

THE INCARNATION & VIRGIN BIRTH OF THE MESSIAH

PROPHESED IN THE HEBREW SCRIPTURES?

BY YA'ACOV NATAN (LAWRENCE) BEN ALAS OF HOSHANA RABBAH MESSIANIC CONGREGATION
PHONE: (503) 570-3376 · EMAIL: hoshanarabbah@earthlink.net
WEB SITE: <http://home.earthlink.net/~hoshanarabbah/>

GRIEVOUS WOLVES!

Some Messianic Believers and the non-Messianic antimissionary Jews claim there are no references to the virgin birth or incarnation of the Messiah anywhere in the Hebrew Scriptures (Tanakh, or Old Testament). Therefore, they claim, the Christian concept of the virgin birth and incarnation of Yeshua the Messiah is solely of Christian origination with no grounding in the Hebrew Scriptures. As a result, they reject the virgin birth and incarnation of the Messiah. Some Believers from Christian backgrounds are falling under the sway of the anti-virgin birth and anti-incarnation proponents and are subsequently questioning or even rejecting the virgin birth and incarnation of Yeshua, which leads to a denial of the deity of Yeshua.

In the arguments of those who claim that the Hebrew Scriptures *do not* state in clear and direct language that the Messiah would either be an incarnation of Deity or born of a virgin a *very important fact* is overlooked, something we will discuss below. Many Christian or Messianic Believers are swayed from a rock-solid conviction in the virgin birth, incarnation and deity of Messiah Yeshua to a position of uncertainty and confusion which often leads to one of outright denial of the incarnation. Opponents will use a simple frontal attack against Believers all the while overlooking this *one fact* about the Hebrew Scriptures.

Yes, it is true that there is no single passage in the Hebrew Scriptures which categorically states: "Messiah will come born of a virgin and will be YHWH in the flesh." And we might hasten to add, there are also no Scriptures in the Tanakh that, in mathematically precise language and with syllogistic (line-by-line, point-by-point) type logic, as one would find in a mathematics or theological college text book, spell out the concept of redemption, the after life or state of the dead, salvation, the resurrection, when Messiah will return, the kingdom of Elohim, the Millennium, the concept of the two Messiahs (or two comings of Messiah), the nature of the "Godhead" and nearly every other foundational doctrine that are important to Jews, Christians and Messianics alike.

Why is this and how can we be so certain about this statement? Simple! The fact alluded to earlier which is overlooked is this: The vast majority of the Hebrew Scriptures is written in Hebrew poetry or a high prose literary form. It is not a theological manual, per se, written mathematically with one logical argument following another in sequential order. The Tanakh is a love story written poetically using metaphors, imagery, similes, types and antetypes, allusions, wordplays, and similar literary devices to paint a picture of YHWH's plan of redemption for mankind. One does not expect to find written in the writings of William Shakespeare the phrase: "two plus two equals four." Macbeth does not say to his wife, "I am leaving in five minutes to get a package of bread and a bottle of wine at the store, I will need five dollars. I will be back in one half hour." Why? Because poetic language is phrased in a poetic, not a conversational, didactic or mathematically concrete style. Because the vast majority of the Tanakh and most of the Prophetic Writings (the Neviim) in the Hebrew Scriptures is poetry, not a math or science textbook. The concept of two plus two may be found in the writings of Shakespeare, but it will be stated in poetic form. Likewise, the concept of the virgin birth, the incarnation and deity of Yeshua, along with numerous other doctrines that many take for granted are revealed to us in poetic style in the Hebrew Scriptures.

So it is patently dishonest of people to say that the virgin birth, incarnation and deity of Yeshua are not found in the Hebrew Scriptures. Assuredly, it is there, but in a form less suitable to the Western mindset of linear logic and more suited to the Eastern mindset of circular and block logic (See my article on our web site entitled, Hebrew

Thought Compared With Greek (Western) Thought — A Key to Understanding Scripture Through the Eyes of the Authors).

If one studies the noted Jewish rabbinical commentators and sages such as Rashi, Rambam, Ramban, Baal HaTurim, Hirsch, Munk and many others and reads the *Midrash Rabbah*, the *Mishna*, the *Targums*, the *Talmud* and the rest of the body of Jewish literature much rabbinic discussion in these works is devoted to interpreting the poetic language, the hidden meanings in the words, their numerical values, the way the letters are written in the Torah scrolls, and the allusions and imagery of the Written Word of YHWH Elohim. The rabbis and sages are not bothered that some detail is not spelled out with mathematical and logical precision. This is not the nature of Scripture. So these learned men have spent countless lifetimes between them for nearly 3500 years digging deeply into all the layers of meanings of Scripture to uncover the truths hidden therein the result being the painting of a tableau of intricate detail or the interweaving of a tapestry of the richest variety.

