewish concept of the Messiah son of Joseph (Mashiach ben Yosef in Hebrew). Some of you might be acquainted with this term, but as you know in Christendom as we know it today, this is a completely foreign concept. Most Christians have no understanding of Messiah son of Joseph. They haven't heard of this Messiah. They've heard of the Messiah son of David because it is mentioned everywhere in Scripture from the Old Testament into the New Testament (See Matthew 9:27). However, this title "Mashiach ben Yosef" is far less known. I would argue the concept is readily accepted and had they recognized what the title truly represents, I think Christianity would resonate with it, but all in all, this is a traditional Jewish concept.

I want to dig into this concept and bring it to the surface to understand it from the traditional Jewish perspective. To do that, we are going to go to the Talmud. For those of you are not aware, the Talmud is the primary text by which Judaism is Judaism, and by which they express their faith. The Talmud is how they walk out their faith regarding the culture and history of the Jewish people. It is the very lens by which they go to the Torah to understand some of the idiosyncrasies of the Torah.

I want to open up by going to tractate Sukkah 52b—**It is stated: "The LORD then showed me four craftsmen."** I didn't put up the entire text yet because I need to give you some backdrop in regards to what we are about to read. This is commentary taken out of the first chapter of the book of Zachariah where we find the LORD declaring—**I am returning to Jerusalem with mercy (Zechariah 1:16)**. However, the next thing you read about is this imagery of four horns which represent great wickedness in the form of wicked men that came against Israel and Judah and scattered them (Zechariah 1:18-21). The antidote to these horns is the craftsman mentioned in Sukkah 52b. These are the righteous deliverers and restorers of Israel.

It is interesting that as you go through and look at the passage in Zechariah, you will find that it does not identify who these craftsmen are; it doesn't give names. The Talmud takes up the issue and identifies the craftsmen by name. So, I want to show you what the rest of the passage says—**Who are these four craftsmen? Rav Hana bar Bizna said that Rabbi Shimon Hasida said: They are Messiah ben David, Messiah ben Yosef, Elijah, and the righteous High Priest, who will serve in the Messianic era (Sukkah 52b)**.

Isn't that fascinating! When it comes to identifying these four craftsmen who are the antidote to the evil, wicked men who are also referred to as four horns, the first two craftsmen listed are Messiah son of David and then the Messiah son of Joseph. There are two Messiahs in traditional Judaism.

The first piece of evidence we need to take away from here regarding understanding the Mashiach ben Yosef is this; he was identified as a craftsman and as a restorer of Israel. This point is pretty important! Then we find Rabbi Shlomo Yitzchaki (Rashi) telling you why these Messiahs are called craftsman—[Both Messiahs are called craftsmen because they will rebuild the Temple \(Rashi, commentary on Sukkah 52b\)](#). I want you to think about that statement. They look at this Mashiach ben Yosef and Mashiach ben David, and they identify that these are the two who are going to rebuild the temple. These two are not only the restorers of Israel, but they are the ones who are also going to rebuild the temple. I want you to keep this piece of information in mind because as we get to the end of today's message, it's going to be important.

I want to go back to tractate Sukkah 52a. It is here we are going to get some more characteristics of this Mashiach ben Yosef. [One said that this eulogy is for Messiah ben Yosef who was killed in the war of Gog from the land of Magog prior to the ultimate redemption with the coming of Messiah ben David \(Talmud Sukkah 52a\)](#).

Here we learn two vital characteristics that we need to take away concerning the Mashiach ben Yosef. Number one, he dies in battle. He doesn't just die in any battle; he dies fighting the LORD's battle. This is not just any LORD's battle; this is the ultimate battle for the LORD. The Mashiach ben Yosef dies in the ultimate battle of the LORD. The second thing we learn is that Mashiach ben Yosef precedes the Son of David. The Son of David is the one who brings total restoration, deliverance, and peace to Israel.

