



Who is Yeshua the Messiah?  
Part 5: The Only Begotten God  
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The actual video recording varied from this transcript to some rather large degree, but this gives you a general idea of the direction of the message.

{Title slide} Shabbat shalom, brothers and sisters. Last week we examined Proverbs 8 and the “Wisdom of God,” Who the Father “possessed” from eternity. We explored how God employed His Wisdom, which is one-in being with Him, to “create the worlds.” I noted how God’s Word came forth in Power from the Father’s Heart, where His Wisdom eternally dwells, and explained how we should understand God’s Wisdom as one-in-being with Messiah Yeshua, who is one-in-being with the Father. Through Him all things came into being for God’s glory. The main purpose of the message was to show the eternal nature of God’s Wisdom, who is Yeshua. The message was designed to refute the false teaching that Yeshua was a created being—an idea promoted during the Arian heresy of the early fourth century. Now, I do plan to further explore the Word of God in future messages to help expand our understanding of God’s nature, but before we go there I want to drill down on the false idea of Yeshua’s creation so we can dispel the idea at this early stage of our series, which I’ve called, “Who is Yeshua the Messiah?” Today we’re in Part 5 of the series, a message I’ve called “The Only Begotten God,” and I’m going to tell you right up front that this phrase doesn’t mean what you might think from hearing it. The English doesn’t do the concept justice, which I’ll show you. Additionally, the word “begotten” is not synonymous with the word “created,” as some assert—it’s not even close. The word “begotten” actually has a fairly tight relationship with the idea that Yeshua is the “firstborn among many brethren,” and so we’re going to exploration that concept, also, but that will have to wait for next week. For now, please note that this title for Yeshua—“firstborn”—has nothing to do with his birth as a man and nor does it indicate He had an origin. That being said, I do want to begin today’s message with an exploration of Yeshua’s birth as a human child, because this is yet another area where people often get confused.

Yeshua was not created when He was born as a man; His virgin conception and birth was a moment planned from eternity. It was the moment when our eternal God would come to dwell among His people in the form of one of His people. This was a critical moment, and while Yeshua's birth had to come first in our space-time continuum, it actually pointed forward to an even more important moment, as we will explore even further next week. And so, the point of today's message is to explain Yeshua's birth, how Yeshua was begotten, and give a very brief introduction of how Yeshua became the firstborn over all creation while never giving up His equality with our eternal God.

{New slide} So let's dive first into Yeshua's birth, and let's start in Luke 3:23, where we read: "Now Yeshua Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli..., and so on. The passage proceeds to explain Joseph's genealogy as a descendant of David and then continues further to verse 38, where it concludes that Yeshua was descended, again, "as was supposed," from Adam, who was created by God. As it pertains to today's message, the key words in the passage are "as was supposed," and the parentheses are implied and accurate, I believe. You will find this phrase present in the Greek as "hōs enomizeto (ὡς ἐνομίζετο)." The root here, according to Thayer's Greek-English Lexicon, means "to hold by custom or usage," and this is important. When translated, "as was supposed," we could discern that Yeshua's paternal lineage was assumed, and perhaps it was by some. We can look at Matthew 13:55, for instance, where the people of Yeshua's own country wondered how He acquired Wisdom and performed mighty works, saying, "Is this not the carpenter's son?" But the phrase, "as was supposed," is not meant to be vague or misleading in Luke 3, and by expounding the phrase further we can identify a deeper, more important meaning. Within the context of the genealogy presented by Luke, the meaning is this: Yeshua was legally adopted by Joseph as his son, and then the Gospel writer proceeded to note Joseph's genealogy, because it also offered prophetic significance for Yeshua's identity. As I will show you next, Yeshua was not biologically Joseph's son, and he wasn't the son of any other man, either. Yet, Joseph raised Yeshua as his son, regardless. Based on the laws and customs of the Jewish people, it is very likely that Joseph and Mary presented Yeshua in this way for much of his life. His identification as the Son of God would come later—after His resurrection—when it was necessary for this understanding to be unveiled.