So for those who deny the deity of Yeshua to make the claims they do about there being no single Scripture in the Tanakh that specifically states, clearly and logically, that Yeshua was born of a virgin, and was YHWH incarnate (in the flesh) is to prey on the naivete and ignorance of Christian Believers who fail to realize that the occurrence of such statements is rare or improbable in the first place, and, for the most part, absolutely foreign to the very nature of the prophetic writings of the Hebrew Scriptures. In essence, the wolves are preying on the biblical ignorance and naivete of the Western mindset of the Christians who are not accustomed to Eastern or Oriental logic and theology. These spiritual wolves are setting before Christians an impossible proposition which is nothing more than poisoned bait which when taken leaves the faith of many Believers in Messiah Yeshua shipwrecked. **THIS POINT CANNOT BE STRESSED ENOUGH!** It is a case of intellectual dishonesty and spiritual deception and chicanery at the highest level! Many are becoming victims to these demonic lies. Make no mistake about it! This is a serious matter of spiritual life and death.

So let us ask the question: Do the Hebrew Scriptures indeed foretell the virgin birth of the Messiah. We emphatically affirm that they do! You examine for yourself the textual evidence presented below and then decide.

Listed below are a series of Tanakh (Old Testament) Scriptures which have references to the incarnation and virgin birth of the Messiah. After quoting each verse and underlining the portions of the verse under question there follows an explanatory commentary.

ISAIAH 7:14

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Commentary:

See notes on Isa. 7:11.

GENESIS 3:14-15

And the YHWH Elohim said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Commentary:

Seed is the Hebrew word *zera* (*Strong's* #2233) which mean *seed*, and figuratively means *posterity* (*offspring*), *fruit*, *plant*, *sowing time*. In the *KJV* it is translated as *seed* 221 times of its 229 usages. The word *zera* is used to denote planting seed, the product of a plant, an entire harvest, semen or a man's seed (Lev.15:16) or an animal's seed (Jer. 31:27), a specific offspring (Gen. 4:25), or one's entire family of descendants (Gen. 46:6), or YHWH's spiritual offspring (Isa. 65:23; 53:10; Prov. 11:22; Jer. 2:21).

Though certain main rabbinical commentaries (e.g. Artscroll *Stone Edition Chumash*, Artscroll *Beresheis/Genesis Torah Commentary*, Rabbi Samson Raphael Hirsch's Torah commentary and others) fail to link this passage with a prophetic Messianic theme, Santala says the Jewish Aramaic Targums find a central Messianic prophecy in this verse (*Messiah In the Old Testament In Light of Rabbinical Writings*, by Risto Santala, pp. 37-38, Keren Ahava Meshihit, Jerusalem, 1992). He quotes the Targum of Jonathan Ben Uzziel: "[I]f the woman's offspring observes the Law they will be in a position to crush the serpent's head: 'And they will finally make peace in the days of the Messiah-King'. The Targum plays on the words *aquev*, or *heel*, and *iqvah*, *end*."

We see then that the term *seed* can refer to *offspring* and that certain rabbinical scholars of the past did see a Messianic theme in Gen. 3:15. Now what about the virgin birth? In our verse YHWH makes reference to "her (Eve's) seed" or offspring. The first point to observe about this short phrase is that the seed specifically belongs to the woman, and not to the man (Adam) who was standing next to her at that very moment. In other words, YHWH specified that this seed or offspring would come from her and would not originate from a physical male.

Secondly, some virgin birth proponents will note that our text says, *her seed*, as opposed to *a man's seed* (*semen*). We know that women do not possess seed or semen, only men do. Therefore, it is reasoned, if her offspring had no earthly father, then who was the father, or the source of the seed? Could this not be referring to an offspring of Eve whose mother was a woman and whose father was Elohim? A miracle to be sure, but no less hard to believe than any one of a number of other miracles we find recorded in the Hebrew Scriptures which defy human understanding. We agree that this text is a prophetic reference to the virgin, but only because the text refers to the offspring as uniquely *hers* and not Adam's, and not because of the fact that women do not possess seed or semen. Indeed, they can not generate semen, however, the word *zera*, as noted above, is not limited in its meaning to just *semen*, but can mean *offspring*, as well. So our verse could just as easily read, *her offspring* which is exactly how the *Stone Edition Tanach* renders this passage. Likewise, *The Complete Jewish Bible* by David Stern reads, *her descendant*.

