

Adam: the Son of Elohim

Read Genesis 1:26-28; 2:4-7, 19-20 :: We've been going through the book of the law for quite some time now, and we're going to continue that for many more years to come, but from time-to-time I think it's good to take a break and focus on something else important.

I've had a sermon series in my mind for a couple years now, about the Messiah. I never want our focus on Yahweh's law to overshadow our focus on Yahweh's Messiah. I don't think the Law and the Messiah are contrary to each other, so it's perfectly fine to focus on each, but I never want us to get the mindset that all we need to do is obey the law and we'll be good. Yahweh sent us His Messiah, His Son, so that we could have eternal life; John 3:16 right. I know it gets quoted a lot, but I never want to outgrow John 3:16. Oftentimes those small verses are where we end up finding the big things.

Yahweh's Son

What I'm going to be teaching on today - and for the next little while - started with a thought a couple years ago, a thought that was a question I asked myself. "*What does it mean when (the Bible reads and) we say that Yeshua is the Son of Yahweh?*" We read that Yahweh gave His Son in John 3:16. We read where Yahweh spoke from heaven at Yeshua's baptism (Matthew 3:13-17) saying, "This is my beloved Son. I take delight in him." In Hebrews 1 it says that long ago Yahweh spoke to the fathers by the prophets, at different times and in different ways, but in these last days Yahweh has spoken to us by His Son. All through the gospels and the epistles we read of Yeshua being the Son of Yahweh. What does that mean?

I ask the question because we know Yahweh didn't father Yeshua like I did Benjamin, Elijah, or David. Yahweh doesn't have a wife that He goes into to produce children or beget a son. Yet John 3:16 speaks of His "only begotten Son," if you're reading the KJV (and some other versions). So when we say and believe that Yeshua is the Son of Yahweh, what does that really mean? That's what I'd like to get to, but...

Before we focus on Yeshua, I'd like to focus on some of the Scriptures that show us other beings or persons called the son of Yahweh or sons of Yahweh. I think this will help our understanding.

Adam's Dominion

This is why I began with those Scriptures in Genesis 1-2. There we see a man made in the image and likeness of the Almighty; a man given dominion over the earth and the animals. Notice in Genesis 1 that man being created in the image and likeness of Elohim is *connected* with man having dominion and authority. This man shares in the authoritative attributes of Elohim, because Elohim endows this man with such power. Yahweh gives it to him (Let him have dominion...)

Image and Likeness

The words image and likeness carry with them throughout Hebrew Scripture the idea of *appearance* or a *visible embodiment*. This is seen most clearly when we look at how the other

nations made images of their elohim, something the Hebrews were commanded against. When we are told in the second commandment not to make idol for ourself in the shape of anything, it's directly tied to not trying to depict the Almighty in a form... because He has already done so with His creation of man in Genesis 1-2. Yahweh made man to resemble Himself, both in appearance and in dominion.

Adam's Uniqueness

This man had no earthly father or mother, but was formed from the dust of the earth and then had the breath of life breathed into him directly by Yahweh Elohim. A man created without and apart from sin. A man who knew no sin. I'd say that's a pretty special man wouldn't you? A special man... yet still a man. His name was Adam. Imagine having dinner with Adam. Adam asks you what you do for a living - you tell him. Then he asks about your dad, and you tell him about your dad. Then you get a turn to ask Adam about his dad. What would Adam say?

Adam was the Son of Elohim

Look with me to Genesis 5:1-3 - "These are the family records of the descendants of Adam. On the day that Elohim created man, He made him in the likeness of Elohim; (2) He created them male and female. When they were created, He blessed them and called them man. (3) Adam was 130 years old when he fathered a child in his likeness, according to his image, and named him Seth."

The way Adam is joined to Elohim in this description is a parallel to the way Seth is joined to Adam. While Adam was made in the likeness of Elohim, Seth here is said to be made in the likeness of Adam. Seth continues that image and likeness of Elohim to some extent, but... we know that because of what happened in Genesis 3 that the image and likeness of Elohim through Adam was marred (due to sin), so Seth is said to now be in Adam's likeness.

The main point here is that Seth was the Son of Adam, and since he is spoken of towards Adam the way Adam is spoken of towards Yahweh, it means that Adam was the Son of Yahweh.

Luke Concurrs

I think this is pretty plain right here in Genesis, but just in case anyone thinks it is a stretch, look at what Luke records in his genealogy of the Messiah in Luke 3, we'll begin at verse 23.

"As he began (his ministry), Yeshua was about 30 years old (and was thought to be) the son of Joseph, son of Heli." Let's stop right there for a moment. I'll get more into Yeshua being the son of Yosef in a later message, but let me just briefly mention here that this is by adoption.

Adoption

I'm not downplaying adoption here. I once heard a true story told by a pastor of how he made light of Yosef being Yeshua's father because he was only his *adopted* father. After his sermon a lady in the church approached him a bit upset because she only had adopted children. She

expressed to the pastor that adopted children were still full, legal children. They carried the parent's last name, the parent raised, provided, and cared for them, and they would one day inherit the parent's estate. The pastor apologized to the lady, because he realized he didn't fully understand how strong adoption was due to him only having biological children. So Yosef didn't beget Yeshua (through procreation; as we'll see in a soon message through Luke 1), but he nonetheless raised him, taught him, spent time with him, and cared for him. They had a father-to-son relationship because they were father and son on earth.

The Son of...

But my main point for now is that then a genealogy is given, and the next name in line is Heli. You might notice in your Bible an italicized word or brackets here for the word "son" before the name Heli. That's because the word is not in the manuscripts of Luke. Translators have added it for clarity and understanding, and I believe it is absolutely a good add. The understanding is that Yosef was the son of Heli, because just before this the word son IS in the text before the name Yosef. So Yeshua was thought to be the son of Yosef, and therefore the rest of the names in the genealogy refer to men being a son of someone.

When we get down to verse 37 we see this, "...Methusaleh, [son] of Enoch, [son] of Jared, [son] of Mahaleel, [son] of Cainan, [son] of Enos, [son] of Seth, [son] of Adam, [son] of Elohim."

Luke understood Genesis 5:1-3 how I explained it earlier; that Seth was to Adam what Adam was to Elohim. Adam fathered Seth, and Yahweh Elohim fathered Adam. Adam was Yahweh's son.

How did Yahweh Father Adam?

Now Yahweh didn't have a wife that he slept with to beget Adam, but He did directly create Adam and thus father him in a unique way and have a special relationship with Adam. In one sense of the words image and likeness, all of us are in the image and likeness of the Almighty... but not in the exact same way as Adam... or as Eve. They were special. While Adam was the son of Yahweh, Eve... was the daughter of Yahweh. You know the account in Genesis 2. Yahweh caused a deep sleep to fall on Adam and he took something from the side of Adam and made Eve. Adam even said there, "This one, at last, is bone of my bone, and flesh of my flesh. (Genesis 2:23a)" Quite literally right? She really was the bone and flesh of Adam, yet she became a separate person once taken out and formed.

Eve, like Adam, had no earthly father or mother; she was directly created by Yahweh. Women born after Eve carry that original image and likeness of Elohim (from Genesis 1:26-27), but not precisely like Eve. She was special. We can even call the births of Adam and Eve virgin births. I realize neither of them came through a woman, but they still came into being supernaturally, apart from the process of pro-creation.

Psalm 8 is Powerful

Look now with me to Psalm 8. We'll start in verse 1, "Yahweh our Master, how magnificent is Your name throughout the earth! You have covered the heavens with your majesty. (2) Because of Your adversaries, You have established a stronghold from the mouths of children and nursing infants, to silence the enemy and the avenger. (3) When I observe Your heavens, the work of Your fingers, the moon and the stars, which you set in place, (4) what is man that You remember him, the son of man that You look after him? (5) You made him little less than Elohim and crowned him with glory and honor. (6) You made him lord over the works of Your hands; You put everything under his feet: (7) all sheep and oxen, as well as the animals in the wild, (8) birds of the sky, and fish of the sea passing through the currents of the seas. (9) Yahweh our Master, how magnificent is Your name throughout the earth!"

In one sense the Psalmist David is here speaking of mankind (man and the son of man, vs. 4), but in the strictest sense David is looking back at the Genesis creation of Adam, who was made a little less than Elohim, as Elohim's son. It's interesting that the Septuagint here reads "angels," which are also called elohim (we'll also talk about them in a future message), but the Hebrew text does read elohim, which can go back to Genesis 1 where Elohim made man (Adam) in his image.

Either way Adam is made just under a heavenly being, and then is crowned with glory and honor. What glory and honor? Well it must be the glory and honor that is Yahweh's, but he chooses to bestow some of that glory and honor upon his special, unique creation in His own image and likeness: Adam.

Look at verse 6; Yahweh makes man lord. Some Bibles say "You have made him to rule" or "You have given him dominion," and it's further described here in Psalm 8 as Yahweh putting everything under Adam's feet - a sign of authority. All the animals are then listed which again harkens back to both Genesis 1 and to Genesis 2 where Adam names the animals.

Conclusion

What we see in all of this is what it means to be the son of Elohim. Yahweh uniquely fathers someone. Yahweh has a special relationship with someone. Yahweh bestows upon that someone divine prerogatives and attributes. Yahweh gives someone glory and honor. Yet that someone... was a man. We know Adam was a man, because as we read earlier, he eventually was intimate with Eve and he begat a son - a human son - in his own likeness named Seth. Seth later did the same as did all the Patriarchs in Genesis 5. That was the line from which we eventually get Abraham, Isaac, Jacob, and the twelve sons and one daughter of Jacob.

Adam's sonship will be vital when we get to Yeshua being the Son of Yahweh, but before going there, I want to look at some other sons of Yahweh known commonly as the angels. Do you believe in angels? (Yes...) I do as well... but where did they come from? You'll have to wait until my next message to find out. Or, you can always read and study the Bible yourself

Angels: the Sons of Elohim

Read Job 38:1-7 :: The past couple weeks have been interesting for me, in preparing this sermon. When I begin a sermon series I usually know the direction I'm going, but sometimes I get side-tracked (in a good way) because my studies take me in directions I wasn't really thinking about.

My main goal in this series is to talk about what it means when Scripture says that Yeshua is the Son of Elohim (or Son of Yahweh), but I started thinking about other persons or beings called "Son(s) of Elohim" in Scripture, and I thought it wouldn't be proper to just jump to Yeshua in the later gospels and epistles without laying a foundation for the Son of Elohim concept in the Hebrew Bible.

Adam, Brief Review

In our first lesson we covered Adam; the unique man created directly by Yahweh from the dust of the earth and the breath of the Almighty directly into his nostrils. He had no father or mother, Yahweh Elohim was his father, as listed in the genealogy in Luke's gospel, echoing Genesis 5:1-3. I already knew after that sermon that I would talk about the heavenly, spiritual beings we call "angels" next... I just didn't realize the amount of information there was in the Bible about these beings.

The Bible is Fascinating

Do you ever get overwhelmed in reading and studying Scripture? I sure do. It's a big book, lol... it's really a lot of heavy books forming together to make one heavier book. It's an amazing accomplishment really, that the Creator moved upon men - by His power and presence - to record His doings in heaven and on earth. On top of that we have books that some people have viewed as Holy Scripture but that others have not, but either way they still help us understand things going on in the Bible.

Brother TJ brought one of these up last week when he talked about Hanukkah. Hanukkah is mentioned in John 10, and I agree with brother TJ that Yeshua celebrated Hanukkah, or the Feast of Dedication. If you are not familiar with the books of First and Second Maccabees, books which were included in the original 1611 KJV Bible (as well as the earlier 1560 Geneva Bible), you won't understand what's being spoken of there in John 10 about that particular Feast.

I don't want to get too far off track here, but what I'm saying is that there are books that existed back at the time of the first and second temple periods that the authors of these books (in your Bible) were familiar with, and the additional books helped shaped their way of thinking. In these additional books (and in the books of the commonly accepted Protestant Bible) we read a lot about these heavenly beings known as angels.

Angel = Messenger

The word angel just means messenger.¹ There is no special, heavenly definition inherent in the word itself. An angel can be a heavenly creature or an earthly creature. In Genesis 21 an angel calls out to Hagar (Sarah's handmaid) from heaven, yet in the Gospels John the baptizer is called an angel. You won't get that from reading the English Bible, because there it says John is a messenger, but the Greek word used is *angelos*, from where we derive our English word angel. Most English Bibles distinguish heavenly messengers from earthly messengers by calling the heavenly ones "angels" and the earthly ones "messengers," but they're really the same. Today I want to focus on the *heavenly* messengers of Yahweh.

A messenger is one who is sent with a message, in this case Yahweh is the sender and He uses these heavenly beings to carry His message to someone else. There are cases where these messengers speak as though they are Yahweh in the first person, because Yahweh has endowed them with His power and authority to do so.

An Angelic Example

Let me show you something that often gets unnoticed because we are so focused on other points and themes in the chapter. Look at Exodus 3. Normally, when we go to Exodus 3, we talk about Moshe, how Yahweh commissioned him to go down to Egypt. We talk about Yahweh's memorial name based on Exodus 3:15. We talk about the burning bush, a bush that was on fire on top of a mountain, yet was not consumed by the fire, and how Yahweh spoke to Moshe from out of the bush. What we don't often talk about is something at the very beginning of that chapter, Exodus 3:1-2.

Meanwhile Moshe was shepherding the flock of his father-in-law Jethro, the priest of Midian. He led the flock to the far side of the wilderness and came to Horeb, the mountain of Elohim. (2) Then the Angel of Yahweh appeared to him in a flame of fire within a bush. As Moshe looked, he saw that the bush was on fire but was not consumed.

Pre-Incarnate Christ?

When you continue to read Exodus 3, Yahweh speaks to Moshe in the first person. Many Christian commentators have concluded that the "Angel of Yahweh" then must actually be Yahweh Himself. Justin Martyr, an early Gentile convert to Christianity (in the 2nd century A.D.) was probably the first person to posit that this angel was actually the pre-incarnate Yeshua. He viewed texts like these where the Angel of Yahweh speaks as Yahweh, and then compared them to other texts that say no man has ever seen God, and concluded that the Angel of the Lord must have been the pre-incarnate Son of God, or as later said, the second person of the Trinity.