{New slide} I want to show you this unveiling of understanding I'm referring to from earlier in the Gospel of Matthew, but before I show you the passage in Matthew 1, I want you to consider the timeframe of both Matthew and Luke's writing, because it helps communicate how their Gospels offer a complete and accurate narrative of

Yeshua's life and ministry from at least one of His eyewitnesses and Luke the physician, who also interviewed many others who lived with Him. These Gospel writers provided us with an accurate understanding based on having evaluated their entire personal experience of faith and its prophetic meaning for many years. According to many scholars, Matthew, one of Yeshua's 12 apostles, wrote his Gospel sometime during the 50s or 60s after preaching it orally from the time of the resurrection in AD 30. Based on the context of the Gospels themselves, as well as the testimony of Irenaeus, a Bishop of Lyons who studied under Polycarp, a disciple of the Apostle John, Matthew wrote his Gospel down before the destruction of the temple in AD 70. In the third part of his "Five Books of S. Irenaeus against Heresies," Irenaeus explained: "Matthew for his part published also a written Gospel among the Hebrews in their own language, whilst Peter and Paul were at Rome, preaching, and laying the foundation of the Church." As he continued, he also explained "And Luke too, the attendant of Paul, set down in a book the Gospel preached by him." It would seem, then, that both Gospels were published around the same time. Just to give you a general idea, I've quoted one position on the screen from Charles Quarels in his "Evangelical Biblical Theological Commentary," wherein he explains that Irenaeus's writing "suggests that the Gospel [of Matthew] was published in the late 50s or early 60s." Why does the timeframe matter? Well, it gives us perspective concerning the birth narrative of Yeshua that I'm about to share. This is a narrative that Matthew and Luke certainly would have come to know and desire to communicate as important theological truth following their observation of the resurrected Messiah and His followers, but perhaps it wasn't a narrative that was widely shared in public prior to the resurrection, and this is why it might have been "supposed" that Yeshua was Joseph's son. The sensitivity of the situation will itself reveal what I mean.

{New slide} So here's Matthew 1:18-19, where the Apostle explained, "Now the birth of Messiah Yeshua was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit." Let's stop here for a moment, because this section explains everything. During the time that Mary was betrothed to Joseph, before they came together, she became pregnant." Betrothal is essentially what we would call engagement today, though it was culturally different than how most people function in today's relationships. During a First Century Hebrew betrothal, there was some but often very little contact between a future husband and wife. The future husband would spend his time preparing a home for his bride, and the future wife would get herself ready for the wedding. Any sexual activity before the wedding day was forbidden, not just by the culture but also by Torah, which was strictly observed. And to be clear, as the passage explains, it was "before they came together"

that Mary became pregnant. In other words: Yeshua was not Joseph's son. Whose son was He? According to the Scriptures, Yeshua was "of the Holy Spirit." His Father was literally God. This will be confirmed with a second and third testimony in a few moments, but before I explain, understand, as we further read: "Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly." Joseph was "righteous"—he was "just"—and in his righteousness, he desired to show mercy to Mary, even though the Torah gave him full right to make a public example of her and have her stoned to death. I have a couple scenarios from Deuteronomy 22 up on the screen, but pertaining to Mary's situation, we can understand from Deuteronomy 22:23-24 that a young virgin woman betrothed to a husband who willingly lies with another man prior to her wedding ought to be stoned to death alongside the adulterous man she was with. And in the spirit of the law, which this just man demonstrated, Joseph was effectively preparing to put Mary away from himself—a "spiritual stoning"—by secretly offering her a certificate of divorce, but showing the mercy that God also commanded, he didn't desire Mary to face capital punishment for her supposed sin and he wasn't looking to embarrass her or her family publicly. Grasp this point, for it is critical for understanding why it "was supposed" that Joseph was Yeshua's father, and you will see this as the narrative continues. It's also clear at this point that Mary was forthright about her pregnancy. She told him, but it's also clear that no one else knew, because he sought to divorce her secretly. We can imagine that he was struggling with Mary's story, but that struggle wouldn't last.

{New Slide} Continuing, we read in Matthew 1:20-21, "But while he thought about these things, behold, an angel of the LORD appeared to him in a dream, saying, 'Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit.'" There's a second witness. Mary had been "found with child of the Holy Spirit," and now an angel told Joseph plainly, "that which is conceived in her is of the Holy Spirit." This plainly explains: God Most High is the Father of this child. The angel Gabriel, who came from God, declared that this Yeshua was "conceived of the Holy Spirit." In other words, Yeshua did not have a human father. His Father was literally God and Mary did not engage in any sexual activity whatsoever. She was a virgin who conceived Yeshua by the Spirit of God. Before we get into the true significance of what this really means, I want you to see what the angel said next, because this verse explains more about Yeshua than the identity of His Father. We read: "And she will bring forth a Son, and you shall call His name YESHUA, for He will save His people from their sins.'" Until you comb the Old Testament Scriptures, the significance of this passage could be lost on you. Even the