When you understand these characteristics about the Messiah Ben Yosef, something begins to happen. When you go to the Word, that understanding starts to unlock doors that were not unlocked before. In fact, it started to unlocked doors for the rabbis. Let me show you the commentary found in Sukkah 52a—[Now in the view of him who said, "It is on account of the Messiah, the son of Joseph, who was killed," we can make sense of the following verse of Scripture: "And they shall look on Me because they have thrust him through, and they shall mourn for him as one mourns for his only son \(Zech 12:10\)."](#)

So here you have this commentator, this rabbi, embrace this concept that the Mashiach ben Yosef would die in battle. Then this rabbi comes across Zechariah 12:10, which, like many Scripture verses, can be very nebulous, and because he has all this information about the Mashiach ben Yosef, he goes "Aha! I get it. I understand it. This all makes sense because this is all about the Messiah who would die. He would die in the LORD's battle; He would die bringing redemption and restoration to Israel."

Let me take it a step further. I want to take you to the exact verse in Zechariah that is quoted. And what is interesting is he doesn't quote the whole verse; he cites the last half of Zechariah 12:10—[And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.](#)

You need to understand the context of this passage. The context is that God is going to pour out His grace upon His people. And based upon that, the very next thing we read is that one is going to be pierced in this process. And He won't just be pierced, but His people will mourn. How amazing is that?

When you look at this reality, and what's being described, this is all about the grace of God. And isn't it interesting that as you come to the New Testament, what is Yeshua called? He is called the grace of God—**For the grace of God that brings salvation has appeared to all men (Titus 2:11).**

Let's put all this together. Number one, the Messiah Ben Yosef is a restorer or craftsman. He restores Israel. Number two, He dies fighting the battle of the LORD. He dies in the process of God pouring out His grace upon His people. Who does that sound like to you? There's no question about this; this is Yeshua. When Yeshua came, He died in the ultimate battle against sin and death. Not just that, but go back to this other piece of evidence; the Mashiach ben Yosef had to come before Mashiach ben David.

There are not two Messiahs; however, this is the way Judaism views it. There's one Messiah with two comings. His first coming was encapsulated with this title Mashiach ben Yosef. Why that title? Because He didn't come and bring peace on the earth—**Do not think that I came to bring peace on earth. I did not come to bring peace but a sword (Matthew 10:34).** That is strange because King David is supposed to come and bring a sword. This is what he's doing. He is to strike down the enemies of Israel and bring total peace to the world along with immortality, but He didn't do that in His first coming. That is because He was enshrouded in this title of his mission; Mashiach ben Yosef. He was to die in battle, and that is exactly what happened. And we can guarantee that when He comes the second time, He's going to be victorious, and there will be peace on the earth. Therefore, there are not two Messiahs per se; there are simply two different comings.

This is what happens when you reject Yeshua. We can look at the evidence in Scripture, and things can be very confusing. For example; Messiah is supposed to come on the clouds of heaven (Daniel 7:13), but then in Zachariah 9:9, He comes riding lowly on a donkey. The way the rabbis work this is they say that if we are worthy, He comes on the clouds of heaven. If we are not worthy, He'll come lowly riding on a donkey.

Isn't that interesting? They have it almost totally right. It's not either-or; it's both. The problem is that there are two comings. And they are right; if we don't merit His coming, He'll come riding on a donkey. Guess what? When Yeshua came as Mashiach ben Yosef, under that title and under that mission, we did not deserve that great sacrifice, so he came riding lowly on a donkey. But when He comes again on the clouds of heaven, we will merit it because of what He already did in His first mission.

So, for the next several weeks we're going to be looking at this Messiah son of Joseph. The way that I want to do this is through the life of Joseph himself. It only makes sense. You are going to see the prophetic implications of the story with Joseph. You will see how prophetic, how profound, and how the words of the page cry out Yeshua. That's what they do over and over again. And you are going to get a little taste of that today.