¹ The most common Hebrew word used is *malak*, meaning "to despatch as a deputy, messenger." You're familiar with this word without knowing it in the name of one of the prophets, Malachi, meaning "my messenger."

Principle of Agency

I don't think that's necessary, especially when you understand the Ancient Near Eastern context in which Hebrew Scripture was written. A heavenly being, an Angel of Yahweh, can speak as Yahweh, because Yahweh has given the angel/messenger what we would call *power of attorney*² and what the ancients would call the *law of agency*. The Jewish Encyclopedia states this under "The Law of Agency:"

The Law of Agency deals with the status of a person (known as the agent) acting by direction of another (the principal), and thereby legally binding the principal in his connection with a third person. The person who binds a principal in this manner is his agent, known in the Jewish law as *sheluah* or *sheliah* (one that is sent): the relation of the former to the latter is known as agency... the general principle is enunciated thus: A man's agent is like himself (Kid. 41b).

A modern illustration is found in me being authorized by my father-in-law (Arnold Bowen) to go out and pump septic tanks in his name. It's his name on the truck, but he's given me the power to drive, make decisions, set prices, deal with customers, fix problems, etc. in his name. If I do good, it shines a light on his name; If I do bad it tarnishes his name.

Stephen Interprets Exodus 3

Look with me now to Acts 7 where brother Stephen is recounting Israelite history to some of the Jewish leaders of his day. We'll pick it up in verse 29 and read through 35:

At this disclosure, Moshe fled and became an exile in the land of Midian, where he fathered two sons. (30) After 40 years had passed, an angel appeared to him in the desert of Mount Sinai, in the flame of a burning bush. (31) When Moshe saw it, he was amazed at the sight. As he was approaching to look at it, the voice of the Master came: (32) I am the Mighty One of your forefathers - the Mighty One of Abraham, of Isaac, and of Jacob. So Moshe began to tremble and did not dare to look. (33) Then the Master said to him: Take the sandals off your feet, because the place where you are standing is holy ground. (34) I have certainly seen the oppression of My people in Egypt; I have heard their groaning and have come down to rescue them. And now, come, I will send you to Egypt.

Let's stop right there for a second. Stephen identified the one in the bush as "an angel," yet he says it was the voice of the Master (Lord, Yahweh) that spoke. The voice uses the first person "I" and "My," as though it is Almighty Yahweh speaking. But look at what Stephen says again in verse 35:

² Power of Attorney is defined at americanbar.org in part as, "A power of attorney gives one or more persons the power to act on your behalf as your agent. The power may be limited to a particular activity, such as closing the sale of your home, or be general in its application. The power may give temporary or permanent authority to act on your behalf. The power may take effect immediately, or only upon the occurrence of a future event, usually a determination that you are unable to act for yourself due to mental or physical disability."

This Moshe, whom they rejected when they said, “Who appointed you a ruler and judge? - this one the Almighty sent as a ruler and a redeemer by means of the angel who appeared to him in the bush.

So Yahweh Almighty is speaking back in Exodus 3, but Stephen understood that speaking to be done through the agency of an angel.

Plural Pronouns in Genesis

Look back with me now to Genesis. I know you’re familiar with the sin in the Garden of Eden (Adam and Eve)... In Genesis 1-11 there are several times where Yahweh speaks and acts, and most of the time singular pronouns are used by Him and of Him - words like I, Me, My, Him, and His. But there are three times where He uses plural pronouns like Us and Our. For example in Genesis 1 singular pronouns are used about 14x and plural pronouns are used 3x. If you continue to read Genesis, singular pronouns are used of Yahweh hundreds of times, but there are a couple more texts (Genesis 3, 11) where Yahweh uses a plural pronoun.

Some pastors think this lends credence to the doctrine of the Trinity. If God says “Let Us make man,” it must be the Father speaking to the Son and Holy Spirit. You won’t get that in the text,³ but that’s what they say. I do want to point out here that this view would not only fit the doctrine of the Trinity, but it could just as easily fit the doctrine of Arius, an early Christian who believed Jesus pre-existed as the very first creation of God, and then God created everything else through the agency of Jesus.⁴ Either of those views fit that understanding of Genesis 1:26’s “Let us make man in our image.” Make sure you point that out to Trinitarians if they bring it up.

Genesis 3:22-24

I think there’s a better understanding, and I want to show you why from Genesis 3. This is after the sin in the Garden, and Yahweh’s pronouncement of a curse upon the man and woman (and the serpent). Genesis 3 starting at verse 22:

³ You not only do not find anything about a Trinity in Genesis, you also will not find any New Testament author speak about Genesis (1:26) in this manner. The doctrine of the Trinity is a post-New Testament development of the 2nd through 5th centuries A.D.

⁴ This is pretty much the standard belief for our modern day “Jehovah’s Witnesses.”

Yahweh Elohim said, “Since man has become like one of Us,⁵ knowing good and evil, he must not reach out, and also take from the tree of life, and eat, and live forever.” (23) So Yahweh Elohim sent him away from the garden of Eden to work the ground from which he was taken. (24) He drove man out, and east of the garden of Eden He stationed cherubim with a flaming, whirling sword to guard the way to the tree of life.

Ah... Right here in the immediate context of one of these “Us Texts” we see something called *cherubim*. This is actually a plural word, depicting at least two beings who must have been very mighty because they are stationed as guards just east to the garden of Eden, along with this flaming (JPS “fiery, ever-turning”) sword to help protect the garden. You think the cherubim are still there? (I dare you to bore me with the Bible right? It’s a fascinating book if you just get in there and study it.)

What are Cherubim?⁶

This word cherub or cherubim is used 91x in the Hebrew Bible, and some of these uses are found in the book of Exodus where we see Yahweh instructing that images of cherubim be placed on top of the Ark of the Covenant housed in the holy of holies... and it does mention their wings touching each other. Yahweh says there to Moshe (Exodus 25:22), “I will meet with you there above the mercy seat, between the two cherubim that are over the ark of the testimony; I will speaking with you from there about all that I command you regarding the Israelites.”

When young David celebrated Yahweh’s rescuing him from the hand of King Saul and all his enemies, He said this about Yahweh (2 Samuel 22:2, 7, 10-11) “Yahweh is my rock, my fortress, and my deliverer... I called to Yahweh in my distress; I called to my Elohim. From His temple He heard my voice, and my cry for help reached His ears... He parted

⁵ In my 2004 HCSB, the “Us” or “Our” is capitalized in Genesis 1:26, 3:22, and 11:7. I assume they used the capital to allow for the Trinitarian interpretation. A footnote on Genesis 1:26 in the NET Bible says, “Many Christian theologians interpret it as an early hint of plurality within the Godhead, but this view imposes later trinitarian concepts on the ancient text.” Later in the same footnote we read, “God and his heavenly court (see 1 Kgs 22:19-22; Job 1:6-12; 2:1-6; Isa 6:1-8). The most well-known members of this court are God’s messengers, or angels.” The NET uses the lower case “us” or “our” in all three Genesis locations, as does the NRSV and Lexham English Septuagint. It should also be noted that 3:22’s “man has become like one of us” ties in with 3:5’s “but God knows that as soon as you eat of it your eyes will be opened and you will be like divine beings who know good and bad.” (JPS) Jewish scholar Nahum Sarna writes on 3:5, “Hebrew ‘elohim is a comprehensive term for supernatural beings and is often employed for angels. Any possible ambiguity inherent in the use of the same word for ‘God’ and for ‘divine beings’ is here removed by the plural form of the verb ‘know (yode’ei) and by verse 22 (‘one of us’). As tractate Soferim 4:5(4) points out, ‘the first ‘elohim [in this verse] is sacred, the second non-sacred.’” The NET footnote on 3:5 also gives “divine beings” as a plausible translation.

⁶ In my 2004 HCSB there are bullet notes placed at the beginning of key words, and one of them is before this word “cherubim.” When you flip to the back of the Bible you read this under the heading “cherubim:” “A class of winged angels, associated with the throne of God, who function as guardians and who prevented Adam and Eve from returning to the garden of Eden.”

the heavens and came down, a dark cloud beneath His feet. He rode on a cherub and flew, soaring on the wings of the wind.”

Boy that’s a picture isn’t it? Yahweh Almighty riding on the back of a heavenly divine being! These are some of Yahweh’s heavenly messengers, we call them angels. They aren’t the only ones, but they are one class of heavenly messengers.⁷ Based on the use of the the plural pronoun “us” in Genesis 3:22 and then the cherubim mentioned in 3:24, I think it makes the most sense to view Yahweh using the plural pronoun “us” because he is speaking to someone else, his heavenly messengers. I think this is what is going on in Genesis 1:26 and in Genesis 11:7 as well. The fourth (and final) “Us” text in the Hebrew Bible is in Isaiah 6, and there we see another class of Yahweh’s heavenly messengers called seraphim. We’ll save them for another time.

Back to Job 38

We started with Job 38, and I’d like to finish this lesson by going back there. In Job 38 Yahweh is speaking to Job in rebuke fashion. Prior to this Job had questioned Yahweh to some extent and Yahweh responds by basically saying, “Who are you to talk to Me like that? Let me ask you some questions.” Brother Sandy told me that there are around 184 difficult questions that Yahweh asks Job here. We start feeling small after someone asks us 1 difficult question, but 184? Bless Job’s heart...

In Job 38:4 we see that Yahweh asks rhetorically about where Job was when He created the earth. In other words, Job wasn’t there when Yahweh performed this great task. Yahweh mentions establishing the earth, fixing its dimensions, stretching a measuring line, supporting its foundations, and laying its cornerstone. He asks Job, “Where were you when I did all of this? Tell me if you have understanding!”

In verse 7 Yahweh says that when he did this, “the morning stars sang together and all the sons of Elohim shouted for joy.” *Sons of Elohim*. There’s our phrase we’re looking at. Who were these sons? They were these heavenly messengers we’ve been talking about. They were there watching Yahweh create. After all Elohim said (Genesis 1:26) “Let us make make in our image,” announcing His creative act to them, but then in verse 27 when He does the actual

⁷ The cherubim (and seraphim, Isaiah 6) is where we have adopted the idea that all angels have wings, but there’s nothing in Scripture teaching us this outside of a certain class or function of heavenly, spiritual beings. The Genesis 1:26 spirit beings in particular must not have had wings because they are included in the “us” and “our” which man (humans) are made in the image of. So often when these heavenly beings show up to give a message to someone on the earth, they are called men and appear as men. Hebrews 13:2 even says (HCSB) “Don’t neglect to show hospitality, for by doing this some have welcomed angels as guests without knowing it.” At least two of the three men who showed up at Abraham’s tent are identified later as angels/messengers (compare Genesis 18:2, 16, 22; 19:1, 13, 17).

creating it goes to the singular pronoun, “So Elohim created man in His own image.”⁸ So these heavenly beings existed prior to the creation of man, and even prior to the creation of the earth, according to Job 38.

The Septuagint version of Job 38:7 (NETS) says, “When the stars were born all my angels praised me with a loud voice.” The angels were there with Yahweh when he laid the foundation of the earth. Yahweh alone has no beginning, but His heavenly angels are older than this earth itself. They had already been created by Yahweh,⁹ and because Yahweh directly created them, fathered them, and has a special relationship with them, they are called in Hebrew *beney Elohim*, or Sons of Elohim.¹⁰

Conclusion

There is so much more that could be said about the spiritual beings, it was difficult for me to dwindle down the material I wanted to share in this sermon. This series isn't particularly about them, so I just want to end this lesson here by saying that Yahweh could do everything all by Himself if He chose to, but He doesn't. He uses others to accomplish His task, and I have to believe He does so because He loves His creatures and wants to promote togetherness and unity. He could have reached down, picked up the Israelites, and dropped them down in the land of Canaan... but instead He sent Moshe. He could have directly told Miriam she was going to birth the Messiah, but He sent a heavenly messenger named Gabriel. He could have protected the Garden of Eden Himself, but He stationed cherubim there along with a flaming, turning sword. He still uses people today, you and me, in what may seem like small ways but may just be big in His plan and purpose. You too are part of His creation, and He loves you, don't ever forget that.

⁸ The NET Bible footnote on Genesis 1:26 says in part, “God invites the heavenly court to participate at the creation of humankind (perhaps in the role of offering praise, see Job 38:7), but he himself is the one who does the actual creative work (v. 27).”

⁹ The Book of Jubilees, a second-temple-period writing (of which many copies were found among the Dead Sea Scrolls) records that all of the angels were made on the first day of making the heavens and the earth (2:1-2). This likely represented a fairly common view among the Judaisms of that time period.

¹⁰ I believe we find this same connotation of “sons of Elohim” earlier in the book of Job (1:6; 2:1) and in Genesis 6:2, 4. We also see the phrase “sons of God” in Psalm 29:1 (LEB, translated as “heavenly beings” in the HCSB and NET), and Psalm 89:5-6 says (LEB) “And so the heavens will praise your wonderful deed, O Yahweh, even your faithfulness, in the assembly of the holy ones. For who in the sky is equal to Yahweh? Who is like Yahweh among the sons of God, a God feared greatly in the council of the holy ones, and awesome above all surrounding him?”

“The King of Israel: Son of Elohim”

Read Psalm 2 :: Today we are going to look at the enthroned, Israelite king as being the son of Elohim. That’s a concept you may have not heard much about, but I hope to change that beginning with this lesson.

The Son of Elohim

Before we look deeper into Psalm 2, I want to remind you of what we are doing. We hear John 3:16 quoted, “For God so loved the world that He gave His only begotten Son.” Or we read of Yeshua’s baptism in Matthew 3 where the voice comes from heaven, “This is my beloved Son.” We see over and over again through the gospels where Yeshua is referenced as the Son of Elohim. But what does that mean?

When I introduce David to someone and tell them, “This is my youngest son,” they immediately know what I’m talking about. But Yahweh is not a human, and Yahweh doesn’t have a wife... so how is Yeshua His Son? I’m hoping that after this series of sermons you will understand the answer to that question, as well as be even more thankful for the person of Yeshua.