surface meaning is lost on many. The Hebrew name “Yeshua (יֵשׁוּעַ)” literally means “salvation,” and it is a type of nickname for “Yeshoshua (יְהוֹשֻׁעַ),” which means more pointedly, “the Salvation of Yahweh.” Everyone with any familiarity of the New Testament at all understands that Yeshua came to offer up His blood as a sacrifice for sin, but what you might not know is that this Truth about Yeshua also identifies Him not only as the Son of God, literally conceived of the Holy Spirit, but also God Himself, who came in the flesh to dwell among the creatures He created. There are too many passages to cite, but two from Isaiah 43 explain the significance of what I just said. In Isaiah 43, verses 10-11, we read, “‘You are My witnesses,’ says the LORD, ‘And My servant whom I have chosen, that you may know and believe Me, and understand that I am He. Before Me there was no God formed, nor shall there be after Me. I, even I, am the LORD, and besides Me there is no Savior.’” In verse 25, we read, “I, even I, am He who blots out your transgressions for My own sake; and I will not remember your sins.” You see, the witness of Scripture is that no one can forgive sins except God, but Yeshua was born in the flesh to “save His people from their sins.” This is a God-only statement. Either Yeshua is God, or we have to throw out the whole New Testament because Matthew has just testified this very thing. And so, even in the birth narrative of Yeshua, we can see that He is indeed the eternal God, who was born into human likeness.

{New slide} The Apostle Paul testified about this very truth when we read Philippians 2:5-7, which I’m citing from my customary New King James Version: “Let this mind be in you which was also in Messiah Yeshua who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.” We’ll explore the depths of this passage another time, but the point is simple. The only God came in the flesh; He came in the likeness of a man, born as a humble babe. When we read Luke’s account of the Angel Gabriel’s visit to Mary, this same Truth presents itself clearly. In Luke 1:26-27, we read: “Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin’s name was Mary.” So far, the story aligns with what we’ve read in Matthew. Mary was betrothed to Joseph and she was a virgin. Let’s pick up the narrative in verse 30, where we read: “Then the angel said to her, ‘Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bring forth a Son, and shall call His name YESHUA. He will be great, and will be called the Son of the Highest; and the LORD God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end.’” Again, these are God-only statements. Yeshua, the

Savior, would be called Son of the Highest, He would have the throne of David not just for 1000 years, but He would reign over Israel forever. He would be both Son of Man and Son of God. And it was because Mary had found favor with God for her humility and righteousness that she was chosen to carry her own Savior. She was indeed blessed among women—the most blessed of all time!

{New Slide} As the narrative continues in Luke's account, I want to point out some consistencies that we've already spoken about. In Luke 1:34, we read this: "Then Mary said to the angel, 'How can this be, since I do not know a man?'" This is Mary speaking to an angel sent by God. She's not going to get away with deception here. This was a chaste woman who had never lain with a man intimately. She was a virgin. The angel didn't rebuke her for lying, but answered her question directly, saying: "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God." The angel also explained, "with God nothing will be impossible." As we've already seen, the Holy Spirit of God would impregnate Mary. This was not some sexual act, but rather a supernatural move of God, who is Spirit. The power of the Highest would "overshadow" her, which is "episkiazō (ἐπισκιάζω)" in the Greek. According to Thayer's Greek-English Lexicon, the word expresses the "Holy Spirit exerting creative energy upon the womb of the virgin Mary and impregnating it, (a use of the word which seems to have been drawn from the familiar Old Testament idea of a cloud ... symbolizing the immediate presence and power of God." What a concept to explore! Remember how the people of Israel were led through the wilderness, as we read in Exodus 13:21: "the LORD went before them by day in a pillar of cloud to lead the way." Also consider how "the cloud" filled Solomon's temple, "the house of the LORD," after he had finished consecrating it, according to 1st Kings 8:10–11. This was the very "glory of the LORD" that "filled the house of the LORD." — Think about this. — I want you to really ponder this. — In either case, was the cloud "created" when it appeared to lead Israel through the wilderness? Was the cloud "created" when it filled Solomon's Temple? Absolutely not! Likewise, neither was this "cloud" representing the visible God "created" when it "overshadowed" Mary to conceive Yeshua. God's glorious and eternal Holy Spirit impregnated Mary supernaturally with His very essence, filling the house of the LORD, quite literally, which was the flesh of Yeshua within Mary. It is evident that the Spirit of Yeshua preexisted this moment. Nothing is impossible with God! Now, considering these precepts, let's take a step back and think about this moment. Ladies, can you imagine yourself in Mary's sandals? Men, what if this was your fiancé? — I want you to listen to how Mary responded to the angel's request, because this is a model showing us how we ought to respond to anything God asks of us, which cannot