This is a Hebrew phrase; מעשה אבות סימן לבנים. The transliteration is Ma'a'seh avot see'mahn l'banim. It means the actions or the deeds of the fathers are a sign for the children. In other words, this is exactly what I told you in the Garden of Eden series. All the stories we read about the patriarch fathers Abraham, Isaac, Jacob, and Joseph are a sign; they are prophetic. They are not just history. They are not

just words written down about things that happened in the past; they are a sign for the children telling them what's coming, what to expect, and what to look for. That's why they were left to us.

So, we're going to be looking at Joseph's life, and we're going to see how his life foretells of the Messiah Yeshua. And I'm going to tell you this; you want to pay close attention to a series like this for many reasons. One of the most important reasons is your ability to navigate the Word to an unbelieving Jew or even to an Orthodox Jew as to why you believe Jesus of Nazareth is the King of the Jews when much of Orthodox Judaism still today is rejecting that notion. However, this is starting to change.

When you talk about Joseph and the Mashiach ben Yosef, you will find that that is something a Jewish person can hold on to. That is something they can understand. That is very powerful and useful information in evangelism.

I want to begin today by really pointing out the obvious thing; Yeshua is Mashiach ben Yosef. And what I mean by that is go to Matthew 1:16—**And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.**

Now, this is kind of a marvel. Here you have Matthew presenting Yeshua's genealogy. But isn't it interesting that when you go back to the patriarchs, you find Abraham was the father of Isaac who was the father of Jacob who was the father of whom? Joseph. So here you have in Matthew 1:16—**Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.** So you have Mashiach ben Yosef who is the son of Joseph literally.

With that said, let's dig into Joseph's life. We're going to begin in Genesis 37:1-2—**Now Jacob dwelt in the land where his father was a stranger, in the land of Canaan. <sup>2</sup> This is the history of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers. And the lad was with the sons of Bilhah and the sons of Zilpah, his father's wives [concubines]; and Joseph brought a bad report of them to his father.**

I want you to think about Yeshua. When He came to the generation that He came to, and He dwelt among His brethren, what kind of report do you suppose He had given to His Father? Well, I'm going to tell you right now that the gospel testified that is was a horrible report. It was a very bad report. All you have to do is read Matthew 11:21-23—**<sup>21</sup> Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. <sup>22</sup> But I say to you; it will be more tolerable for Tyre and Sidon in the day of judgment than for you. <sup>23</sup> And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day.** It was a bad report.

Let me take it a step further. Matthew 12:38-39—**Then some of the scribes and Pharisees answered, saying, "Teacher, we want to see a sign from You." <sup>39</sup> But He answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah.** You want to talk about an openly bad report.

Remember, Yeshua did not come to the world; He did not come to the Gentiles or the nations. He came only for the lost sheep of the House of Israel. Understand who His audience is and the generation of which He is talking about. He is talking about Israel. It should make your knees buckle when He uses this very terms “evil generation.” The last time we see that term being used is in the Torah. In Deuteronomy it talks about the evil generation. The term is used explicitly of those who were in the wilderness whom the LORD killed because they rebelled against Him. The way those who were in the wilderness are defined is that they were an evil generation. Yeshua utilizes these terms, which to a Jew who knows his Torah this would shake them to the core; it would be like thunder hitting their heart.

The point I'm making here is as we read the story we find Joseph feeding his father's flock. He's with his brothers, and he gives a bad report to his father. You need to understand that this is exactly what happened when Yeshua came under this title of Mashiach ben Yosef.

Reading from Genesis 37:3—**Now Israel loved Joseph more than all his children because he was the son of his old age. Also, he made him a tunic of many colors.** There are a couple of things I want to address here. Number one, notice that Joseph is set aside from all the rest of his children. There is a special place in Jacob's heart for Joseph; there's a special relationship that exists. Can we see any reflection, if you will, of the relationship between the Father and His only begotten Son? Absolutely.