It is interesting to note that the ancient Babylonians have a story about a virgin (Semiramis) giving birth to a son (Tamuz) who was supposed to be deity or the son of Elohim, as well, as do other ancient pagan religions (*The Two Babylons*, by Alexander Hislop, p. 58ff). Some anti-virgin birth proponents have used this historical evidence to discredit the Christian belief in the virgin birth as relating to Miriam (Mary) and Yeshua (Jesus) saying that the Christians simply borrowed the story from the ancients and Christianized it. They claim there is no reference to be found in the Hebrew Scriptures to the Messiah being born of a virgin — a point this paper hopes to refute. But if we believe the biblical account of Gen. 3:14-15, then we find YHWH speaking to the serpent, who is generally recognized to be Satan. If Satan were the inspiration and instigator behind Nimrod (the founder of Babylon) who led a revolt against YHWH in constructing the Tower of Babel, then it should not be too difficult to see the serpent taking the virgin birth idea and attempting to prevent the future crushing of his own head by introducing a counterfeit religious system whose purpose it would be to oppose YHWH's Messianic and redemptive plan's and purposes on this earth. This is certainly what the serpent attempted to do in nailing the Messiah to a cross.

In conclusion, we maintain that the virgin birth was foretold in Gen. 3:15 and that the serpent stole the idea, perverted it and when the time came for this divine prophecy to be fulfilled the religious waters were already muddied and many Jews then failed (and still do fail) to recognize the Messiah, born of a virgin, in the person of Yeshua of Natzeret.

ISAIAH 7:11

Ask thee a sign of the YHWH thy Elohim; ask it either in the depth, or in the height above.

Commentary:

Sign is the Hebrew word *owth* (*Strong's* #226) meaning *sign, token, signal, a beacon, a monument, evidence, prodigy or omen*. Some who are opposed to the virgin birth interpretation of Isa. 7:14 will say that *owth* is never used in Scripture in reference to a *miraculous sign*. To this contention we produce the following Scriptures which show evidence to the contrary where *owth* is indeed used in reference to a *miraculous sign*: Ex. 4:8,9,17,28,30; 7:3; 8:23; 10:1,2; Num. 14:22; Deut. 4:34; 6:22; 7:19; 11:3; 2 Ki. 20:8-11; Neh. 9:10; Isa. 20:3; Jer. 32:20,21. These Scriptures describes the following supernatural occurrences using the word *owth*: rods becoming serpents, the Nile turning to blood, the death of the Egypt's first born, the splitting of the Red Sea or time moving backward ten degrees on

Hezekiah's sundial. So when Isa. 7:11 uses the word *owth* to describe a virgin miraculously giving birth to a child such an interpretation is not a biblical hermeneutical twist on Scripture.

Depth is the Hebrew masculine noun *aymek* (*Strong's* #6009 from #6010) meaning *valley* or *depression*. This same Hebrew word in its adjective form (same spelling, different vowel points) refers to the *depths* of sheol or hell (Prov. 9:18; Job 11:8). In Psa. 139:15 David in reference to his formation in his mother's womb (v. 13) says, "I...was curiously wrought in the lowest parts of the earth (*aretz*). *Aretz* (*Strong's* #776) is the commonly used word for *earth* or *land* in Scripture. A valley or depression is the lowest part of the earth. Here David figuratively likens his mother's womb to a low place or depression in the earth. Though the Hebrew words for *depth* in Isa. 7:11 and *lowest parts* in Psa. 139:15 are different, the Hebraic concepts seem connected and analogous.

Height is the Hebrew word *gabahh* (*Strong's* # 1361) and means *to soar, to be lofty, to exalt*. This root word in its adjective form is also *gabahh* (*Strong's* #1362) with the only difference between the two words being a slight vowel pronunciation difference in the second syllable. This word means *lofty* or *high*. We see this adjective used in Job 35:5 as a poetic reference to heaven (*shamayim*) as well as in Isa. 55:9; Psa. 103:11 ("For as the heaven/*shamayim* is high above the earth..." or "according to the heights of heaven" (alternate Hebrew rendering, *KJV* marginal notes).