possibly compare to the gravity of this moment. We read: “Behold the maidservant of the LORD! Let it be to me according to your Word.” How glorious! This is why God chose her. She fully surrendered herself to God’s will, even at the risk of her own humiliation and even death, and God rewarded her for this. Yeshua Himself would later say, according to Luke 9:24, “whoever desires to save his life will lose it, but whoever loses his life for My sake will save it.” Mary was not worried about losing her life. She was not worried about getting falsely accused of adultery. Mary was only interested in serving the LORD and obeying His Word, and she acted on her faith. In so doing, she not only saved her life in her surrender to God, but she was blessed with the greatest blessing ever known to mankind: she was given the opportunity to literally carry, give birth to, and raise God, who had come in the flesh.

{New Slide} When we return to Matthew’s rendition of the nativity narrative, the Apostle who absolutely knew and walked with both Mary and Yeshua, gave us some perspective concerning what the virgin birth actually meant in the grand scheme of things. Every point I’ve shared with you so far is summed up in Matthew 1:22-25, but this passage adds another connection that I want to explore with you before we move on. We read: “So all this was done that it might be fulfilled which was spoken by the LORD through the prophet, saying: “Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, ‘God with us.’ Then Joseph, being aroused from sleep, did as the angel of the LORD commanded him and took to him his wife, and did not know her till she had brought forth her firstborn Son. And he called His name Yeshua.” At a human level, we can see in this passage that Joseph was also obedient to the call of God on his life, just as Mary had been. He took Mary as a wife, he did not consummate his marriage with her until after Yeshua was born, He called the child Yeshua just as the angel confirmed, because he also believed that Yeshua would save His people from their sins. It’s clear from this context that Joseph assumed the role of Yeshua’s father for all intents and purposes, so that no one would question Mary’s purity or the purity of their marriage. It was “supposed,” after all, that Joseph was his father. This took an act of faith. Later, as the testimony of both Luke and Matthew make clear, the true origin of Yeshua was revealed, but it likely wasn’t revealed for some time. Now, with this in mind, I have to ask you something, and this is a very important question: Besides a vision from the heavens, which Scripture instructs us repeatedly to test to ensure it is from God, what did Joseph have to go on to trust what he saw in his dream? How did he know he wasn’t receiving a temptation from the enemy to fall into a life of sin? Remember: This was a man ready to divorce his betrothed and cancel the wedding secretly to defend her honor (and maybe also his own), but now he had married her and assumed the role of husband

and father for her child, which was not his. Why? It's because Joseph tested the spirits against the Word of the LORD. He was a "just man," remember. He knew what the prophets wrote before him, because a "righteous man" studies the Word of God day and night. While John and Paul lived and wrote after Joseph, they recorded precepts that we ought to contemplate when evaluating Joseph's change of heart. In 1 John 4:1-3, the Apostle wrote: "Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. By this you know the Spirit of God: Every spirit that confesses that Messiah Yeshua has come in the flesh is of God, ..." In 1st Corinthians 14:29, Paul wrote: "Let two or three prophets speak, and let the others judge." Similarly, we read in Isaiah 8:20, "To the law and to the testimony! If they do not speak according to this Word, it is because there is no light in them." In other words, every prophesy we hear ought to be consistent with the Word of God—it ought to align with the consistency of the Scriptures when taken as a whole and within their proper context. Otherwise, we ought to discount every other prophesy we see or hear. The takeaway, before I show you, is that Joseph knew that what the angel spoke was Truth. He knew that the Messiah would be born of a virgin. He must have. He was a righteous man, according to the testimony of Scripture, and therefore he would not have fallen for false prophesy. He knew the LORD, and he was about to be Yeshua's step-father and would come to know Him even better.

{New Slide} The key to understanding Joseph's change of heart, I believe, comes from the passage sandwiched in between the description of his dream and the description of his response to his dream in Matthew 1:22-23, which reads: "So all this was done that it might be fulfilled which was spoken by the LORD through the prophet, saying: 'Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,' which is translated, 'God with us.'" This passage comes from the prophetic Word, specifically Isaiah 7:10-16, where we read: "Moreover the LORD spoke again to Ahaz, saying, 'Ask a sign for yourself from the LORD your God; ask it either in the depth or in the height above.' But Ahaz said, 'I will not ask, nor will I test the LORD!' Then he said, 'Hear now, O house of David! Is it a small thing for you to weary men, but will you weary my God also? Therefore the LORD Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. Curds and honey He shall eat, that He may know to refuse the evil and choose the good. For before the Child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings." To give you context for the verse, Ahaz the son of Jotham the son of Uzziah, king of Judah, was in a war against the king of Syria and the king of Israel, who had teamed up to come against Jerusalem.