God's love for His only begotten Son is greater than it is for the entire world. You might say, “Well Daniel, God loves the world.” Yes, He does. He loves the world so much that He sent His Son. But make no mistake; all you need to do to evidence this is to ask yourself this; who sits closest to the Father? Who said, **“Sit at My right hand till I make Your enemies Your footstool?” (Psalms 110:1)** The Father only said that of one. Nobody gets the honor to be that close to Him except for His own Son. That is a special relationship. The proximity by which Yeshua is to His Father dictates that love and authenticity. You see the same thing here in the story of Joseph regarding the relationship between Joseph and his father.

The second thing I want to point out is the fact that Jacob made a coat of many colors for Joseph. The Hebrew word used for this is *kěthoneth* כְּתוֹנֶת. What's interesting is that the last time we saw that word used was actually in our Garden of Eden study. The first time we see it used in Scripture was when God made garments for Adam and Eve to clothe them. That is where we see this word the first time. The next time you see this word is right here in these verses about Joseph's coat. And what is interesting is that it is not just a *kěthoneth*, it is a coat of many colors.

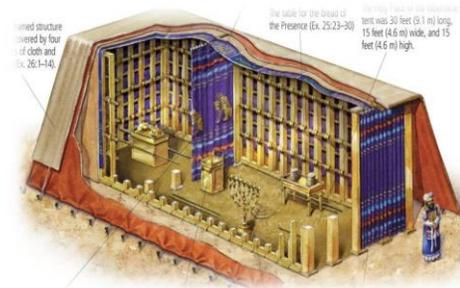


Now I want you to think about something for a second; when you think about Joseph being decorated in a coat of many colors, what do you think of regarding the Bible? The Kohen Gadol. The Kohen Gadol

was arrayed for glory, beauty, and for splendor. To read about this read Exodus 28. He had a coat of many colors; gold, blue, purple, and scarlet were just a few of the colors. There was no one else arrayed like him.

That is interesting because none of Joseph's brothers were arrayed like him. And this is where I am going with this; this is an allusion to the fact that Joseph would carry priestly qualities, and you're going to see that as true as we get into the coming weeks. The function of the Kohen Gadol was to intercede on behalf of his brother and before God. That is the life of Joseph. He will be an intercessor, and God will use him to save His people.

We could take it a step further. Where else do we see this garment of many colors? The veil in the Temple. It separated the Holy place from the Holy of Holies. It was a coat of many colors; blue, purple, and scarlet. What is fascinating is that it operated as a garment, covering, for God's Holy place.



You can take this a step further. Numbers 4 says that when they took the tabernacle down, and they started moving this stuff, you know what happened to the veil? It was used as a garment to cover the Ark of the Covenant, which was the Throne of God. This is powerful imagery!

So, when we read about Joseph and how the Scripture makes special note of God's love for him by setting him aside from the rest of his brother, and Joseph having this beautiful coat of many colors, this should resonate with you on a real level. This is powerful imagery alluding to the fact that there's something about Joseph that's different, and what his calling would be as Mashiach ben Yosef.

Moving on in Genesis 37:4—**But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.** Let me ask you a question; Do you ever read the gospels? What you discover is Yeshua came to His own people, but they did not speak peaceably to Him. Now certainly there were exceptions such as His disciples, those who followed his disciples, and so forth. However, the people, in general, could not speak peaceably to Him. Read Matthew 12:24—**This fellow does not cast out demons except by Beelzebub, the ruler of the demons.** The last time I checked, that is anything but peaceable talk.

Continuing in Genesis 37:5—**Now Joseph had a dream.** I want to stop here because the context is everything, and you need to have an understanding as we continue as to who this Joseph character is on both a literal and on a spiritual level. When you think of dreams, what do you think of? Biblically you should be thinking of one thing; God is communicating. Isn't that what this dream is? This is not a concoction of his own because he had too much activity. This is not a scenario where Joseph has such an imagination or was fantasizing about something all day or meditating on something to the point that at night he was dreaming. That is not this case. He got a dream from the LORD.