Adam & Angels

Adam was made directly by Yahweh. He had no earthly father or mother. He didn’t spend time in gestation in the womb of a pregnant woman. Yahweh formed him from the dust of the earth and then blew wind into his nostrils. Yahweh had a special relationship with Adam. These things made Adam Yahweh’s son.

The heavenly, spiritual beings we call angels were also directly created by Yahweh... prior to the creation of the earth, the sun, the moon, the animals, and man. There’s so much about these beings in Scripture. They are important to Yahweh. Michael, Gabriel, Uriel, Raphael... Yahweh gave them names that describe their work and purpose. Because Yahweh directly created them and has a special relationship with them, they are called His sons.

Looking at Psalm 2

But someone else referred to as the Son of Yahweh (and by the title of Messiah) in Psalm 2. When I say that your mind may want to immediately jump to Yeshua of Nazareth... but Yeshua is not back here in Psalm 2. I do believe Psalm 2 is later applied to Yeshua in the book of Acts... but was Psalm 2 in it’s historic context about Yeshua?

Psalm 2:1-2 :: “Why do the nations rebel and the people’s plot in vain? (2) The kings of the earth take their stand and the rulers conspire together against Yahweh (notice in your Bible, LORD in all caps, signifying the Divine Name) and His Anointed One.”

The very first footnote on this chapter in the exceptional NET study bible writes this: “In this royal psalm the author asserts the special status of the divinely chosen Davidic king and warns the nations and their rulers to submit to the authority of God and his chosen vice-regent.”

So we have heathen nations that are in rebellion to the Almighty, and these nations (primarily through their rulers, “the kings of the earth”) are plotting and conspiring against Yahweh... but Yahweh lives in heaven, so how do these kings of the earth plot against Him? By plotting against His Anointed One.¹¹

Now you won't get this next part by sticking to the HCSB. Here's verse 2 in the Literal Standard Version (YLT; TS2009), “Kings of the earth station themselves, and princes have been united together, against YHWH, and against His Messiah.” The King of Israel here is being referenced as Yahweh's Messiah. The Hebrew here is “*mashiyach*” having to do with being anointed with oil physically, and anointed with power and authority spiritually.

Many Christians hear the word “Christ” or “Messiah” and think those words only apply to Jesus. They don't realize that both words (Messiah = Hebrew / Christ = Greek) are used of other people back in the Older Testament that Yahweh placed His anointing upon.

The very first times that this Hebrew word *mashiyach* is used in the Tanak is in Leviticus 4 in reference to the anointed priest from the tribe of Levi (Lev. 4:3, 5, 16).

In 1 Samuel 16 where the prophet Samuel came to anoint one of Jesse's sons to be the next king of Israel? Samuel saw Eliab's appearance and stature and thought to himself (16:6) “Surely Yahweh's *mashiyach* is before me.”

Remember when David was on the run for his life from King Saul? David one time had the opportunity to kill King Saul, but he only cut off the corner of his robe. 1 Samuel 24:5-6 then reads, “Afterwards David's conscience bothered him... (6) He said to his men ‘I swear before Yahweh: I would never do such a thing to my lord, Yahweh's anointed. [I will never] lift my hand against him, since he is Yahweh's anointed.’”

Look there in verse 6 in your Bible and you'll see two different renderings for the word lord. David says “I will never do such a thing to my lord” that's *adoni* in Hebrew, a reference to a human superior. David calls Saul “my lord” because Saul is King in Israel. The second Lord here is in all caps, signifying the Divine Name Yahweh, and then the word anointed is the Hebrew word *mashiyach*. So King Saul is “*adoni*, Yahweh's *mashiyach*,” or “my lord, the LORD's anointed.”

¹¹ This reminds me of Acts 9 where Saul of Tarsus is knocked down on the road to Damascus by Yeshua from heaven, and Yeshua asks Saul, “Why do you persecute Me?” We rarely stop to think about it, but how could Saul persecute the risen and ascended Yeshua up in heaven? There's no way to hurt Yeshua personally/physically now that he is an immortal, glorified man. But... by persecuting Yeshua's followers Saul was persecuting Yeshua. On the same note, by conspiring against the earthly Davidic king, the rulers of the earth conspire against Yahweh in heaven.

Have you ever heard a modern day prosperity preacher rebuke someone for calling them out by saying “Touch not mine anointed and do my prophets no harm!” As though they are the anointed one? That’s taken from 1 Chronicles 16:22 (Psalm 105:15) and it’s actually a reference to the King of Israel and the appointed Hebrew prophet of Yahweh. It has nothing to do with the televangelist on TBN.

David himself says in 2 Samuel 22:50-51, “Therefore I will praise You Yahweh, among the nations; I will sing about Your name. (51) He is a tower of salvation for His king; He shows loyalty to His anointed (mashiyach), to David and his descendants forever.” (cp. Psalm 18:50). So Psalm 2:2 is a reference to the kings of the earth plotting against Yahweh in heaven by plotting against the anointed King of Israel, Yahweh’s Messiah on the earth.

Now, look at Psalm 2:3-7...

- (3) Let us tear off their chains and free ourselves from their restraints. (This is the kings of the earth desiring to be loosed from the authority and rule of Yahweh through His anointed king.)
 (4) The One enthroned in heaven (YHWH) laughs; the Lord (Adonai) ridicules them. (Yahweh sees their plots from heaven and laughs because they have no chance against Him.)
 (5) Then He (YHWH) speaks to them in His anger and terrifies them in His wrath.
 (6) I have consecrated My King on Zion (another name for Jerusalem), My holy mountain. (Yahweh’s anointed King of Israel reigns supreme on the earth.)
 (7) I will declare Yahweh’s decree: (now the Psalmist speaks of what Yahweh says) He (YHWH) said to me (the man about to be anointed as King), “You are My Son; today I have become Your Father.”

When the King of Israel, Yahweh’s anointed one, is enthroned, it is the official declaration that this man is now the Son of Yahweh upon the earth.

The KJVC will read in verse 7, “This day have I begotten thee,” and when we read the word “begotten” we immediately think of a child being born. Sometimes it does mean that, but the Hebrew here is “*yalad*” and just literally means “to bring forth.”¹² The bringing forth in context has to do with the enthronement or installment of the King; coronation day we might say - the formal ceremony that declares the man as King over Israel. The Israelites would see King David enthroned and view him as the Messiah, the Son of Elohim.

Now, look with me to 2 Samuel 7, and we’re going to read 11b-17 carefully:

(11b) Yahweh declares to you: Yahweh Himself will make a house for you.

¹² If we just stay here in Psalms the next use of *yalad* is about a person bringing forth falsehood in parallel with conceiving mischief (Psalm 7:14). Psalm 48:6 uses *yalad* for a woman in travail, and Psalm 90:2 speaks of the mountains being brought forth. You can see the wide semantic range here already.

(12) When your time comes and you rest with your fathers, I will raise up after you your descendant, who will come from your body, and I will establish his kingdom.

(13) He will build a house for My name, and I will establish the throne of his kingdom forever.

(14) I will be a father to him, and he will be a son to Me. When he does wrong, I will discipline him with a human rod and with blows from others.

(15) But my faithful love will never leave him as I removed it from Saul; I removed him from your way.

(16) Your house and kingdom will endure before Me forever, and your throne will be established forever.

(17) Nathan spoke all these words and this entire vision to David.

Some of what we just read causes our mind to jump ahead to Yeshua of Nazareth, and rightfully so, because we are familiar with how some of these verses are cited later in reference to Yeshua. Brother TJ has went over some in Acts 2 recently, and it was excellent.

But... the initial historical context of 2 Samuel 7 here is about David's direct son Solomon who would take over the throne after David's death. Solomon was David's son through Bathsheba (talk about redemption) who did build the Temple of Yahweh and had an established throne over all of Israel. If you make notes in your Bible, write beside this text in 2 Samuel, 1 Chronicles 22:6-10 (let's go look at it).

(6) Then he summoned his son Solomon and instructed him to build a house for Yahweh Elohim of Israel.

(7) "My son," David said to Solomon, "It was in my heart to build a house for the name of Yahweh my Elohim,

(8) but the word of Yahweh came to me: "You have shed much blood and waged great wars. You are not to build a house for My name because you have shed so much blood on the ground before Me.

(9) But a son will be born to you; he will be a man of rest. I will give him rest from all his surrounding enemies, for his name will be Solomon, and I will give peace and quiet to Israel during his reign.

(10) He is the one who will build a house for My name. He will be My son, and I will be his father. I will establish the throne of kingdom over Israel forever.

Solomon is here called Yahweh's son by Yahweh Himself... and it's because he took over the throne of David, becoming the *mashiyach*, the anointed King. Look at 1 Chronicles 29:22-23:

(22) They ate and drank with great joy in Yahweh's presence that day. Then, for a second time (see 1 Chr. 23:1), they made David's son Solomon king; they anointed him as Yahweh's ruler, and Zadok as the priest.

(23) Solomon sat on Yahweh's throne as king in place of his father David. He prospered, and all Israel obeyed him.

Solomon sat on Yahweh's throne... we normally think and speak of the earthly throne of Israel as the "throne of David," and it's spoken about that way many times in Scripture (even in Luke 1:32 in reference to Yeshua), but here it is called the throne of Yahweh, and it must be because Yahweh is the ultimate, primary King over Israel to begin with.

Solomon was the son of David, but when enthroned as King he became the son of Yahweh. Yahweh said, "I will be to him a father and he will be to me a son." As a matter of fact, look how closely connected Yahweh and Solomon were in 1 Chronicles 29:19-20:

(19) Give my son Solomon (David speaking) a whole heart to keep and to carry out all Your commandments, Your decrees, and Your statutes, and to build the temple for which I have made provision.

(20) Then David said to the whole assembly, "Praise Yahweh your Elohim." So the whole assembly praised Yahweh Elohim of their ancestors. They bowed down and paid homage to Yahweh and the king." (KJV - "and worshipped Yahweh and the king.")

Every knee was bowed to both Yahweh and His anointed one. Obviously the people weren't confusing the new King Solomon with Almighty Yahweh, they just saw that the reverence owed to Yahweh their Elohim was to be portrayed by the reverence they showed to the one Yahweh anointed on earth as His newly appointed son. 1 Chronicles 29:24-25 reads, "All the leaders and the mighty men, and all of King David's sons as well, pledged their allegiance to King Solomon. Yahweh highly exalted Solomon in the sight of all Israel and bestowed on him such royal majesty as had not been bestowed on any king over Israel before him."

Pledged their allegiance to - highly exalted him... These phrases remind me of Yeshua of Nazareth, but they are here applied to King Solomon. If you don't understand the concept of the Son of Elohim in the Hebrew Bible you will miss the meaning of the Son of Elohim later applied to Yeshua.

Adam, the Angels, and the newly enthroned King over Israel were all called "son of Elohim" in the Hebrew Bible, long before Yeshua was ever born. If Yahweh has multiple sons (Adam, Angels, Kings of Israel [David, Solomon])... how can Yeshua be called His only begotten? Some Bibles even read "one and only Son" at John 3:16 (HCSB, LEB, NET). Next time we'll begin to look at that phrase "only begotten," and I'll start to talk about why we call Yeshua "the Son of Elohim."

Yeshua: the Unique Son of Elohim

Read John 3:14-18 :: I was blessed to grow up with conservative, Christian parents. We went to church at least three times a week: Sunday morning and evening, and Wednesday night. Then there were revivals throughout the year.

Deconstructing?

Over the last 5 years or so it's become rather trendy to speak of "deconstructing." People in their 30's and 40's talk about how they regret being raised in a strict Christian home, so much so that they are having to deconstruct - tear away what they thought they knew and start over. Many have turned to liberalism and some have turned to agnosticism and atheism.

That's not me. I don't regret my Christian upbringing. I believe my parents did the best they knew how, as many parents do. I've been a parent now for a long time, and almost six years ago now I became a grandparent. I'm still learning how to be a good dad and I'm starting to learn how to be a good granddad. When you get to this point in life... you start showing so much more grace to the parents gone before you. You realize there's not a manual for every little situation, and all of us learn through experience.

Thankful (Christian Upbringing)

Back in 1995 I started reading and studying the Bible myself. Around '97 through '98 I did start doing some deconstructing, but I didn't completely deconstruct from how I was raised. I was raised believing in the Holy Bible; my faith in the Holy Bible has become stronger. I was raised believing in the Almighty Creator and the Messiah (we called him Christ); my faith in them has become stronger. I continued to "go to church," even though I started doing it on the Sabbath day; my faith in assembling has become stronger.

I was raised believing things like the virgin birth, sinless life, sacrificial death, and victorious resurrection of the Messiah. I called him Jesus growing up. When I found out he was Jewish (a Judahite man), I started using his given, Hebrew name (the name his mother would've called him)... but I didn't stop believing in him, and I didn't stop believing what I was taught about him from Scripture. A person approached me once back then (in the early 2000's) and said, "Matthew, I hated to hear this - but someone told me you stopped believing in Jesus." I had to explain I still believed in him, I just used his real name.

My point is that I'm not upset I was raised the way I was raised. I'm actually quite thankful. It's become pretty common for us in the Torah Community to throw off on Christianity completely, but we need to remember that there are good Christians and Christian churches in the world today that do much good for so many people. I'm not talking about the TV churches that put on a show; I'm not talking about the modern day prosperity movement. I'm talking about all of the small, Christian assemblies across the world whose preacher doesn't have a YT channel, but he faithfully serves the church he's at week after week, and the people there do the same.

Your Stepping Stone

Many of us began in a Christian church. You got to where you are now because you had a solid stepping stone in a conservative Christian church. Don't throw off on that stone; it helped you step over into where you are today. You didn't stay in that church - due to deeper Bible study - but that's where you started, and there will be some people make it to the Kingdom of Heaven that go to those churches and have a fledgeling understanding of the Scriptures. I'm not saying we shouldn't study and grow, I'm just saying that the seed that fell on the good soil produced fruit: some 30, some 60, some 100 fold. (Bare-bones faith is still faith.)