And the LORD would give the king good news: nothing would happen to Judah. The passage represents what we would call an “inaugurated eschatology,” meaning that it has both a short-term fulfillment as well as a long-term fulfillment. In the short term, Judah would not face destruction from her enemies, but in the long-term, a virgin named Mary would conceive a Son she would name Yeshua, and He would be called, “God with us,” which is the literal meaning of the word “Immanuel.” Yeshua would be the incarnation of God Most High. On the surface, this prophesy may appear to be a slam dunk to Yeshua’s identity, but an early Christian sect known as the Ebionites fractured over the idea of Mary giving birth to Yeshua as a virgin, and a portion of the group denied the virgin birth as well as the use of this passage to prove it. This same group also opposed the idea of Yeshua’s pre-existence prior to Mary’s conception, according to the Second Century report of Origen, *Against Celsus* (5.61).

{New Slide} The controversy really boils down to the Hebrew word used for “virgin” in Isaiah 7:14. To remind you, the verse reads: “Therefore the LORD Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.” The word for virgin in this verse is “*almah* (עַלְמָה),” and to be fair and accurate, that word is most appropriately translated to “young woman.” There is a different Hebrew word—“*betulah* (בְּתוּלָה)” —which is usually translated “virgin,” though it also is sometimes translated as “young woman.” This is where the critics of Yeshua’s virgin birth and divinity like to raise their red flags, but allow me to give you the punch line before we continue: they’re raising the red flags in vain. Such critics, whether Second Century Ebionites or modern day anti-missionaries among the Orthodox Jewish community, rely on an ignorant audience that doesn’t know the context for the use of the word “*almah* (עַלְמָה)” in Scripture, so I’m going to take a moment to show you that context. The best example comes from the word’s first use in Scripture to describe Rebecca when she went out to the well to gather water for her family. Abraham’s servant had gone on a journey to the country of his master’s relatives to find a wife for Isaac. When the servant first saw Rebecca, we read this in Genesis 24:16: “Now the young woman was very beautiful to behold, a virgin [*betulah* (בְּתוּלָה)]; no man had known her. And she went down to the well, filled her pitcher, and came up.” The word virgin there comes from “*betulah*,” and within the context it’s clear to see that it refers specifically to a young unmarried woman. Later in verses 43-44, when the servant was retelling his mission from Abraham to Rebecca’s family, he explained: “behold, I stand by the well of water; and it shall come to pass that when the virgin [*almah* (עַלְמָה)] comes out to draw water, and I say to her, ‘Please give me a little water from your pitcher to drink, and she says to me, ‘Drink, and I will draw for your

camels also,’—let her be the woman whom the LORD has appointed for my master’s son.” Importantly, the Hebrew word “almah (עַלְמָה)” was used in this verse to refer to a virgin woman who would be a suitable and chaste bride for Isaac. Earlier, Rebecca was a “betulah (בְּתוּלָה),” and now, she is an “almah (עַלְמָה).” The words both refer to a woman who had never had relations with a man. In another clear example, we read in the Song of Solomon, verse 6:8, “There are sixty queens, and eighty concubines, and virgins [almah (עַלְמָה)] without number.” Again, the word for virgin here is “almah (עַלְמָה),” and these women are differentiated from queens and concubines, terms that refer to married women. The virgins without number in Solomon’s court had not yet been with a man, and within the context of the passage, Solomon was explaining that his perfect bride was better than them all. Finally, there’s one additional piece of evidence I’m going to bring to the table to make the case for the word “virgin” in the Isaiah 7:14 prophesy, and while I could give additional examples, this one works well. If we consider the Greek translation of the Tanakh, known as the Septuagint, for Isaiah 7:14, the word used for “virgin” in that translation is the same word used for “virgin” in Matthew 1:23. In both versions, we read in the English, “behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel.” In both versions, the word “virgin” comes from the Greek “parthenos (παρθένος).” This word is used 100 percent of the time in the New Testament—14 times to be exact—to refer to an unmarried woman who has never been with a man. In the Septuagint, the word “parthenos (παρθένος)” is used 56 out of 65 times to refer to a virgin, including in each of the verses I showed you above. Seven other times the word is translated “maiden,” which means “unmarried woman,” and the other two times it’s translated “young woman,” but in both cases the context refers to a virgin. The bottom line is this: Isaiah 7:14 undoubtedly refers to Yeshua, who would be born of a virgin, and it’s bordering on intellectual dishonesty to oppose this interpretation. But God has left it up to you to decide, for He asks each person individually, “Who do you say that I Am?” (Matthew 6:15).