I want to go to Numbers 12:6 to define who Joseph is. **If there is a prophet among you, I, the LORD, make myself known to him in a vision; I speak to him in a dream.** What does that tell you about this? It

tells you that the LORD had spoken to Joseph; it tells you that Joseph is a prophet. That's the very definition of a prophet— **If there is a prophet among you, I, the LORD, make myself known to him in a vision; I speak to him in a dream.**

So, now we discover that Joseph has these priestly attributes. There's no question about it. Now we get into the fact that he is a prophet of God. You know, often stuff like this kind of flies over our heads when we read it.

What was Yeshua? He was a prophet. When he came under this title Mashiach ben Yosef, he was a prophet. Read John 6:14—**Then those men, when they had seen the sign that Jesus did, said, "This is truly the Prophet who is to come into the world.** And Yeshua's ministry is filled with prophecy.

Moving on to Genesis 37:7—**There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf.** Now let's get off this high pedestal of this spiritual prophecy and this implication of Joseph's life mirroring Yeshua, and let's just break it down. Remember that this story actually took place. Other than Benjamin, all of Joseph's brothers were older than him. They have been serving their father for many years, and they've been caring for their father's land, sheep, and so on. Then Joseph comes on the scene and starts talking about dreams. He starts telling his brothers that he had this amazing dream, and they need to hear about it. So Joseph starts telling them that his sheaf was beautiful, and all their sheaves bowed down to his sheaf. And he was probably excited regarding how amazing a dream this was.

Now, on a real level, if you had a bunch of siblings, and your youngest sibling comes up to you and tells you something like that, you'd be telling them that they were nuts. "What do you mean my sheaf is going to bow down to your sheaf? I'll tell you what you can do with you sheaf." I mean, this is the flesh. They are not looking at this from a Godly perspective in that this was a dream from God.

Here is what is fascinating to me; When Yeshua came, the response that Joseph is getting from his brothers is exactly, to the tee, the response Yeshua got from His own brothers. Read Matthew 13:54-55 and notice the reaction of the people of His homeland—**Where did this Man get this wisdom and these mighty works? <sup>55</sup> Is this not the carpenter's son?** Here is something that is really interesting; when we go back to the verses in Zachariah regarding the four craftsmen, the word for craftsman is translated into the English as carpenter.

Continuing in Matthew 13:55-56—**<sup>55</sup> Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas? <sup>56</sup> And His sisters, are they not all with us? Where then did this Man get all these things?** Now listen to Yeshua's response in verse 57—**A prophet is not without honor except in his own country and in his own house.**

Yeshua says—**A prophet is not without honor.** Joseph is a prophet, and he has no honor among his own. This is really something!

Continuing in Genesis 37:8—**And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed have dominion over us?"** Again, does this sound familiar? Sounds a lot like the New Testament

and the impact Yeshua made on His brethren. In fact, while Yeshua was teaching near Jerusalem, He tells the crowd a parable that pertains to the religious leaders of the day, who are His own brethren. Luke 19:12-14—Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return. <sup>13</sup> So he called ten of his servants, delivered to them ten minas, and said to them, 'Do business till I come.' <sup>14</sup> But his citizens hated him, and sent a delegation after him, saying, 'We will not have this man to reign over us.' Compare this to Joseph's brothers. They hated him. They were very clear in telling him—*Shall you indeed reign over us?* They were not going to allow that. Absolutely not! The whole idea is preposterous! What we find with Joseph is exactly what we find with Yeshua.

Now it goes on in Genesis 37:8—*So they hated him [Joseph] even more for his dreams and for his words.* This is exactly what we just read in Luke 19:14. Think about that; it is very specific. They hated him for his dreams, but they hated him even more for his words.