John 3:16

So I'm not mad today that I grew up with John 3:16 memorized at a young age. I always went to Christian school, that was another decision my parents made for me that I'm thankful for. We were required every year as part of our school curriculum to have an authorized King James Bible. One big reason for this was Scripture memorization. We didn't memorize big chapters (like brother Sandy has taught me to do), but we memorized a verse or short passage every week.

I don't know how old I was when I had John 3:16 memorized, but it's probably one of the first ones embedded up here in my head, and I still love it - it's still precious to me. "Yea, yea," someone may say, "I already know all that; let's move on to something deeper or more complicated."

"Strange" and "New"

Life serving Yahweh is not always about finding something deeper and more complicated. If you're of that mindset, you will eventually get tired of one thing you've learned and know in favor of something fresh and new. Anything new is exciting. A new grocery store or gas station opens up - or a new restaurant - and it's packed out for a little while. Eventually it becomes common, customers drop, and it joins everything else that's been around for a while.

Yahweh's Love

Don't treat Biblical truths that way. Yahweh loved us. The Creator loved us. We hear people talk about "the love of Jesus," but we don't hear too much about the love of God. But John 3:16 is telling us that Yahweh loved us, the Almighty, our Heavenly Father. I think too many people still think the "God of the Old Testament" was harsh and unloving, but the "God of the New Testament" changed all that. Way back in Exodus 34, some of Yahweh's attributes are listed and they are that He is compassionate, gracious, slow to anger, rich in faithful love and truth, maintaining faithful love to a thousand generations, forgiving wrong-doing, rebellion, and sin.

Sure, He punishes the guilty unrepentant, but so does any faithful parent today. Everyone on some level believes that certain actions cannot go unpunished. But Yahweh is calling people to repent. He even says that He takes no pleasure in the death of the unrepentant person, but rather that they would repent and live (Ezekiel 18).

Yahweh's Son

So in John 3:16 the Creator, the Almighty, Yahweh... He loved us, and He loved us in this way, that He gave His... in the King James it reads "only begotten Son." My HCSB reads "one and only Son," so that everyone who places their faith in this Son will not perish or die, but have eternal life, life in the age to come.

So in the Bible there is God, the Creator, and He has a Son. He gave or sent this Son to be the means through which we receive ultimate eternal forgiveness, reconciliation, and immortality. When we die we don't have to worry about being dead forever if we are in the Messiah; just as Yahweh raised him up, so also will we be raised from death at the consummating coming of Christ. *I'm not tired of that and neither should you be.* It's huge. I've enjoyed learning how to tie tassels and dress modestly. I love the Feast days. Heck, I even love my beard. But without Yahweh loving me and sending His Son to live, die, and resurrect for me... everything else is meaningless.

Only Begotten?

We've been talking about what it means to be a Son of Elohim or Son of Yahweh. We've seen that Adam was Yahweh's son, that the angels are sons of Elohim, and that even the Kings of Israel were termed sons of Yahweh. I didn't cover this but Israel as a nation was called Yahweh's son, even His firstborn son (Exodus 4:22-23). Redeemed and restored Israelites are even called "sons of the living Elohim" (Hosea 1:10), the same title given to Yeshua in Matthew 16:13-18.

So how can Yeshua then be the one and only Son in John 3:16? Most of the older Bibles read "only begotten." It was thought back then, stay with me now (we're gonna' get into some Greek here for you deep Bible students)... it was once thought that the Greek word *monogenes* (from where we get the translation "only begotten") came from two Greek words *monos* and *gennao* (or *ginommai*) *monos* meaning "sole, only" and *gennao* having to do with fathering a child.

It is true that the words *ginommai* and *gennao* are associated with Yeshua in Matthew 1. Abraham begat Isaac, and Isaac begat Jacob (newer translations will say "Abraham fathered Jacob.") Then you get down to Matthew 1:16, 20 and *gennao* is used of Yeshua's begetting or conception in the womb of the Virgin Mary. So the connection is there with these Greek words.

But through study, scholars have realized that the word used in John 3:16 - *monogenes* - actually comes from *monos* (sole, only) and *genos* (kind, sort, species). *Genos* is connected in language with *ginommai* and *gennao*, but it doesn't inherently carry with it the idea of being begotten or fathered.

Monogenes = Unique

Don't get me wrong, John 3:16 is saying that Yeshua is Yahweh's Son, but the word "*monogenes*" there does not really mean "the only fathered Son." Yahweh has other sons; we've went through the Biblical texts to show this. *Monogenes* is better translated as "one-of-a-kind Son" or "unique Son." *The International Standard Version reads "unique Son." Most Bibles will

use “only begotten; only; one and only,” and I think it’s because John 3:16 has been such a popular verse since the 1611 KJV was printed, and it’s difficult to change a popular, loved verse without upsetting people and causing a stir. But I do think the ISV gets this one correct.¹³

Abraham, Isaac, and Ishmael

Let me show you one of the reasons for this. Look at Hebrews 11:17, and we’ll read it from the KJV: “By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*.” You know this hearkens back to the famous Genesis 22 text where Abraham is told to sacrifice his son Isaac.¹⁴ If “*monogenes*” (that’s the word here in Hebrews 11) means “only fathered,” ... what about Abraham fathering Ishmael previous to Isaac through Hagar? Isaac was not Abraham’s only begotten son.

It’s interesting that at Hebrews 11:17 my 2004 HCSB reads, “By faith Abraham, when he was tested, offered up Isaac; he who had received the promises was offering up his unique son.”¹⁵ So the translation I suggested back in John 3:16 - that the ISV uses - is used here by the HCSB in Hebrews 11:17. And it fits. Isaac was “unique” or “one-of-a-kind;” he was the promised child through the formerly barren wife of Abraham, Sarah.

NET & Mounce

The NET translates John 3:16 “one and only Son,” but then in their footnote add this: “Although this word is often translated “only begotten,” such a translation is misleading, since in English it appears to express a metaphysical relationship. The word in Greek was used of an only child (a son [Luke 7:12; 9:38] or a daughter [Luke 8:42]). It was also used of something unique (only one of its kind) such as the mythological Phoenix (1 Clement 25:2). From here it passes easily to a description of Isaac (Heb 11:17 and Josephus, Ant. 1.13.1 [1.222]) who was not Abraham’s only son, but was one-of-a-kind because he was the child of the promise. Thus the word means “one-of-a-kind” and is reserved for Jesus in the Johannine literature of the NT. While all Christians are children of God (τέκνα θεοῦ, tekna theou), Jesus is God’s Son in a unique, one-of-a-kind sense. The word is used in this way in all its uses in the Gospel of John (1:14, 18; 3:16, 18).”

¹³ The new Legacy Standard Bible (an offshoot of the NASB) has a brief footnote at John 3:16 at “only,” that says “unique, only one of his kind.” My 2004 HCSB has a bullet note beside “one and only” in John 3:16. The bullet note in the back of the Bible explains, “Or one of a kind, or incomparable, or only begotten; the Greek word can refer to someone’s only child such as in Lk. 7:12; 8:42; 9:38. It can also refer to someone’s special child as in Heb. 11:17.”

¹⁴ In the Hebrew text of Genesis 22 Isaac is referred to as the *yachid*, meaning only, one, or even unique (as defined by the Brown, Drivers, Briggs Hebrew Lexicon). In the LXX the word *agapetos* is used, describing how Isaac was beloved, esteemed, or cherished.

¹⁵ The 2005 HCSB Ministers Bible also reads “unique son.” The 2009 update also reads the same. The newly updated CSB changed the reading to “one and only son” in Hebrews 11:17; I’m not certain as to why. The ISV reads “unique son” here as well.

Greek scholar and professor William Mounce (who has written Greek grammars used in many Bible colleges) talks about “unique” or “one-of-a-kind” being better at John 3:16 in his blog post from March 21, 2022. At the end of his post he writes, “I know that it is hard to see a traditional translation changed, but better to get it right than stick with an inaccurate tradition.”

Yeshua is the Unique Son

I’m not saying “only begotten” or “one and only” are heretical in John 3:16... I’m just saying that unique or one-of-a-kind is better. It makes more sense in light of what we’ve covered thus far, how Yahweh does have other sons; sons he directly created and has a special relationship with, or sons He adopted and has a special relationship with. Yeshua is not His “only son” in the bare sense of that phrase. But... Yeshua is one-of-a-kind, there is no other son of Yahweh *like* him. He’s the unique Son of Yahweh; we must look upon him in faith and faithfulness and receive eternal life. Yeshua was the most special son, the son Yahweh sent to save us from our sins (Mt. 1:21).

Why Not Just Yahweh?

Sometimes I get asked, “Couldn’t Yahweh have just saved us Himself?” Well, yes, of course He could... He could do everything all by Himself if He chose to. Instead, while He is always the ultimate One doing the saving, He often saves through vessels or agents, and He requires that faith be placed in not just Him, but also in His agent.

In Exodus 3:8 Yahweh says this to Moshe (WEB), “I have come down to deliver [the Israelites] out of the hand of the Egyptians, and to bring them up out of that land to a good and large land, to a land flowing with milk and honey.” You know how Yahweh came down? He tells us two verses later in Exodus 3:10, “Come now therefore [speaking to Moshe], and I will send you to Pharaoh, that you may bring my people, the children of Israel, out of Egypt.” Who brought Israel out of Egypt?

Why didn’t Yahweh just scoop Israel up with His right hand and drop them down in Canaan land? I don’t claim to know the mind of Yahweh, but what I do know is how He did it - through Moshe... and He saves us eternally through the one who is both like Moshe (Acts 3) yet greater than Moshe (Hebrews 3) - Yeshua of Nazareth.

The next time I teach we will begin walking through three primary ways that Yeshua is Yahweh’s unique Son. Each lesson should give you a deeper appreciate for Yeshua, who he is and what Yahweh has done for us through him.

An Overview of the Virgin Born Son

Read: Luke 1:26-38 :: Today we will begin looking at three primary ways Yeshua is the unique Son of Elohim.

As a brief review I want you to remember that Yahweh has other sons (Adam, the heavenly spirit beings we call angels, David and Solomon, the chosen seed of Israel). All of these are referred to as sons of Elohim in Scripture. In our last lesson we covered how Yeshua is not Yahweh's only son (in the bare sense of that word "only"), but that he is instead Yahweh's *unique* son. I don't believe the traditional readings of "only begotten" (KJV) and "one and only son" (HCSB) in John 3:16 are the best readings. "Unique" or "one-of-a-kind" are better, centering in on the Greek words *monos* (sole, only) and *genos* (kind, species).

The first way in which Yeshua is the unique son has to do with his conception and birth. According to what we just read in our opening text, Yeshua was born to a virgin woman; a woman who had never been intimate with a man - conceived and birthed a child. This is commonly known as the doctrine of the virgin birth. If you'll notice carefully there in Luke 1:34, the sonship of Yeshua is directly tied to his conception/birth. Gabriel tells young Miriam, "The angel replied to her: 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you.'¹⁶ Therefore, the holy One to be born will be called the Son of Elohim."¹⁷

Is the Virgin Birth Catholic?

"That sounds Catholic!" I've heard some in the Torah community say.¹⁸ They say that because they take the extreme position that we just can't believe anything the Roman Catholics believe and teach... but is that how we determine what we believe or reject? Is our measure or standard of truth based upon what another church or denomination does or does not teach?

¹⁶ "The Holy Spirit will come upon you" is parallel with "the power of the Most High will overshadow you." The Holy Spirit is not here considered by Luke as a distinct person from the Most High Yahweh, but as the power and presence of Yahweh.

¹⁷ More will be said about this in the next lesson, but the word therefore is rendered as "for this reason" (GNB, Weymouth) or "for that reason" (NASB, LSB, TS2009). The point then is that Yeshua being the Son of Elohim is directly tied to the miracle birth in Miriam (see her question to the messenger in 1:34).

¹⁸ One thing I've heard pretty frequently is doctrine of the virgin birth of Yeshua called "The Immaculate Conception." I think it's because people hear something partially and then run with what they think they know. The Immaculate Conception in Roman Catholicism doesn't have to do with the birth of Yeshua but instead with the birth of his mother Mary. Roman Catholic doctrine teaches that Mary was born without the stain of what is known as "original sin." At newadvent.org we read in part, "this means that from the first moment of Mary's life to the conception of Jesus, God blessed her with a lack of original sin. According to some Christian interpretations, original sin is an ancestral sin passed down to all humans from the Fall of Adam and Eve in the Garden of Eden. According to the doctrine of Immaculate Conception, Mary was uniquely spared from this ancestral sin."

Did you know that the Roman Catholic Church is one of the most out-spoken churches against abortion? Many Catholics don't even believe in artificial or medicinal birth-control. Does that mean we should be against abortion, because we'll sound too Catholic?

I was talking to someone one time and expressed that I didn't celebrate Christmas or Easter. They immediately responded, "That's Jehovah's Witness doctrine," as though something couldn't be right if Jehovah's Witnesses believed in or practiced it. Jehovah's Witnesses don't have a monopoly on not-celebrating later developed Gentile-Christian festivals.

The way we determine truth is not by looking at what a particular church or denomination believes and then believing the opposite (or something different). We don't comb through the Baptist manual and then do the opposite of what they do. If the Baptists have something right, it's okay. If the Jehovah's Witnesses or Catholics teach the truth in one or more areas, so be it. Our standard is not for them or against them; our standard is Holy Scripture.

Some in the Torah Community or Messianic Judaism don't want to sound Catholic, so anything they think or feel is too Catholic they try to reinterpret. I've seen this happen a fair amount with the virgin birth. "Well I'm not comfortable with it" they'll say, or "That was a later addition to the gospel of Matthew or Luke" they'll say.

Manuscript Readings

There are some verses in certain versions of the Bible that are later, scribal additions. 1 John 5:7-8 comes to mind, where the KJV and NKJV read, "*There are three that bear record in heaven: the Father, the Word, and the Holy Ghost, and these three are one.*" That's a scribal addition based on a few late Greek manuscripts and the Latin Vulgate. My 2004 HCSB admits that in its footnote. The NET Bible footnote reads in part, "the evidence—both external and internal—is decidedly against its authenticity." No serious Bible scholar denies this, as well as other textual corruptions (the longer ending of Mark, and the case of the woman caught in adultery).