{New Slide} As for me and my house, I will serve Yeshua, who is my LORD and my eternal God, and while He certainly came in the flesh and was born by the power of the Holy Spirit, through the Virgin Mary, as we have been discussing, this event neither marked His beginning nor His ultimate purpose. And this is the concept that we need to explore next. By way of transition, I’m going to repeat the prophesy from Isaiah 7:14, which is explained in Matthew 1:23, to emphasize the final point that the LORD is calling on all His people to fully grasp. We read again: “Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated,

‘God with us.’” Mary would give birth to the Fruit of the Holy Spirit, who is Messiah Yeshua, the Son of God. He would be called “God with us,” for this is truly Who He was. We don’t have to rely on the Apostolic writings alone to find Scripture declaring the Son’s identity as God, for the Tanakh also repeatedly makes this point known. Here’s another witness from the prophet Micah in chapter 5, verses 2-5, where we read this: “‘But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting.’” The One born in Bethlehem has indeed been going out to do the work of God “from eternity.” The Hebrew here reads “yom (יּוֹם) olam (עוֹלָם),” or more literally, “from the days of eternity.” Now, Matthew 2:1 and Luke 2:4, 6 and 7 all confirm, as you can see up on the screen, that Yeshua was born from the virgin Mary in Bethlehem of Judea, which fulfilled this prophesy. There’s another interesting Truth here to uncover, though. Just as we covered earlier—how the Holy Spirit overshadowed Mary and inhabited the body of Yeshua in her womb, which then became the “house of God”—here in this prophesy we can see how Yeshua, who called Himself “the Bread of Life” in John 6:35, came into the world in Beth’le’hem, a town name that literally means, the “house of bread.” I’m telling you guys, God is hiding Himself in plain sight for those with eyes to see and ears to hear. Yeshua, “the Bread of Life,” was born in “the house of bread.” That being said, the everlasting King Yeshua, the Messiah, would not come to rule in the way most people expected, as the Apostolic writings explain, but He does rule just the same. He reigns from the right hand of the Father today, and He is coming on the Last Day to bring His people into His Kingdom forever. As the prophesy in Micah 5 unfolds, the LORD unveils this future ministry of Yeshua, as we read: “Therefore He shall give them up, Until the time that she who is in labor has given birth; Then the remnant of His brethren shall return to the children of Israel. And He shall stand and feed His flock In the strength of the LORD, In the majesty of the name of the LORD His God; And they shall abide, For now He shall be great To the ends of the earth; And this One shall be peace.” Now, we can be certain that the prophet refers to Yeshua’s birth when we read, “the One to be Ruler in Israel” would “come forth” from “Bethlehem Ephrathah,” but when the prophet explained “she who is labor has given birth,” he’s talking about something completely different. This is why we read next: “He shall give them up,” and here the prophet is directly referring to “the remnant of His brethren,” or those who trust in Him and abide in His righteousness. Yeshua’s followers would indeed “overcome the enemy of God “by the blood of the Lamb and by the word of their testimony,” according to Revelation 12:11; however, these would “not love their lives to the death.” All of us who are truly disciples of Messiah Yeshua, who follow the example He gave us in this life, will put the Kingdom of God and its righteousness first in this life, so that when the King

returns on the Last Day, He will raise us up in the resurrection of the dead into eternal life. And this is what Micah was referring to here in the latter part of his prophecy.