Above, which is opposite the word *height* in the passage under analysis, is the word *ma'al* (*Strong's* #4605) meaning *upward, above, overhead, from the top, exceedingly*. Thus, the phrase in this verse could be rendered as *highest heaven* (where YHWH abides). The word *ma'al* can be used as an adjective to refer to *heaven above* where YHWH dwells (Deut. 4:39; Josh. 2:11).

What is the point we are trying to make here? YHWH prophesies, through Isaiah, that he will give a supernatural, miraculous sign to the House of Judah from both the depths (womb of a woman) and the highest heavens. In verse 14 Isaiah speaks of *the* (the Hebrew uses the definite article *the*) *virgin* or *the young maiden* (depending on your Bible translation) giving birth to a son named *Immanuel* or *El With Us*. Now great controversy has raged as to the meaning of the word *virgin* (*almah*). Does it refer to simply a young maiden or to an actual virgin? Much has been written by scholars on both sides of this hotly debated issue and it is not the scope of this work to deal with this particular subject. Both sides (the pro-virgin birth side versus the anti-virgin birth of Messiah side) have valid points to their credit. This author maintains that if Isa. 7:14 were to stand alone it would be difficult, if not impossible, to prove the virgin birth either way. However, with the context of verse 11 considered (not to mention the other references in the Hebrew Scriptures referring to the virgin birth of the Messiah which we are considering in this work) it seems that Isaiah had one thing in mind in penning verse 14: that Messiah would be born of a virgin. He would be formed in the womb of a woman (without the seed of a man — see notes on Gen. 3:15) and at the same time have origination from the highest heaven. This seems to be a clear reference to the incarnation, that YHWH would miraculously fuse (by the Ruach HaKodesh/the Holy Spirit [Mt. 1:20]) with the physical egg of a woman to form the Yah-Man (God-Man) referred to in Christian theology as *the incarnation* or the *hypostatic union*.

IN ISAIAH 9:6-7 (THE CLOSED MEM)

[6] For unto us a child is born, unto us a son is given: and the government/dominion shall be upon his shoulder: and his name shall be called Wonderful, Counsellor/Advisor, The mighty El, The Everlasting/Eternal Father, The Prince of Peace/Sar Shalom. [7] Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of YHWH of Hosts/Legions will perform this.

Commentary:

In this very clear reference to the forthcoming Messiah of Israel the prophet Isaiah utilizes a literary device found nowhere else in the Tanakh (Hebrew Scriptures) to convey a hidden, prophetic message concerning the nature of the Messiah.

This hidden message is found in the Hebrew word *l'marbeh*, (*of the increase*) found in verse seven above. The word *l'marbeh* written in Hebrew letters would normally look like this: למרבה. The second letter in from the right (Hebrew reads from right to left) is the Hebrew letter mem (מ) corresponding to the letter *m* in our English alphabet. According to Hebrew grammatical rules there are several letters in the Hebrew alphabet which when they occur at the beginning or inside of a word have one form, but when they appear at the end of a word they have another form, or final form. The final letter actually looks different. For example, when the mem appears at the beginning or inside of a word it looks like this: מ (called an *open mem*); however, when it appears at the end of a word in its final form it looks like this: ם (called a *closed mem*). According to Hebrew grammar rules (which originated in antiquity) *closed mems* are to be used only at the end of a word. Yet the prophet Isaiah uses a *closed mem* at the beginning of the word *marbeh* (למרבה). (The Hebrew letter ל which proceeds ם is simply a word-prefix meaning *too for*).

The word *marbeh* (*Strong's* #H4766; *TWOT* #2103) simply means *abundance, increase, increasing* and originates from the Hebrew root word *rabbah* meaning *to be or become great, many, numerous, make large, increase, multiply*. Isaiah 9:7 is one of only two places where this word occurs in the Tanakh (the other one is Isaiah 33:23).