Here's the thing though - we can know where scribal additions or corruptions are based upon the study of the NT manuscripts. We are not allowed to just decide that we think something is corrupt and run with it. We have to prove a corruption, and none can be proven in Matthew 1 or Luke 1 when it comes to the birth narratives of Yeshua. All available manuscript evidence shows the virgin birth accounts to be authentic. What we have to do then is decide whether we are going to believe the Bible or believe something a Torah Observant person or Messianic Jewish person says. (The Torah Community has its traditions too, and they don't like you messing with them.)

Stay With the Text

I want to encourage you and anyone else listening: **never be afraid to just stay with what the text says.** Don't be swayed by this group or that group. Don't worry about what someone will think or say about you. Stay with the text. If staying with one text makes you look and sound more Hebrew, it's okay. If staying with another text makes you look and sound more Christian -

or more Catholic - stay with the text. I'm not up here trying to fit or form with a group, I'm up here trying to be as faithful as I know how to Holy Scripture. That should be your goal too.

So is the virgin birth a Catholic doctrine? No, it's a Biblical doctrine. Is the virgin birth a Greco-Roman doctrine? No, it's actually a Hebrew doctrine. It took place in a Hebrew family. The miracle happened to a Hebrew woman from the tribe of Yehudah (Judah).

The Miracle Birth of Sarah

Let me ask you this... back in Genesis 17 and 18... when old Sarah was past the age of child-bearing - she couldn't have children anymore - it was out of the realm of being humanly possible. Yet Yahweh told her she would bear a son. Abraham fell to the ground and laughed saying (Genesis 17:17-18), "Can a child be born to a hundred-year-old man? Can Sarah, a ninety-year-old woman, give birth? If only Ishmael were acceptable to You!"

Sarah also laughed. She said, "After I have become shriveled up and my lord is old, will I have delight?" Why did they laugh? Why did they doubt? Because it wasn't humanly possible. Genesis 18:13-14 reads, "But Yahweh asked Abraham, Why did Sarah laugh, saying, 'Can I really have a baby when I'm old?' (14) Is anything impossible for Yahweh? At the appointed time I will come back to you, and in a bout a year she will have a son."

In Genesis 21:1-2 we then read, "Yahweh came to Sarah as He had said, and Yahweh did for Sarah what He had promised. Sarah became pregnant and bore a son to Abraham in his old age, at the appointed time." Question: would Sarah had conceived apart from Yahweh's help and intervention? No. Did Yahweh violate Abraham and Sarah's marriage bed by performing a miracle upon her womb? No. It was a miraculous birth, and it was a Hebrew birth.

I realize Sarah's conception and birth wasn't a virgin birth... but it was equally miraculous. Ninety year old women don't have children. They aren't yet in their 90's, but if sister Hazel and brother Arnold (almost 80) came by to announce that they were having a baby we'd all be shocked! We'd all wonder how it happened, because it's outside the realm of normality. That's why what happened to Sarah (her giving birth to a miracle child - called the child of promise and born according to the spirit, Galatians 4:21-31) is parallel to the virgin birth of Yeshua.

The "Birth" of Eve

What about with Adam and Eve in Genesis? Both unique beginnings, and we could say both miraculous beginnings. No human husband and wife coming together to pro-create. With Eve, Yahweh put Adam in a deep sleep and pulled a rib out of his side and made Eve. Did Yahweh violate Adam in that process? Of course not; it's silly to even think such. It's just as silly to think that Yahweh violated young Mary in Luke 1. There was no intercourse between a heavenly being and earthly being. It was a miracle; just like with Sarah and just like with Adam.

Yeshua's Conception Isn't Pagan

All the “virgin births” in pagan religions have a god coming down and mating with a human woman... and producing a demi-god offspring. That's not what took place in Luke 1. Young Mary birthed a human being, a little male-child. Yeshua was completely man just like Adam was completely man. Neither had an ordinary beginning... but Yeshua is unique to Adam in that he actually spent about 40 weeks in gestation in the womb of a woman and yet it was not caused by intercourse or pro-creation. It was a miracle. Still yet, Adam and Yeshua are similar, and this is why Yeshua is alluded to as the *second Adam* in Romans 5 and 1 Corinthians 15.

I'm weary of dealing with all this shallow argumentation of paganism, demi-god, Yahweh took another man's betrothed, etc. Stop trying to get around what the Bible says and start believing ALL of the Bible. You aren't loving Yahweh's word when you only believe the parts of the Bible you want to believe. If you only believe the parts you already like you're just loving your flesh. If you're worried about believing some parts because it will get you in trouble with this or that group then you're loving a group more than you love Scripture.

The Fear of Man

John 12:42-43 says, “Nevertheless, many did believe in [Yeshua] even among the rulers, but because of the Pharisees they did not confess Him, so they would not be banned from the synagogue. For they loved praise from men more than praise from [Elohim].” Who are you worried about pleasing? You've got to get to a point where you say, “I don't care what anyone thinks about me I'm going to believe Scripture.” I may be accused of being too Catholic for teaching the virgin birth. I don't care. I may be accused of being too Jehovah's Witness for not celebrating Christmas, but I just do not care. I may be accused of all sorts of things, but if I'm sticking to Scripture all the accusations in the world do not matter. It only matters that I follow Yahweh's Word.

I've been doing this now for a pretty long time now. I was raised from a baby in church, and I've been serving Yahweh personally and purposefully since I was 16 years old. I've seen corruption in a pulpit. I've seen men go after dollars and fame instead of truth. I've seen men go in one direction because it'll make them more accepted with people. I want you to know that I'm not interested in all that. Yahweh could take me off this earth tomorrow and I would go out with a clear conscience. I am by no means a perfect man, but I am a man of integrity, and if I'm not true to what this Word says then I'm not worth the price of the shoes on my feet (and I don't wear expensive shoes).

Scripture Over Tradition

I've gotten myself into trouble before just by sticking to the Bible. I could tell you some stories. If you think preaching the Law gets you into trouble, try preaching against someone's tradition. Try telling people there's no “altar calls” in the Bible. Try telling people it's okay to drink alcohol. Try telling someone that men and women wore dresses in Scripture (robes, tunics). We still call it “getting dressed” today, no one says, “I'm gonna get pants'd.” Tell someone you don't have to pray before you eat, or that wearing a suit and tie is not required for a preacher. Try

telling someone that Sunday morning church is an invention of man. I've stood up to all this tradition and it's gotten me into way more trouble than teaching through the book-of-the-law in Exodus.

Holding up the banner and standard of Yahweh over the traditions of man is what's needed today in churches, but I'm afraid to say that few men (or women) are ready and willing to do it. Few are willing to be strict where Yahweh is strict and loose where Yahweh is loose. I don't care what Bible-belt churches did in the late 1800's, that's not the standard. I don't care how men and women dressed in mid-20th century American, that's not the standard. I only care what Yahweh has revealed to us through His written word.

Yeshua is Unique and Important

Yeshua is Yahweh's unique son, and the very first way that is... is because of his conception and birth. Yeshua is the word of Elohim made into a human being. He was spoken into existence in the womb of the young Hebrewess Miriam. It is for this reason that he would be called the Son of Elohim. If you take away his miraculous conception and birth, you are taking away from his unique son-ship. If you don't believe in his miraculous birth you might as well go ahead and deny Sarah's miraculous birth back in Genesis. Are we so blind that we don't believe in miracles?

I'll close today with this (and I promise you we will begin exegeting Luke 1:26-38 next week)... It doesn't matter how holy you think you are and how many laws you claim to keep if you don't put your trust in Yeshua of Nazareth, Yahweh's anointed king. As good as Moshe was, Yeshua is better. As good as Enoch was, Yeshua is better. As good a king as king Josiah was, Yeshua is better. He is the way, the truth, and the life, and no man comes to the Father except through him.

Some people get so high and mighty presenting themselves as Torah Observant on social media, but in real life they struggle just like the rest of us. If you start throwing rocks in this assembly you're eventually going to get hit. Keep your eyes on Yeshua and work on yourself. Be an example. Influence others with love. Live a righteous life, but always focus on the Messiah. He will keep you humble. If you focus on him you'll stay penitent, because you're not him. Yahweh sent him for you for a reason... because all of us need to be saved from our sins.

How Yeshua is Greater Than Yochanan

Read Luke 1:26-38 :: The same Yahweh who created the first man from the dust of the earth. The same Yahweh who caused a donkey to speak of Balaam. The same Yahweh who had Moshe's staff turn into a snake (or probably a crocodile). The same Yahweh who caused 90 year old Sarah to conceive Isaac (even though her and Abraham laughed at the promise). That Yahweh caused a young, virgin girl named Miriam (commonly called Mary) to conceive a child, carry that child for about 40 weeks, and then give birth to a son in a little town called Bethlehem.

It's not December, and I'm teaching on the birth of the Messiah. That's okay, we don't follow the later developed Orthodox Christian or Catholic liturgical calendar. I believe it's still fine to just follow Yahweh's calendar, with His appointed (commanded) Feasts, which all point us to deeper, spiritual truths as well as to His promised Messiah Yeshua. It's a Feast day today, a high day, so what better time is there to focus on an aspect of the Messiah.

We've been going over the "Son of Elohim" title in Hebrew Scripture, and what we've seen is that when someone is called by that title it means that Yahweh has fathered them in some way and has a special relationship with them. Thus it is said of the first man Adam, or the heavenly spirit beings we call angels, or the Davidic kings of Israel, or the redeemed Israelites. And then of course as we read moments ago, the "Son of Elohim" title is given to Yeshua in Luke 1:35, and it has to do specifically with how he was conceived supernaturally in the womb of Miriam. Yeshua is thus fathered by Yahweh in a unique way, and Yahweh has a special relationship with him.

Gabriel & Miriam

We'll begin today in Luke 1:26-27 where we read that "In the sixth month the angel Gabriel was sent by Elohim to a town in Galilee called Nazareth, (27) to a virgin engaged to a man named Joseph, of the house of David. The virgin's name was Mary."¹⁹ Gabriel was and is one of Yahweh's heavenly spirit being messengers, one of what we might call the chief angels of the heavenly host. Yahweh sends Gabriel to the virgin girl named... we are going to use Miriam from here on out because that is most likely what her name was being a Hebrew, probably named after the great Levite prophetess Miriam, the sister of Moshe.

Virgin

Luke writes that she is a virgin but is engaged or betrothed. Virgin here is *parthenos* in the Greek and carries the meaning of a young woman who had never been intimate with a man. That's specified for us later in the text (specifically, vs. 34), but the word *parthenos* itself carries that meaning throughout the NT.

¹⁹ This isn't referring to the sixth month of the year like some people try to say in order to decipher the birth-time of Yeshua. If you back up to verse 24 it mentions old Elizabeth staying in seclusion for five months after conceiving a child in her old age, making this the sixth month of her pregnancy. Also Luke 1:36, which again mentions this sixth month saying, "and this is the sixth month for her who was called barren."

Hebrew Betrothal

Miriam was engaged or betrothed/espoused (as it may say in your Bible), which means that she was promised in marriage to a man. The man had already acquired the permission from the girl's father to marry his daughter, but consummation had not yet taken place. There was a period of time (sometimes months, sometimes a year) where the man would prepare a place for his future bride. He'd get everything in order, have her a place to live, and make sure he could provide for her properly before taking her officially as his wife. The main differences between Hebrew betrothal and marriage was that in betrothal (1) the man and woman had not yet been intimate (consummation) and (2) the man had not fully begun to provide for the woman (in this case Miriam's father would have still been her primary provider).²⁰

House of David

So she's engaged, and it's significant that she's engaged to a man from the house and lineage of David. We get that in 1:27, but we also see it again in Luke 2:4. This is important, because if you know the Hebrew Bible you know that the promised Messiah would be from the lineage of King David. I'm not going to go into in right now, but you can listen to our Bible study classes through Matthew's gospel and we talk about both lineages of Miriam and Joseph being Davidic. Yeshua was born to a woman from the line of David, and his legal, adopted father was also from the line of David.

The Favor of Yahweh

Look at verse 28, "And [the angel] came to her and said, 'Rejoice, favored woman! The Lord is with you.' (29) But she was deeply troubled by this statement, wondering what kind of greeting this could be. (30) Then the angel told her: Do not be afraid Miriam, for you have found favor with Elohim."

Twice here she is said to have found favor in Yahweh's sight. Why? Sometimes favor is shown from Yahweh due to His mercy strictly. Other times it is shown from Yahweh because of a person's devotion to him. In this verse we aren't told specifically which it is, but I lean in the direction that Yahweh chose this young girl because she was devoted to Him. I don't think Miriam was just a random girl that Yahweh picked and dealt with; I think Yahweh chose someone who loved Him, followed His ways, and would raise His Son properly.

We don't get much in Scripture about the thoughts and words of Miriam, but we do have a recorded praise she gives to Yahweh later in this chapter, after she visits her relative Elizabeth. We'll begin here in Luke 1:46-48.

46 And Miriam said: My soul proclaims the greatness of the Lord [Yahweh]

47 and my spirit has rejoiced in God my Savior,

²⁰ Betrothal was strict in Hebrew culture. In Luke 2:5 (KJV) Miriam is called Joseph's "espoused wife." The Lexham English Bible reads that Miriam was "legally promised in marriage to him." Cross-reference Deuteronomy 22 where sleeping with another man's betrothed was a capital crime like adultery.

48 because He has looked with favor on the humble condition of His slave. Surely, from now on all generations will call me blessed.

Verse 48 helps to show us some of the favor that Yahweh was showing to young Miriam. Remember when I said that favor is sometimes strictly from Yahweh and nothing to do with us? Miriam's words here acknowledge that, but not in the sense that she didn't serve Yahweh. It's rather in the sense that she lived a lowly life. She wasn't wealthy (she contrasts herself with the wealthy just a few verses later), and she mentions right here (vs. 48) her status, the humble condition of a slave. Had Yahweh not exalted her she may have been overlooked her entire life due to her social status. Thankfully, we don't have to be wealthy for Yahweh to use us, we just have to be humble and obedient.

49 because the Mighty One has done great things for me, and His name is holy.
50 His mercy is from generation to generation on those who fear Him.