When I hear that, it speaks to me because, again, going through the Gospels this is exactly what we find. Yeshua was hated by His own brethren for His words. For example, we can look at John 6:41—*The Jews then complained about Him, because He said, "I am the bread which came down from heaven."* Why did they complain about Him? Why did they have an issue with Him? Because of His words. It was the words He spoke as to who He was; *I am the bread that came down from heaven.*

Look at Matthew 15:7-9—<sup>7</sup> *Hypocrites!* [Starting like that, You can understand why they're not going to appreciate Him] *Well did Isaiah prophesy about you, saying: <sup>8</sup> 'These people draw near to Me with their mouth, And honor Me with their lips, But their heart is far from Me. <sup>9</sup> And in vain they worship Me, Teaching as doctrines the commandments of men.'*

How did that go over? Matthew 15:12—*Then His disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this saying?"* His disciples were saying, "Yeshua, You've got to take it down. Do you know how you're making the leaders feel? They are offended by Your words." This is exactly what we see happening with Joseph and his brothers. They were offended; they hated him because of his words.

You can take it a step further. Think about John 8:58—*Before Abraham was born, I am.* Because of those words they wanted to kill Him. It isn't just that they hated Him. Hate is the process of murder. We know this because of John 10:30-31—*I and My Father are one. <sup>31</sup> Then the Jews took up stones again to stone Him.* They picked up stones to stone him because of His words. This was complete hatred. But His words were true.

Genesis 37:9—*Then he [Joseph] dreamed still another dream and told it to his brothers, and said, "Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me."* Wow! If the first dream wasn't a whopper, now he compounds it by talking about the sun and the moon. His father knew exactly what he was talking about as we come to verse ten—<sup>10</sup> *So he told it to his father and his brothers; and his father rebuked him and said to him, "What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?"* Are you kidding? And then we continue—<sup>11</sup> *and his brothers envied him.*

You need to pay attention to specific words used in particular contexts such as—**they envied him**. I say that because as we come to Matthew 27:17-18 we read the following—**Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?"** <sup>18</sup> **For he knew that they had handed Him over because of envy.**

Why did they hand Him over? It was envy that drove them to put Him on the cross and to betray Him. Isn't that interesting? That is the very same way Joseph's brothers ended up betraying Joseph. Envy was driving this behavior. This is the same thing James talks about in James 3:16. He says—**For where envy and self-seeking exist, confusion and every evil thing are there.**

Moving on to Genesis 37:12-13—**Then his brothers went to feed their father's flock in Shechem.**<sup>13</sup> **And Israel said to Joseph, "Are not your brothers feeding the flock in Shechem? Come, I will send you to them." So he said to him, "Here I am."** The Hebrew transliteration for "Here I am" is *hinnî*. This is the same word used by Isaiah in 6:8 when the LORD asked, "Who will go for us?" So Joseph tells his father that he will go. What a beautiful heart Joseph had.

I could do a series just looking at the heart of Joseph. I could show him as a humble servant. I was tempted to do it, but I'm not going to do it. I was tempted only for this reason; if you read Christian commentary, even at a scholarly level, your jaw would hit the ground, and you would be dumbfounded at how these commentators could turn Joseph into a perverse and arrogant man because that's what they do.

I challenge you to go read the commentaries; they are mind-blowing to the point that you're thinking, "These commentators are modern day Pharisees." They may say words such as "You are saved under grace," but the things that are coming out of their mouth are venomous. That is exactly how the Pharisees spoke of Yeshua. They accused Him of casting out demons by the ruler of demons. They were also falsely accusing his disciples. And now, today, we have commentators falsely accusing Joseph of being wicked. This is not true; Joseph is absolutely pure at heart. There is no arrogance. His attitude was *hinnî*. He had the heart to serve his father. This is just one microcosm. As we go through this, we're going to see that his character is going to carry the day.

Genesis 37:14-16—<sup>14</sup> **Then he said to him, "Please go and see if it is well with your brothers and well with the flocks, and bring back word to me." So he sent him out of the Valley of Hebron, and he went to Shechem.** <sup>15</sup> **Now a certain man found him, and there he was, wandering in the field. And the man asked him, saying, "What are you seeking?"** <sup>16</sup> **So he said, "I am seeking my brothers.** That is interesting because when Yeshua came in the first century He was seeking the lost sheep of the House of Israel.