{New Slide} I want to show you one more prophetic word given by a man named Simeon around the time of Yeshua's birth, because his word aligns with Micah 5 and further moves us into the latter section of today's message while also expanding on the meaning of the first. In Luke 2, verses 25-35, we read, "And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. So he came by the Spirit into the temple. And when the parents brought in the Child Yeshua, to do for Him according to the custom of the law, he took Him up in his arms and blessed God and said: "LORD, now You are letting Your servant depart in peace, According to Your Word; For my eyes have seen Your Salvation Which You have prepared before the face of all peoples, A light to bring revelation to the Gentiles, And the glory of Your people Israel." Oh to have such clear vision from the LORD! So far, Simeon's prophecy is consistent with everything we've covered so far. The next verse, which I don't have up on the screen, explains, "And Joseph and His mother marveled at those things which were spoken of Him." They kept these things inside—they didn't make a scene—they weren't ready for the world to know the Son, but the story would be later explained to Yeshua's followers so it could be passed down to us. And this story would become relevant at a very specific time: after the resurrection. This is the time period Simeon foretold next. We read, "Then Simeon blessed them, and said to Mary His mother, 'Behold, this Child is destined for the fall and rising of many in Israel, and for a sign which will be spoken against (yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed.'" Indeed, the sword that would pierce even the soul of Mary herself would be the Word of God. His death and resurrection would be a sign for those who would be called into the faith, but it would be a stumbling block to those who had turned away from God. The Word that He taught, and the Word that He demonstrated would indeed cause many to fall in Israel, but it would also cause many to rise up.

{New Slide} As Simeon explained that Yeshua had come as a sword that would pierce through the souls so the thoughts of many hearts may be revealed, so too did the writer of Hebrews explain in Hebrews 4:12-14, "For the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. And there is no creature hidden from His sight, but all things are naked and

open to the eyes of Him to whom we must give account.” Paul later explained in 1st Corinthians 1:23-24, which we’ve covered in recent weeks, “we preach Messiah crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Messiah the power of God and the wisdom of God.” The thoughts of many hearts would be revealed through the Son of God, Messiah Yeshua, and this separation of the wheat from the chaff and the sheep from the goats is precisely what Simeon was talking about here. The good news is this: The Salvation of God—the Yeshua of God—would bring “light” to the “Gentiles” and “glory” to “Israel”—to those with faith who would follow Him in all His ways. It was for this very purpose that Yeshua was born into the world as a man, and yet His goings forth are from everlasting.

{New Slide} And that brings me to the first of the other two concepts I want to address, though we're not going to dive too deep today. Though Yeshua was born as the Son of Man on the earth, He was also begotten as the Son of God who takes away the Sin of the world, not at His birth, but at His resurrection. And I want you to understand that in every instance where the Word explains that Yeshua was begotten, this term does not refer to His birth, because the end of Yeshua's incarnation was not His birth. Yeshua was born into this world to exemplify God's perfection, to die a perfect man for the atonement of our sin, and to be raised from the dead, so that He could give His followers victory over sin and death. It was actually at Yeshua's resurrection that He was begotten. The writer of Hebrews explained this in Hebrews 1:3-5, where we read that Yeshua, “who being the brightness of [God's] glory and the express image of His person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as He has by inheritance obtained a more excellent name than they. For to which of the angels did [God] ever say: “You are My Son, Today I have begotten You”? And again: “I will be to Him a Father, And He shall be to Me a Son”?” This word “begotten” here comes from the Greek, “gennaō (γεννάω),” which means to bring forth. It's analogous to the Hebrew “yalad (יָלַד),” which is found in the passage this saying was taken from in Psalms 2. In that Messianic Psalm, the LORD explained in verses 7-8, “I will declare the decree: The LORD has said to Me, ‘You are My Son, Today I have begotten [yalad (יָלַד)] You. Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession.” On what day did the LORD beget Yeshua? Was it the day of His birth? No. The inheritance given to Yeshua would come through His resurrection. It was through His resurrection that Yeshua would call a people to Himself. This is why Psalm 2 concludes like this in verse 12: “Kiss the Son, lest He be angry, And you perish in the way, When His wrath

is kindled but a little. Blessed are all those who put their trust in Him.”” To interpret this verse plainly, it means “worship Yeshua as God,” and “put your trust in Him,” especially for your redemption, so you can live eternally with Him. God brought Him forth from the grave in order to accomplish Salvation for His people, as the writer of Hebrews explained.

{New Slide} To confirm this context, take a look at Acts 13, verses 32-33, where Paul explained: “And we declare to you glad tidings—that promise which was made to the fathers. God has fulfilled this for us their children, in that He has raised up Yeshua. As it is also written in the second Psalm: ‘You are My Son, Today I have begotten [gennaō (γεννάω)] You.’” Likewise, the Word “gennaō (γεννάω)” is in this passage, which means to “bring forth.” But God did not bring forth Yeshua when He was born in a manner that created Him from nothing; rather, God brought forth Yeshua from the grave to accomplish these “glad tidings” and fulfill “that promise which was made to the fathers.” According to the Apostle Paul, this fulfilled what God foretold through David in Psalm 2. Continuing in verses 38-39, Paul further explained, “Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.” Yeshua was begotten following His death on the cross; He was reborn into His eternal glory when He rose from the dead. In doing this, Yeshua served His purpose in coming upon the Earth; He freed us from the condemnation that comes from violating God’s law so that we could be cleansed, and in that cleansing, go and sin no more. Hebrews 5:5 confirms this interpretation. We read: “Messiah did not glorify Himself to be High Priest, but it was He who said to Him, ‘You are My Son, Today I have begotten You.’” The Day Yeshua rose from the dead He became, by His one-time sacrifice, the High Priest interceding for our sins at the right hand of the Father, and it was the Father who glorified Him as the “unique Son of God” on that day to fill the role of High Priest forever, after the order of Melchizedek.