I have to stop here for a second. We read this word mercy and often think it only means undeserved favor. But there's a condition here. His mercy continues on who? Those who fear Him. Doesn't that remind you of Exodus 20:4-6? The same Greek word for mercy - *eleos* - is actually used in Exodus 20:6 (LXX) where we read, "but showing mercy to thousands, to those who love Me and keep My commandments." *Eleos* means kindness and good will towards someone. This aligns with Psalm 103:17-18 (GNB), "But for those who honor Yahweh His love lasts forever, and His goodness endures for all generations, of those who are true to His covenant and who faithfully obey His commands."

The mercy and favor shown to Miriam was two-fold. It was strictly from Yahweh in the sense that because of her social status she would have never been chosen for such a prestigious position by men, but it was also due to her fearing Yahweh, loving Yahweh, keeping Yahweh's commandments, being true to His covenant. Her words continue in verse 51:

51 He has done a mighty deed with His arm; He has scattered the proud because of the thoughts of their hearts;
52 He has toppled the mighty from their thrones and exalted the lowly.
53 He has satisfied the hungry with good things and sent the rich away empty.
54 He has helped His servant Israel, mindful of His mercy,
55 Just as He spoke to our ancestors, to Abraham and his descendants forever.
56 And Miriam stayed with her [Elizabeth] about three months; then she returned to her home.

Is Mary a Sinner?

It's beautiful isn't it. So much more could be said here, but I just want to make a comment about how I've heard "Mary" (Miriam) be talked about by Protestants. It's generally taught in Orthodox and Catholic theology that Miriam was sinless, and even immaculately conceived from birth. She holds a co-mediator position with Yeshua. I don't think we get that from anything in Scripture itself. She even refers to Yahweh as her Savior in Luke 1:47, and the title "savior" is

one which acknowledges that you need to be saved, rescued, or delivered. So Miriam didn't see herself as sinless.

But what I think has happened is that Protestant theology has over-reacted to Catholic theology. I've heard some sermons by Protestant preachers speak about Miriam as a dirty, rotten sinner... and I just don't think that's the case. Sometimes Protestants have in their mind that we have to talk about ourselves like that; I went through a period of that in my own life when I was forming my own belief system in my earlier years. It's true that a person must acknowledge their sins, and that's an on-going practice... but that doesn't mean one we serve Yahweh genuinely that we are still nothing but a filthy rag. Some people are born into this faith, like Miriam, and although not sinless, maintain a covenant relationship with Yahweh from birth... and never leave Him for the rest of their life. That's Miriam.

While I agree with Protestants that she wasn't sinless, I also believe that she is most likely the best woman to ever walk this earth. Surely Yahweh would pick someone righteous to raise His Messiah? I don't think it's wise to speak about Miriam derogatorily. I think it's an over-reaction to Catholic doctrine. I believe she loved Yahweh greatly, and faithfully obeyed Him.

The Name Yeshua

Man, these expository sermons go in all types of directions don't they? Sometimes I want to get in a hurry and get to the main point, but I think it's best to take our time and get a good grasp on the surrounding context. Let's look at the next two verses, 31-32: "Now listen [Gabriel still speaking to Miriam]: You will conceive and give birth to a son, and you will call his name Yeshua. (32) He will be great and will be called the Son of the Most High, and the Lord God will give Him the throne of His father David." Man I just love those verses.

I thought about going over the name Yeshua, but I've done that before and decided not to do so here at this time. In short, it's a Hebrew name that means "salvation, deliverance" which is so fitting for this child, because it's through him that Yahweh will save His people. You get that in the parallel birth narrative at Matthew 1:21. I encourage you to listen to our Bible study class online where we covered Matthew 1:21 in detail. You can pick up any good Bible dictionary or commentary on Matthew and Luke, and when you get to this text on the name "Jesus" it will refer you to the Hebrew name Yeshua.

Most High

Verse 32 is so key. The angel says that this child will be great, *megas* there in the Greek (a word used of both Moshe and Mordecai in the LXX; Ex. 11:3 and Esth. 10:3), and then it says that he will be called the Son of the Most High. That's a parallel title with the title we are looking at in all of these lessons, Son of Elohim.

That phrase "Most High" is used pretty often of Yahweh Elohim. The Hebrew word is *elyon*, used first of Yahweh back in Genesis 14 where Melchizedek is said to be the priest of "El Elyon"

(Bibles translated it as “God Most High” or “the most high God”). Psalm 7:17 says, “I will thank Yahweh for His righteousness; I will sing about the name of Yahweh, the Most High.”

The phrase refers to both rank and literal position. So Most High means there is no one mightier or greater than Yahweh, but it also means there is no one literally higher than Yahweh. He dwells above us in the highest heaven. Psalm 97:9, “For you Yahweh are high above all the earth; You are exalted far above all elohim.”

Yeshua’s Greatness

Is Yeshua called the Most High in Luke 1:32? No... he is called the Son of the Most High. That’s a pretty great position to be in, but it’s not the position of Most High. It’s not difficult to understand this. It’s just as easy as Luke 1:76 where Yochanan the baptizer is called the prophet of the Most High. Is Yochanan the Most High? No, he’s the Most High’s prophet. Yeshua though must be greater than Yochanan, because from his conception and birth he’s referred to as the Son of the Most High.

Here we do begin to see a separation between Yeshua and other great men. Yeshua himself says that there is no greater man born of a woman than Yochanan (John) the baptizer, Matthew 11:11. Was Yeshua born of a woman? Yes; we see that here in Luke 1-2 (and also in Matthew 1). But... although Yeshua was born of a woman, he is also given the title “Son of the Most High,” a title that Yochanan is not given, and his birth is unique to Yochanan. According to Luke 1, Yochanan did have a miraculous birth; Elizabeth was barren, and her and her husband Zechariah were old (similar to Abraham and Sarah back in Genesis 17-18).

When Yeshua says there is no greater man born of a woman than Yochanan, he isn’t including himself in that... and I believe it’s because of his unique birth - a birth no other man had or will ever have. It’s part of what makes him the Son of the Most High.

Remember, the title or phrase Son of Elohim is given to men whom Yahweh fathered in some way and has a special relationship with. Adam, the angels, King David... all bear the title. It can even be said that Yochanan was a son of elohim... but not like Yeshua. He is the unique - the monogenes - son, here seen by the fact that he’s given the title “Son of the Most High” while Yochanan is given the title “prophet of the Most High.”

The uniqueness has to do with the way in which he was conceived. Yochanan’s conception was a miracle, but Yeshua’s conception was an even greater miracle. It’s a miracle for a blind man to receive sight, but it’s a greater miracle for a dead man to receive life, agreed? Miracles do vary in greatness. How is Yeshua greater then - in the context of Luke 1 - if his birth doesn’t supersede the birth of Yochanan? *I’ll stop there for today, and next week we’ll cover the rest of verse 32 on down through verse 38. I hope you’re enjoying the study, I sure am.*

For this Reason Yeshua is the Son

Read Luke 1:26-38 :: Yeshua's miraculous beginning is somewhat parallel with another son of Elohim we talked about in our very first lesson. Adam was directly made by Yahweh from the dust of the earth, and then Yahweh breathed the breath of life into Adam. Adam had no earthly parents - Yahweh caused his existence directly, thus Adam could be said to be Yahweh's son. Adam wasn't a demi-god or half-man and half-deity. Adam was a real human being, he just had a supernatural origin.

You can see the parallel I'm sure in that the man Yeshua came into existence by the supernatural power of Yahweh. The difference here is that Yeshua did have an earthly, natural mother that carried him in her womb for about 40 weeks. I'm not downplaying Yeshua's adopted father Yosef here, I'm just pointing out that Yosef was not Yeshua's biological father. Yahweh caused Yeshua to be born, just like He caused Adam to come into existence.

Adam was Yahweh's first creation of man, made directly in His image. Adam had the potential to live forever in the Garden of Eden, but when he was faced with the decision to obey Yahweh or obey the serpent (Gen. 3) he chose the serpent.

Yeshua was Yahweh's new creation of man, again made directly in His image. Yeshua too, once grown, was faced with the decision to obey Yahweh... or to obey the Devil, in both Matthew 4 and Luke 4. Yeshua chose to obey Yahweh instead of the serpent. He did the opposite of what Adam did, which is a big part in reversing the curse placed upon humanity due to the sin of Adam.

This is why Paul writes in Romans 5:14 that Adam "is a prototype of the Coming One." That's a direct quote from the HCSB. The ERV reads here, "That one man, Adam, can be compared to Christ, the one who was coming in the future." The WEB reads that Adam "is a foreshadowing of him who was to come." I believe a key way Adam foreshadowed Yeshua has to do with both of them being the Son of Elohim - both of them being directly fathered by Yahweh and having a special relationship with Yahweh.

The one man Adam chose sin. The one man Yeshua chose righteousness. We all die because we are all in Adam, but all those who are in Yeshua have the promise of resurrection to eternal life. This is an integral part of the gospel of the Kingdom.

Given David's Throne

We ended last week with the first half of Luke 1:32, where Yeshua would be great and would be called the "Son of the Most High." Look at what Gabriel then says at the end of verse 32:

"And the Lord God (often Yahweh Elohim in Hebrew Scripture; this is the Most High of Luke 1:32a) will give him (Yeshua) the throne of his father David."

So Yeshua will be given something here by the Lord God. That's one being giving something to another being. If I give you \$100, it means that I have it and you don't have it, but after I give it to you... you have it.

What is given by Yahweh to Yeshua is a throne. A throne denotes kingship, rulership. This is why our earlier lesson on David and Solomon is so important. Remember how the Davidic kings are given the title "Son of Elohim"? David was the chosen king, chosen by Yahweh. Solomon then was the chosen son of David, given the kingship after David, and it is said that "Solomon sat on the throne of Yahweh as king instead of David his father, and prospered; and all Israel obeyed him." (1Chronicles 29:23, WEB).

This is why Yahweh can give the throne to whomever He chooses; it was His throne initially, because He is the ultimate King (not just over Israel) but over all heaven and all earth. If Solomon sat on the throne of Yahweh after David, wouldn't that mean that David sat on the throne of Yahweh when he was king? Of course, yes... but this throne is also called the throne of David, because he was the chosen by Yahweh to be king over all Israel.

So we read in 1 Kings 2:10-12 HCSB, "Then David rested with his fathers and was buried in the city of David. (11) The [length of] time David reigned over Israel was 40 years: he reigned seven years in Hebron and 33 years in Jerusalem. (12) Solomon sat on the throne of his father David, and his kingship was firmly established."

There's no contradiction here when in one place the throne is called Yahweh's throne and in another place it is called David's throne. It's the same throne, passed down from Yahweh, to David, and then to Solomon... and according to Luke 1:32, Yahweh will give this throne to Yeshua, just like he gave it to David and Solomon. So we see that same "Son of Elohim" concept for the Davidic kings here for Yeshua.

David is Yeshua's "Father"

Notice that David is called Yeshua's father here in Luke 1:32. "I thought Yeshua was the "Son of the Most High in this verse, and that makes Yahweh Yeshua's father?" David as the father of Yeshua here is in the sense of *ancestor*. We still talk like this today when we say "grandfather" or great-grandfather." We just read a moment ago that "David rested with his fathers" (1 Kings 2:10) which means he was buried with the men in his ancestry who had died before him. So David is one of the fathers - the ancestors - of Yeshua.

Are descendants older than their ancestors? Is my grandson Bowen older than me? Of course not. That's a simple point but it's missed a lot in theology and Christology. The promised seed, the chosen one (Yeshua) was prophesied about to be a descendant of King David, not to be older than King David. This goes along with him being the prophet like Moshe raised up from among the brethren (Deuteronomy 18:18), and that Adam was a proto-type of the coming one (Romans 5:14).

Yeshua was the promised Messiah; he was prophesied about back in the Older Testament, but he didn't come about until here in Luke 1 when Gabriel was speaking to Miriam. Think about it; sometime here during Gabriel's message (or shortly thereafter) Miriam conceived in her womb. We know this because after hearing this message she soon went to visit her relative Elizabeth, the Elizabeth that Gabriel mentions in his message to her. Miriam was pregnant during that visit, so she had conceived the promised Messiah already.

So Yeshua is a man here, a descendant of King David. Miriam must have had Davidic ancestry (I believe that can be borne out by studying Matthew 1 carefully), and on top of that his adopted father Yosef had Davidic ancestry; so Yeshua was from David both biologically and legally, and therefore had the lawful right to inherit David's throne.

Yeshua's Kingdom Reign

Look at Luke 1:33 (Gabriel still speaking), "He will reign over the house of Jacob forever, and his kingdom will have no end."

When Yeshua walked this earth, did he sit on the throne of David and reign over the whole house of Jacob? No... so this must be a reference to his second, physical coming to this earth. When you look at the prophecies about the coming Messiah, some of them portray him as gentle, lowly, poor, suffering, etc. Other prophecies portray him as firm, highly exalted, a kingly ruler. In his first coming he fulfilled the prophecies of lowly and suffering, in his second coming he will fulfill the prophecies of highly exalted and ruling.

Now at his resurrection Yeshua was given immortality, obtaining the divine nature, and became highly exalted; he ascended into heaven to take his seat at the right hand of the Almighty. But is that the throne of David? In one sense I think it might be said that it is; remember that David's throne was Yahweh's throne first - so Yahweh sat on His throne and ruled from heaven. But when He gave it to David, David ruled upon the earth.

I think Luke 1:33 is best then seen as a prophecy by Gabriel about Yeshua's second, final coming, where he sits on a literal earthly throne (most likely in Jerusalem, Israel) ruling and reigning over a restored house of Jacob/Israel in an actual kingdom that will have no end.

This is what we are waiting for, heaven on earth. We don't go to heaven, heaven comes to us (right?). Blessed are the meek, for they shall inherit the... earth. Thy kingdom come, Thy will be done on... earth, as it is in heaven. See we know the Scriptures, we've just been taught that our hope is to somehow go to heaven as a disembodied soul. The reality is that our blessed hope is the resurrection and living forever in a new, immortal body in the kingdom of heaven come to earth - where Yeshua rules and reigns over the whole house of Israel while sitting on the literal throne of his ancestor King David. That's cool isn't it? I could say so much more, but let's move on to verse 34.