One must remember that the Hebrew language is ideographic (i.e., the use of pictures or symbols in a system of writing to represent an idea or a thing) or pictographic (i.e., characterized by picture writing) in nature. The letters, especially in their ancient form, called *paleo-Hebrew*, were even more pictographic than the more modern *square script* with which everyone is familiar. Each letter was a picture of a concept, not unlike Egyptian cuneiform. The Hebrew letter *mem* in its ancient Hebrew script (from which the modern script is derived) means *water or waves of water like an ocean*. The Hebrew word *mayeem* is spelled with two *mems*: מים (*Hebrew Word Pictures*, by Frank T. Seekins, Living Word Pictures, Inc., Phoenix, AZ: 1994). In Hebrew mystical thought the letter *mem* is not only connected to water, in accordance with its ancient pictographic origins, but with the Hebrew word םא or *mom*, as well as a woman's belly or womb from which flows water at the time of birth. The open and closed *mem* both have pictographic implications as well. An open *mem* represents a *closed womb* and therefore can connote the masculine gender which is incapable of giving birth to a child, or to a woman who is barren and incapable of giving birth. Likewise a virgin has a closed womb until she gives birth to her first child. We see some of these ideas in some ancient Jewish mystical writings below:

Sepher HaBahir 84. The open Mem . What is the open Mem ? It includes both male and female. What is the closed Mem ? It is made like a belly from above. But Rabbi Rahumai said that the belly is like the letter Teth . He said it is like a Teth on the inside, while I say that it is like a Mem on the outside. 85, What is a Mem ? Do not read Mem, but Mayim (water). Just like water is wet, so is the belly always wet. Why does the open Mem include both male and female, while the closed Mem is male? This teaches us that the Mem is primarily male. The opening was then added to it for the sake of the female. Just like the male cannot give birth, so the closed Mem cannot give birth. And just like the female has an opening with which to give birth, so can the open Mem give birth. The Mem is therefore open and closed.

Sepher Yetzirah 3:4, Three Mothers, A[leph] M[em] Sh[in], in the Soul are fire, water, and breath. The head is created from fire, the belly is created from water, and the chest, created from breath, decides between them.

Messianic Jewish Hebrew roots scholars who are schooled in Christian theology as well as the Hebrew language, Hebrew Scriptures (Tanakh) and Jewish mystical writings have studied and written on the significance of the *closed mem* in Isaiah 9:7. Messianic Jewish Believer and Torah teacher Avi Ben Mordechai has noted this in his book, *Messiah Vol. 3* where he writes:

The closed Hebrew Mem refers to a "belly," and a "womb" in Hebrew mysticism. This is highly significant that a *closed mem* (meaning a *closed womb*) would be hinted at in a context-specific prophecy about the coming of HaMashiach, at least according to the Targum [Aramaic translation of the Hebrew Scriptures] (p. 522).

Ben Mordechai then poses the question: "Is this *closed mem* supposed to mean that the Messiah would be born in a womb that was 'closed'?" In attempting to answer this question he relates Isaiah 9:6 to its larger Scriptural context of which Isaiah 7:11-14 is a part. He relates this verse (9:7) to 7:11 where the mention is made of a sign from both the highest heaven and the lowest depths of the earth (i.e. the womb) would be given, and that sign would be that *the*

young maiden or virgin would conceive and bear a child (7:14) and his title-name would be *Immanuel* meaning *El with us* (*ibid.* p. 523).

Ben Mordechai sees a link between the womb of a woman, a child being formed in the depths of the earth (in its mother's womb) (see Psa. 139:15-16), a child being "hidden" deep in the "subterranean" caverns of its mother's womb and a hidden subterranean fountain of water. He believes that Yeshua was hinting at this allusion in Matthew 7:38 where he said (*ibid.*):

He who believes in Me, as the Scripture said, "From his innermost being will flow rivers of living water" (*NASB*).

Another Messianic Jewish scholar who sees the connection between the Messiah who would be born of virgin/young maiden (Isa. 7:14), would be *Immanuel* (*El with us*), would be a "Son" with divine titles (i.e., Counselor, the Mighty El, the Everlasting/Eternal Father, and Prince of Peace) (9:6) and the *closed mem* prefiguring the virgin birth is Dr. Daniel Botkin. He writes, "A closed mem is a closed womb; an open mem is the womb opening to give birth (*Bahir* 84). What does this tell us about this Child in prophecy? It tells us that this Child will be concealed inside a closed womb, i.e., the womb of the Virgin spoken of in Isaiah 7:14" (*Gates of Eden* magazine, May-June, 2003, p. 5). Botkin goes on to write:

It is also interesting to note that the Virgin Mother...had a name that begins and ends with the letter *mem*. Christians know her as Mary, but her Hebrew name is Miriam.