{New Slide} There is another instance of the word “begotten” in our English translations, primarily in the Gospel of John, where the word is usually not translated properly, but it means something quite similar to what I’ve been conveying. You’ll see in each of these instances that the word “begotten” refers to the resurrection, rather than Yeshua’s birth. In John 1:14, we read, “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” Many believe John is referring to the glory that Yeshua showed Peter, James and John on what’s known as the Mount of Transfiguration, but John is referring to the resurrected LORD in this verse who shares the glory of the Father. The

evidence for this is seen in further examples, such as John 3:16, where we read: “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” It’s not belief that Yeshua was born as a man that saves us, but that He was reborn into eternal life upon His resurrection from the dead. We only need to go back one verse to see this in context. Yeshua explained in John 3:15, “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up...” It is indeed in this way that God loved the world, by giving His life on the cross and then rising from the dead, that any who believe will inherit eternal life. Two additional examples are aligned with this. John 3:18 reads, “He who believes in [Yeshua] is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.” Must we believe that God came in the flesh to be saved? Certainly. We read earlier that we confess this very thing to demonstrate that we possess the Holy Spirit of God. But we also have to believe in our hearts that God has raised Yeshua from the dead to be saved, according to Romans 10:9. It is in this way that Yeshua was begotten.

{New Slide} I’m going to give you a slight plot twist to lead us into the final point I’m going to make today, and it is this: In these verses from John on the last slide, as well as the following verse from John I’m about to show you, the word you’re reading as “begotten” does not actually mean “to bring forth,” as it did in the Book of Hebrews and Psalm 2. That being said, the word’s correlation to the resurrection of Yeshua rather than His birth is solid. When we read John 1:18, the deeper meaning of “only begotten Son” comes into full view—pun intended. There we read: “No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.” Now, I should note: There are two different renderings of this passage in English, because there are different manuscripts that read differently in the Greek. The good news is that neither rendering changes the underlying meaning of the text. In one manuscript, the Greek reads “monogenés (μονογενής) Huios (υἱός),” which means “the unique—or the one and only—Son of God. In this rendering, we’d understand the passage to read: “No one has seen God. The unique Son who is in the bosom of the Father has made Him known.” In the other manuscript, the Greek reads “monogenés (μονογενής) Theos (Θεός)” where we’d read, “only begotten God” in translations derived from it. More accurately, we’d understand the passage using this manuscript to read, “No one has ever seen God. The one and only God, the being in the bosom of the Father, He has made Him known.” In either case, the passage makes Yeshua equivalent with God, eternally pre-existent, but more than this, it clarifies that we come to know God through the unique manifestation of the Son in the world—through His

ministry, through His death, and through His resurrection from the dead. We shouldn't be surprised then by the passage we've read in Colossians 1, verses 15-18, which explains, "Yeshua is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence." Yeshua is the unique manifestation of God that makes Himself known to the world; while the Father, who is God, cannot be seen in His glory on His throne. The Son, who is God, has been seen in the world, and He will be seen again on account of His resurrection—in fact, "every eye will see Him." He will resurrect the dead on the Last Day, and separate all people into those who have done good and will inherit eternal life with Him, and those who have done evil and will face eternal judgment. It is in the resurrection, then, that Yeshua is also the firstborn of God, having lived a perfect life, but He is also first among many brothers who trust in Him and follow Him in all his Ways. As I will get into next week, the idea of us being among His brethren does not make us equal with Him, because He is God and we are not, but it certainly will make for an interesting message to dig into next. Remember, Yeshua is unique. He is the one and only God. He is preeminent, as Paul just explained. While we are called to rise with Yeshua into eternal life on the Last Day by trusting in His name and following Him in His works, He will always be the Firstborn who has dominion over the eternal inheritance of God, because He is God. For better or for worse, we're going to have to pick up and continue from here next week, for that's all the time we have for today. Shabbat shalom.