Miriam Knew Biology

“Miriam asked the angel, ‘How can this be since I have not been intimate with a man.’”

Miriam was a young maiden (according to history), probably around 15 or 16, but she was old enough to understand biology. Literally she said (YLT), “How shall this be seeing a husband I do not know?” The old KJV reads her saying, “How shall this be seeing I know not a man?”

Did Miriam know Yosef? Of course she did, she was betrothed to him. He’d already asked her father for her hand in marriage, so the marrying process had begun. She knew him in the bare sense of the word, but she had not consummated the marriage intimately.

The word “know” is used this way throughout Scripture. Adam knew Eve and she conceived, Genesis 4 says. Adam started knowing Eve (in the bare sense of the term) when he woke up from his sleep in Genesis 2 and saw her for the first time. But in Genesis 4 it is talking about intimacy. Same with later in Genesis 4:25 where it says, “And Adam knew his wife again; and she bare a son, and called his name Seth.”

This is the “not knowing” that Miriam is telling Gabriel about, and this is why good Bible versions like the NRSV read, “How can this be, since I am a virgin?” That translation carries the meaning across quite nicely.

The NET footnote at Luke 1:34 says in part, “Mary seems to have sensed that the declaration had an element of immediacy to it that excluded Joseph.” When Gabriel is telling Miriam this she realizes she’s engaged to Yosef, but she also realizes they haven’t consummated, and she takes Gabriel’s words as something out-of-the-ordinary is going to happen, thus she asks the question.

For this Reason

Gabriel responds, not by saying that Yosef and Miriam would have a wedding, consummate, and she would conceive. That would have been the ordinary thing that would have happened, but here we having something extra-ordinary. Gabriel says (Luke 1:35), “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the holy One to be born will be called the Son of Elohim.”

Gabriel’s words are a direct answer to Miriam’s question of how her conception would happen. His first two statements are parallel; this happens a lot in Scripture where two statements are made in connection with each other, where the same thing is said in two ways. “Holy Spirit” is parallel with “power of the Most High,” and “will come upon you” is parallel with “will overshadow you.”

In Hebrew Scripture, the Holy Spirit is never presented as a distinct or separate person from Yahweh, but rather it is His operational power and presence. Psalm 51:11, “Cast me not away

from Thy... presence Yahweh, and take not Thy... Holy Spirit from me." Psalm 139:7, "Wither shall I go from Thy... Spirit, and wither shall I flee from Thy... presence."

So by His power and presence Yahweh would cause this conception... and Gabriel says therefore that child born to you will be called the Son of Elohim.

That word therefore, in Greek, is *dio*, and therefore or wherefore is a good translation into English, but other Bibles make it a bit plainer by translating it as "For this reason" or "For that reason." NASB, LSB, GNT, Weymouth NT. The point is that the miracle is directly connected to the child being the Son of Elohim.

This makes sense in light of what we learned going through the sons of Elohim in Hebrew Scripture. Yahweh fathers them in some way, and has a unique relationship with them. What takes place here with the miracle on Miriam fits perfectly, yet is unique to this child. This exact miracle had not happened before, thus it is one-of-a-kind or unique. Every time you confess or talk about Yeshua as the Son of Elohim, one thing you are confessing is his miraculous conception and birth.

Elizabeth's Miracle Baby

But Gabriel continues talking to Miriam after this and says (Luke 1:36-37), "And consider your relative Elizabeth - even she has conceived a son, in her old age, and this is the sixth month for her who was called barren. (37) For nothing will be impossible with Elohim."

Gabriel brings up another miraculous conception to show forth Yahweh's power and presence upon the earth at this time. In other words, "Miriam, you're not the only woman experiencing a miracle right now, your older, barren relative Elizabeth has also conceived. Nothing is impossible with Elohim." You know, when 90 year old Sarah laughed at being told she would have a son, Yahweh told her in Genesis 18:14, "Is anything impossible for Yahweh?" In verse 38 Miriam says, "I am the Adonai's slave, may it be done to me according to your word." Then the angel left her." She believed, and can you imagine what her life was like when she started showing? The poor girl was probably ridiculed; all kinds of rumors likely spread about her. "She's been unfaithful to Yosef; her and Yosef consummated before the wedding; she's been raped." But she accepted her task, to carry and birth a miracle child, a special boy... the Son of the Most High.

Conclusion

There's two more reasons I will go over that make Yeshua the Son of Elohim, but here in Luke 1 I think it's as plain as the nose on one's face that his conception was an out-of-the-ordinary miracle, a miracle that makes him unique. Some people get so far away from the supernatural that they begin questioning the virgin conception of Yeshua. Don't be one of those people. If you take this miracle away, you are taking away part of Yeshua's son-ship, and you don't want to be guilty of that. There's no doubt that Yeshua is a man... but he is a special man, the second Adam, the prophet like Moshe, the anointed King... the virgin-born Son.

Yeshua: the Sinless Son

Read Ephesians 5:6-8 :: In Scripture, when you show forth the characteristics of someone, you can be called their son. This is why Yeshua told some Jewish leaders in John 8, “If you were Abraham’s children (sons) you would do the works of Abraham.” Yeshua was not denying their biological, Israelite ancestry, he was challenging their view of being a child of Abraham *merely* biologically. To be a son of Abraham means you show forth Abraham’s characteristics. Abraham wouldn’t have killed Yeshua; Abraham actually was shown the day of Yeshua in a dream/vision, and he rejoiced about it.

The same thing can be shown in Matthew 5:43-48 where Yeshua tells us to love our enemies, “so that you may be sons of your Father in heaven.” In one sense Yahweh is Father over all of us, but those of us who show forth the characteristics or behavior of Yahweh are showing that we are really His children. Since Yahweh makes sunshine and rain happen over the unrighteous man’s home (His enemy), when we love our enemy we are being like Yahweh and thus acting like His true child.

In John 12:36 Yeshua said, “While you have light, believe in the light, that you may be the children of light.” How does light beget children? It’s metaphorical. Light (brightness) refers to righteousness. Remember the Proverbs, 4:18-19 (GNB), “The road the righteous travel is like the sunrise, getting brighter and brighter until daylight has come. (19) The road of the wicked, however, is dark as night. They fall, but cannot see what they have stumbled over.”

Link this with our opening text from Paul in Ephesians 5:6-8 (NET), “Let nobody deceive you with empty words, for because of these things God’s wrath comes on the sons of disobedience. (7) Therefore do not be sharers with them, (8) for you were at one time darkness, but now you are light in the Lord. Live like children of light.” You can see the metaphor again. You can be called a child of Yahweh if you walk according to Yahweh’s ways. You show forth His righteousness in your life, therefore you’re His child.

Yeshua *always* acted like Yahweh. He *always* showed forth the characteristics and behavior of the Almighty. This makes Him the ultimate child of the light, son of obedience, the unique Son of Yahweh. More on this later, but... he wants to hand off that baton to us, so that we too may run the race and finish strong like he did. None of us are Yeshua, we confess that today, but each day that we live we should strive to be like him.

Review

Last month we began looking at attributes that make Yeshua the unique Son of Elohim. Yahweh has other sons, but there must be something that makes Yeshua unique - he’s called such in John 3:16 - and he’s singled out as THE Son of Yahweh in various contexts throughout the Bible. We covered one extensively in Luke 1:26-38 - he was conceived and born to a woman who had never been intimate with a man. He’s not the only miracle child in Scripture, but he’s the only

one to come forth from that particular kind of miracle. This means that every time we confess and believe that Yeshua is the Son of Yahweh, we are confessing and believing in his miraculous conception and birth. For this reason, Luke 1:35, he shall be called the Son of Elohim.

Hold Fast our Confession

Today we are going to look at another aspect of Yeshua's life that makes him the unique Son of Yahweh, and it goes along with what I showed you at the beginning of this sermon. Yeshua always carried with him the righteous behavior and thus characteristics of Yahweh - he never sinned. Look at this text in Hebrew 4...

4:14 - Therefore since we have a great high priest who has passed through the heavens - Yeshua the Son of Elohim (notice, there's our phrase we've been looking at, so the author here has Yeshua as the Son in mind) - let us hold fast to the confession.

I think the confession the writer has in mind here is to confess or speak with one's mouth that Yeshua is the Son of Elohim, and then of course following that up with your life lived out as a pattern of Yeshua. So we have Yeshua, the great high priest (that reminds us of the office of the high priest mentioned in Leviticus 21 and Numbers 35), but notice that Yeshua is high priest up in heaven (4:14 says he "has passed through the heavens"), and he's called the Son of Elohim. Okay, verse 15...

Tested Like Us

4:15 - For we do not have a high priest who is unable to sympathize with our weaknesses, but One who has been tested in every way as we are, yet without sin.

So there's a couple points here. One, our high priest up in heaven, Yeshua the Son of Elohim, is someone who can sympathize with our weaknesses. This has to do with him being a human being like us who was tested, or some Bibles read "tempted." And I think this has to be a real temptation here, because it says he was "tested in every way as we are."

Our tendency is to downplay that tested/tempted part because of the next part in the verse, "yet without sin." Yeshua didn't sin, break or violate the law of Yahweh, we'll center in on that in a minute, but don't miss the first part about him being tested or tempted just as we are tested or tempted. When we are tested or tempted, it means we are put in a situation where we have the option to do the wrong thing or the right thing. We either follow what Yahweh wants us to do, or we sin. I think Yeshua was really tested. I don't believe it was just something in front of him that didn't matter, like if someone tried to test me with eating a opossum; they could tempt me, but would I really be tempted with that?

I don't think that's what's in view here in Hebrews 4:15. I see it as real temptations that we have, and sometimes we overcome the temptations and choose what is good. Other times... well, we give in to the temptation and choose what is bad. That's called sin. We know the right choice to make, but our flesh in that moment is stronger than our spirit.

This makes me think of when Yeshua was tempted by the Devil, Matthew 4 and Luke 4. He had been fasting (40 days) and the Devil caught him in a weak state. I think we do a disservice to the text to act like it was no big deal for Yeshua. “Well, he wasn’t really tempted though right, he’s Yeshua.” That’s wrong thinking, because there was a real choice there for him. As a real man, there was a battle between his flesh and his spirit, just like there is in all of us. Yet he overcame each temptation.

He Suffered, but Sinned Not

I also think about when Yeshua went through his trial, scourging, and crucifixion, which was suffering religious persecution. Some of the Jewish leaders did not like Yeshua... because he was a renegade; he didn’t perfectly fit it with any sect of the time (although it could be argued that the common people in Israel, the poor or outcast, were his best friends, so he ended up being put to death). But his death was not just any death, it was a *torturous* death. He could have fought back, or he could have gave in to the pressure and said all the right words just obeying the established leadership of his day. Instead... he stood there, he hung there, and he took it all like a sheep getting sheared or even slaughtered.

1 Peter 2:20b-23 says this, “When you do good and suffer, if you endure, it brings favor with the Almighty. (21) For you were called to this, because Messiah also suffered for you, leaving you an example, so that you should follow in his steps. (22) He did not commit sin, and no deceit was found in his mouth; (23) when reviled, he did not revile in return; when suffering, he did not threaten, but committed himself to the One who judges justly.”

1 Peter 2:22 ties nicely with Hebrews 4:15, Yeshua did not commit sin. If there ever was a time that he was tested it was when it was his time to die unjustly. They reviled, insulted, mocked, and beat him. He didn’t return it. He suffered so much before and during his death, but he didn’t threaten. You know what he did? It’s at the end of verse 23, he “committed himself to the One who judges justly.” He said, “I’m your servant Yahweh, not my will but yours be done.”

We Should be Like Yeshua

What’s wild here is the Apostle Peter tells us this is our example to follow... but we get frustrated when someone in front of us doesn’t use their blinker. C’mon now... so much less. None of us in here have been faced with the decision of “renounce Messiah or be tortured.” Peter tells the followers then (and still now to us) that when we find ourselves in situations like this we are not to revile, insult, or threaten. We are just to commit ourselves to Yahweh, trusting that He will vindicate us in His time and His way.

Really ponder on this. Have you ever been faced with a decision where you had two choices (or multiple choices), and you knew which choice was the right one (by Yahweh’s law), and you made the right choice? Yes, I think we have all had a victory or two in our life. It feels so good to make the right decision. I believe Yahweh smiles in heaven.

But how many times have you made the wrong decision? How many times have you sinned? So many right? Yea, me too. We've all failed, and failed multiple times in multiple ways. And let's be honest, we've repented of a sin before, and were very sorry to Yahweh that we failed him in that moment, but later on (maybe weeks, months, or even years) when faced with that same temptation, we failed Yahweh again. You knew to do good, but you did wrong, that's sin.

Aren't you so thankful for forgiveness? This whole faith is built around forgiveness; as long as we are sorrowful, and ask Yahweh to forgive us, and work on ourselves, He forgives us, even when we sin multiple times. Even if we get prideful and say, "Oh I'll never deny you Yahweh," and then end up denying him (whether in word or deed), we go back to him after the sin with our head hung in shame, and He forgives us.

Hebrews 4 and 1 Peter 2 tell us that Yeshua went through some tough times, but both authors also tell us he did not sin. Think about that... Yeshua never transgressed Yahweh's law. He was a man. He hurt. He had feelings. He was really tested or tempted, but he overcame. Yeshua can sympathize with us, because he was a human being. He knows what it feels like to be tempted, tested, and tried because he went through it. The difference is that he always chose to do what was right. It's really mind-boggling if you ponder on it. He never sinned. That may be more of a miracle than the virgin conception we talked about in Luke 1.

Yeshua's Growth

It is true that Yeshua had to grow in wisdom, stature, and favor with the Almighty and with people, Luke 2:52. It is also true that there is a time period in a human being's life that he or she doesn't know to choose the good or refuse the evil, Isaiah 7:15-16. Like my granddaughter Hazel Rose, she's just a baby (not even a year old yet); she doesn't know to choose good or refuse evil. Yeshua was also a baby at one time, and then he grew into childhood and young adulthood, but from the time period where he knew to choose the good and refuse the evil he always chose the good and refused the evil.