Continuing in Genesis 37:16-18—**Please tell me where they are feeding their flocks.**" <sup>17</sup> **And the man said, "They have departed from here, for I heard them say, 'Let us go to Dothan.'**" So Joseph went after his brothers and found them in Dothan. <sup>18</sup> **Now when they saw him afar off, even before he came near them, they conspired against him to kill him.**

This is what we just read—**they conspired against him to kill him**. Fascinating! Go to Matthew 27:1—**When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death.**

They conspired the very thing that Joseph brothers did back in the day. This is exactly what happened to Yeshua when He came to earth. His brothers conspired against Him to put Him to death. Matthew 27:2—**And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor.**

Moving on to Genesis 37:19-20—**Then they said to one another, "Look, this dreamer is coming! <sup>20</sup> Come, therefore, let us now kill him and cast him into some pit; and we shall say, 'Some wild beast has devoured him.' We shall see what will become of his dreams!"** Do you see the attitude they have in their statement? "We will see what happens to his dreams when he is sitting in a pit. All this cheap talk about us bowing down to him. We're going to see what's going to come of it."

Do you know that that is the same mantra that was spewed at Yeshua as he hung on the cross? Let me show you in Matthew 27:40-43—<sup>40</sup> **and saying, "You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross."** <sup>41</sup> Likewise, the chief priests also, mocking with the scribes and elders, said, <sup>42</sup> **"He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him. <sup>43</sup> He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.'** "

This is the same mantra. The Pharisees are saying, "Now if you're saying God is speaking to you, and you're of God, then show us." This is the same thing that Joseph's brothers did. Why was Joseph telling the dream? Because God spoke to him. Joseph was merely sharing the words that God spoke to him in the dream.

I want to go back to Matthew 24:40. Notice it says—**You who destroy the temple and build it in three days.** This, however, was a misquote. What Yeshua actually said was—**Destroy this temple, and in three days I will raise it up (John 2:19).**

That's interesting! Go back to what we covered at the beginning of this message. What did Rashi say the Mashiach ben Yoseph would do? He would rebuild the temple. That is what Rashi said. And here Yeshua is point-blank telling us that He is going to rebuild the temple.

Now, as you go to Zechariah, you find out the Mashiach does rebuild the temple. Zachariah comes right out and says that he will rebuild the temple. But it's fascinating because in this verse it is in the context of Mashiach ben David. This is amazing because there are not two Messiahs; there is one, and He will rebuild the Temple.

Let's look at this in Amos 9:11—**On that day I will raise up The tabernacle of David, which has fallen down, And repair its damages; I will raise up its ruins, And rebuild it as in the days of old.** That is an amazing thing that this verse is talking about. It's talking about the tabernacle of David.

It is interesting that Yeshua was under the title, or enshrouded in this concept, of the Mashiach ben Yoseph who would die in battle. Then you go to John 10:17-18—<sup>17</sup> **Therefore My Father loves Me, because I lay down My life that I may take it again. <sup>18</sup> No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.** Yeshua knew He was going to die in battle, but He had the power. He willingly did this. He was rebuilding the temple.

I want to close with this Talmudic quote—Rabbi Nahman said to Rabbi Isaac, “have you heard when the son of the fallen one will come? He said to him, “Who is the son of the fallen one?” He said to him, “It is the Messiah.” Do you call the Messiah the son of the fallen one?” He said to him, “Yes, for it is written, ‘On that day I will raise up the tabernacle of David, the fallen one!’ (Sanhedrin 97a) This is amazing recognition regarding this rabbi going to Amos 9:11 and saying the verse is about the Messiah.

And what does traditional Judaism hold; that the Mashiach ben Yoseph would die in battle. But then He would rise again. And this is all through the Davidic line.

We could go much deeper on this. Look at the two lines that are mentioned in the book of Matthew. There is this allusion to the fact that Messiah is the son of Joseph, but the genealogy is what? Davidic.

Again, I am saying that Mashiach ben David and Mashiach ben Yoseph are one.