Anointed Above Companions

Look at Hebrews 1:8-9, "(8) But about the Son (he says; Yahweh says this about the Son Yeshua) 'Your throne O elohim is forever and ever, and the scepter of Your kingdom is a scepter of justice.'

That's actually a quote from Psalm 45 about the Israelite king, probably king Solomon historically. The Davidic kings of Israel were considered sons of THE Elohim, but were also termed elohim or "mighty one" among the people due to their kingship. So Yahweh here calls Yeshua elohim as a way of exalting him above everyone else, and then Yahweh tells us why...

(9) You have loved righteousness and hated lawlessness; this is why Elohim, your Elohim has anointed you, rather than your companions, with the oil of joy.

Yahweh tells His Son, “You have loved righteousness (law-keeping) and hated lawlessness (law-breaking), and the implication here is that Yeshua ALWAYS loved law-keeping and ALWAYS hated law-breaking. Whenever he was faced with a decision between the two, he chose law-keeping.

This is why Yeshua’s Elohim (notice, “God, your God” - that’s Yahweh; Yahweh is the Elohim of and over Yeshua)... this is why Yahweh anointed Yeshua with the oil of joy rather than his companions. Who are his companions? It’s us, his brothers and sisters in mankind. There were other good people in Scripture, righteous people that often chose law-keeping over law-breaking, but none of them were without sin like Yeshua. He’s one-of-a-kind in this respect, and this is part of what makes him the unique Son of Elohim.

Son of Elohim = Righteous Man

I want to close by showing you two gospel records of the same account, while Yeshua died on the cross for our sins. The first is in Matthew 27:54, “When the centurion and those with him, who were guarding Yeshua, saw the earthquake and the things that had happened, they were terrified and said, ‘This man really was Elohim’s Son!’”

Luke records this also, but notice what he writes, Luke 23:46-47, “And Yeshua called out with a loud voice, ‘Father, into Your hands I entrust my spirit.’ Saying this, he breathed his last. (47) When the centurion saw what happened, he began to glorify Elohim, saying, ‘This man really was righteous!’”

Even this centurion (a Roman officer who held command over 100 soldiers) understood the concept that a righteous man was considered a Son of the Almighty. Did this centurion believe all of what we’ve covered today? Probably not, but I think he got a glimpse of it when he watched all that happened during Yeshua’s trial, scourging, and crucifixion. He saw Yeshua suffer quietly. He watched and listened as Yeshua talked to Yahweh while hanging there on the cross. He saw the sky grow dark for about three hours that day, in the middle of the afternoon, and he experienced the great earthquake. He knew something was different about this crucifixion, and I believe he began to see who Yeshua really was, the sinless Son of Yahweh.

Yeshua: the Resurrected Son

Read Romans 1:1-4 :: Yeshua of Nazareth is the focal point of the Gospels, the book of Acts, the Epistles, and even the one apocalyptic book of the Newer Testament known as Revelation - which begins by saying, “The revelation of Yeshua the Messiah that the Almighty gave him.” Many people throughout Christian history have believed that Yeshua is special because he is... the Almighty. I don’t think that’s the best reading. The drum-beat we hear over and over in the pages of the Newer Testament is that he is special because he is the unique SON of the Almighty.²¹

Overview, Review

But what does it mean to be the Son of Elohim? That’s the question I asked when we first started this series of lessons. Almighty Yahweh is the Creator of the heavens and the earth, and all contained therein. He’s not married, and he doesn’t produce children like we do down here on the earth. So how can He have a Son? I believe we have answered that question in this series. When Yahweh causes someone’s existence and has a special relationship with them, that person is His son.

Adam was Yahweh’s Son. Adam was the first man, and he was directly created by Yahweh. He was sinless, made in Yahweh’s image. Yahweh had a special friendship with Adam. They talked to each other and walked with each other.

The heavenly, spirit beings we know as angels are sons of Elohim; they are called such in Job 38:7, and were there praising and applauding Yahweh when he created the earth. They are special messengers of Yahweh, each able to do a specific task they were designed to do.

The Davidic kings are the sons of Yahweh. They are fathered by Yahweh in the sense that He chose them to be His rulers on the earth over His people Israel, 2 Chronicles 22:9-10.

We’ve also seen how the Israelites as a whole are the sons of Elohim, this is in both Exodus 4:22-23 and Hosea 1:10. Again, it’s because Yahweh chose Israel out of all the nations of the earth, and has that special relationship with them.

Yeshua is Unique

Yeshua fits right into this pattern beautifully, yet he is unique in and of himself; there is no other son of Yahweh quite like him. Yahweh caused his existence directly in the womb of the young, virgin Miriam - miraculously, through His spoken word. Then, Yahweh was with him throughout

²¹ The IVP Bible Background Commentary on the NT states in part about Romans 1:4, “Although Romans could hear the phrase “Son of God” as portraying Jesus as a rival to the emperor, this letter is full of quotations from the Old Testament, where it referred to the Davidic line, thus ultimately to the promised Jewish king (see 1:3; cf. 2 Sam 7:14; Ps 2:7; 89:27). Paul here regards Jesus’ resurrection as the Spirit’s coronation of him as the Messiah and as humanity’s first taste of the future resurrection and kingdom.”

his life as he grew, and he was so close to Yahweh (he loved Yahweh so much) that he never transgressed Yahweh's law. If anything shows he was a chosen vessel that does.

All those miracles we read of Yeshua doing, those are not normal. I think sometimes we read the book of Acts and think miracles were normal in "Bible times." Brother TJ's recent lessons through Acts 2 and 3 caused me to go back and look at some things in regards to healings... they weren't normal. They didn't have "Healing Crusades" or "Tent Revivals" in the Bible. There's not many men in Scripture who had the ability to perform healing miracles. But Yeshua did.

Apostle Peter tells us how or why Yeshua had such ability. He was preaching to some people in Acts 10, and in verse 38 it's recorded that he said, "The Almighty anointed Yeshua of Nazareth with the Holy Spirit and with power, and [Yeshua] went about doing good and curing all who were under the tyranny of the Devil, because the Almighty was with him." It doesn't say Yeshua did all that because he was the Almighty. It says he did all that because the Almighty was WITH him.

So Yeshua is THE Son of Elohim. Yahweh has other sons, but Yeshua is unique, one-of-a-kind, extra-special... the one ordained and chosen to do the greatest work of Yahweh upon this earth, and a huge part of that work is his *resurrection* from the dead to immortality.

Resurrections in Scripture

Resurrection - bringing a cold, dead body back to life... but not just back to mortal life (that had happened before). It's not an often occurrence, but there are places in the Bible where dead people were brought back to life by prophets of Yahweh. Both Eliyah (one occurrence; 1 Kings 17:17-24) and Elisha (two occurrences; 2 Kings 4:18-37; 2 Kings 13:20-21) were able to raise the dead. One of Elisha's miracles actually occurred after he had died (that's crazy I know); a dead man was thrown onto Elisha's bones in a tomb and the man came back to life. But that's it. That's the only three occurrences of resurrection in the Older Testament, and none of them were to immortality. The people raised eventually died again.²²

After those three we have Yeshua himself raising the dead three times in his ministry (Lk. 7:11-17; 8:49-56; Jn. 11:1-44), then we have the peculiar occurrence at Yeshua's death where some graves in Jerusalem opened up and dead people were brought back to life (Mt. 27:50-54). We also see Apostles Peter (Acts 9:36-42) and Paul (Acts 20:7-12) raising the dead. But again, these were all resurrections back to mortality.

Yeshua's Resurrection

There is only one resurrection to immortality in Scripture - the resurrection of Yeshua. Now, he is the first-fruits of them who have fallen asleep (1 Cor. 15:20-23), and the firstborn of many

²² Ezekiel 37 does allude to resurrection from the dead, but it is prophetic. The miracles of Elijah and Elisha are actual, bodily resurrections that occurred. There are also a few texts about resurrection in the book of Revelation, but again they are prophetic of something that takes place at a future time to the text's initial writing.

brethren (Rom. 8:29), meaning there will be others resurrected to immortality. But no person prior to Yeshua had ever been resurrected to immortal, everlasting life.

And catch this, there was no prophet or vessel through whom Yeshua's resurrection took place. No Elijah, Elisha, Peter, or Paul. And no Yeshua... he was dead. It happened strictly by the power of Almighty Yahweh from heaven. There are about 18 texts in the NT that say Yahweh raised Yeshua from the dead.

How Yeshua Resurrected Himself

There are a couple of texts that speak of Yeshua having the power to resurrect himself. One in John 2:19 and another in John 10:14-18. Some use these texts to teach that Yeshua must somehow be Yahweh because he would raise himself from the dead. I don't think it's necessary to take that leap and dismiss the majority 18 texts that say Yahweh raised Yeshua from the dead. We must believe the 2 texts (because we believe all of the Bible), but I think it's best to harmonize the 2 with the 18 rather than the 18 with the 2.

The harmony is that Yeshua - in living a perfect, sinless life - knew that when he died Yahweh would be obligated to resurrect him from the grave. He earned that right, and therefore he said he had the power to take his life back up again. It doesn't mean he didn't die, and it doesn't mean that when he died he was somehow still alive. It means that his sinless, Torah-obedient life guaranteed his resurrection to immortality.

And he's still alive today. Think about it. Your savior is a 2,000 year old Jewish man that sits at the right hand of the Almighty. The reason he has lived that long is because time is no longer relevant to his body and make-up. He obtained an immortal body, no longer even capable of sin, sickness, disease, and death. He overcame and was given the greatest reward one could ever be given - eternal life.

The Resurrected SON

The text we began with today, in Romans 1, links Yeshua's resurrection up with his being the Son of Elohim, and of course his resurrection is linked up with his sinless life, and then... his sinless life began with his miraculous conception. All three are linked together beautifully and seamlessly. All three show forth Yeshua as the unique son of Elohim.

Romans 1:1-4 :: "Paul, a slave of the Messiah Yeshua, called as an apostle and singled out for the Almighty's good news (2) which He promised long ago through His prophets in the Holy Scriptures - concerning His Son, Yeshua the Messiah our Master, who was a

descendant of David according to the flesh (4) and was established as the powerful Son of Elohim by the resurrection from the dead according to the Spirit of holiness.”²³

You see it? It was promised long ago. There were both plain texts and hints throughout Hebrew Scripture about the coming, ultimate Messiah. King David and King Solomon were both Moshiach’s or anointed one’s, and thus they were called sons of Elohim. Therefore Yeshua had to be a descendant of King David according to the flesh. Remember Gabriel’s words in Luke 1? Yeshua will sit on the throne of his father David.

But how will this happen? Yeshua had a humble birth and life. He was born in the small town of Bethlehem, laid in a feeding trough, and shepherds were the first to visit him. He grew up learning carpentry from his earthly, adopted father Joseph, and when he came of age he didn’t live a kingly life. He actually lived a peasant, humble life for Yahweh, always seeking to help people both naturally and spiritually. So when did he sit on the throne of David?

Romans 1:4. He was established as the powerful Son of Elohim by the resurrection from the dead according to the Spirit of holiness. He was already the unique Son at his conception. He showed forth his uniqueness during his life by being tempted like we are tempted, yet without sin. But what established it all - concreted it all in (if you will) - was his victorious resurrection. His resurrection solidified who he claimed to be, the unique Son of the Almighty. He’s on a throne in heaven, and will one day be on that throne here on the earth when the Kingdom of Heaven comes down to earth in all its fullness.

What if You were His Disciple?

Imagine for a moment that you were a personal disciple of Yeshua of Nazareth. You followed him around, listened to his teaching, heard his claims, and saw his miracles. It would have been fascinating wouldn’t it? Then all of sudden you saw him betrayed, seized, mocked, spit upon, struck, beard plucked out, flogged, crucified... and dead. I think it would have made me wonder if I had been deceived. The man I put my faith in as the promised Messiah was murdered unjustly. It was a powerful ministry... but it was all over at his death.

But death was not the end. Three days later, all of sudden he’s alive! And because he lives you can face tomorrow! Imagine the rush when you saw the risen Yeshua. The one you had just watched treated like a common criminal, basically beaten to death, now walking around, talking, eating fish... what a time that must have been.

And then you got to watch as he ascended up into heaven... to live with Yahweh. Oh how I love him. I have never seen or met Yeshua, but I love him so. I can’t make anyone else love him, all I

²³ There are some who point out Romans 1:3’s “a descendant of David according to the flesh” as proof that Yeshua had some type of pre-human existence. If you read it carefully though, “according to the flesh” in 1:3 is contrasted with “according to the Spirit” in 1:4. After his resurrection he became a divine, immortal being - an elohim - not before his human life.

can tell you is that my faith is strong that he is real. He's influenced this ol' world so much that time itself is measured by him, B.C. and A.D. He's got the greatest reputation of any person to ever walk this earth. Because he lives we can face tomorrow. I don't always feel like facing tomorrow. I don't always feel like even getting out of bed in the morning. But when I think about Yeshua, the unique Son of Yahweh, rising from the dead in that tomb... stretching his arms and popping his back... and then looking up to Father Yahweh and saying, "Thanks dad"... it gives me hope.

Conclusion

Hebrews 12:2 says that because of the joy that laid before him, Yeshua endured the cross.. and then later sat down at the right hand of Yahweh's throne. He knew what was on the other side, and he is calling you to look at what is on the other side. All of this that you know... this building, these people, your job, all your money, cars, houses, things (whatever is tangible)... it will all be gone one day. It will be your time to die and nothing will be able to stop it. You will breath your last breath and the only hope you will have is the resurrection.

The only reason you will have that hope is if you belong to Yeshua of Nazareth. You have to be attached to him to partake of the resurrection, because he is the only one to achieve or earn the right to be resurrected. If you accept the one who Yahweh sent, believe in him with all your heart, and follow him with a penitent, repentant heart, you too will be raised to immortal life one day and live forever with Yahweh and Yeshua in the kingdom of heaven. This promise is to you, your children, and to all those who are far off, even as many as Yahweh will call to Himself. Receive him today, all over again. Because he lives we can face tomorrow. Because he lives all fear is gone. Yahweh loved us so much that He gave His unique Son, don't ever let go of that.