Of course, the rabbis do not see any hints of Miriam in Isaiah's prophecy, but they are aware of this mysterious closed mem and of its Messianic implications. The rabbis teach that when it is time for the Redemption, the closed mem of Isaiah's *l'marbeh* will open for the coming Messiah (Radak, Isa. 9:6) (*ibid.*).

The understanding of the *open mem* has been noted in Christian circles as well. Early nineteenth-century Christian Bible scholar, commentator and disciple of John Wesley, Adam Clarke commenting on Isaiah 9:7 noted the *closed mem* and concluded:

This is an illustrious prophecy of the incarnation of [Messiah]...He shall appear as a child, born of woman, born as a Jew...but not in the way of ordinary generation. He is a Son given — the human nature, in which the fullness of the Godhead was to dwell, being produced by the creative energy of the [Spirit of Elohim] in the womb of the Virgin (See Matt. 1:20, 21, 23, 35 and Luke 1:35; Isa. 7:14)" (*Clarks Commentary, Vol 4, p. 65*).

2 SAMUEL 7:12-14

12 And when thy [David's] days be fulfilled, and thou shalt sleep with thy fathers, I [YHWH] will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.

18 Then went king David in, and sat before YHWH, and he said, Who am I, O Lord GOD? and what is my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord GOD?

Commentary:

After (in verse 12) is the Hebrew word *achar* (*Strong's* #310 meaning *follow, afterwards, behind*).

Was this prophecy of Nathan fulfilled in Solomon, David's son and subsequent king over Israel? Certainly Solomon's reign *followed, was after or behind* David's kingly reign. Furthermore, when this prophecy was given

Solomon was not yet born. This did not happen until David's liaison with Bathsheba in chapter 11. So it appears that this prophecy could have been fulfilled by Solomon...until we come to verse 13, 16 and 19. Whoever the subject of this prophecy is it is said that his kingdom will last forever (vv. 13 and 16). This certainly was not the case with Solomon. The biblical record shows us that the kingly line of David ceased in 586 B.C. (lasting only a little more than 400 years) with the conquering of Judah by the Babylonians.

Furthermore, this prophecy speaks in verse 19 of David's house lasting "a great while to come" (KJV). The *Artscroll Stone Edition Tanach* renders the same passage as follows: "in the distant future." *The Complete Jewish Bible* renders this passage as "on into the distant future." Additionally, it was said of David's descendant who would build this house (temple) and establish a throne that would last a long while into the future that YHWH would be his father and he would be YHWH's son (v. 14). This was the case with Solomon for a while until he became apostate in his latter years. There is no biblical record that he ever did return to YHWH, his father.

It is true that YHWH promised to establish Solomon's throne forever (1 Ki. 2:45; 9:5; 10:9; 1 Chr. 17:12,14; 22:10), but conditional only upon Solomon's faithful obedience to YHWH (1 Ki. 9:4,6-9). This Solomon failed to do and his throne was not established forever. There was one, however, who descended from David who was obedient to all of YHWH's commandments, whose father was YHWH-Elohim and who established the throne of David forever: It was Yeshua the Messiah. In fact, 2 Sam. 7:14 even speaks of the virgin birth of this Messianic figure when it says quite literally, "I will be his father, and he shall be my son."

To add strength to our contention that 2 Sam. 7:12-19 is a reference to the Messiah let us look at Psalms 45:6ff (cp Heb. 1:8) a notable Messianic passage: "Thy throne, O Elohim, is for ever and ever: the scepter of thy kingdom is a right scepter." Isaiah 9:6-7 contains a similar messianic prophecy: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty Elohim, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the YHWH of hosts will perform this.

It is our belief in light of the above facts that Nathan the Prophet gave David a prophecy about his throne being established forever through the yet unborn Solomon who, had he remained obedient to YHWH's commandments, would have been the recipient and fulfiller of this prophecy. However, since Solomon turned away from YHWH the prophecy of Nathan kicked into its secondary fulfillment — a Messianic fulfillment.

GENESIS 49:10-12

The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk.

Commentary:

This passage is a clear reference to the Messiah and the Messianic Age and has been so recognized by Jewish rabbinical scholars from time immemorial (*Artscroll Stone Edition Chumash*, p. 279). "The general consensus (with few exceptions) of Rabbinic interpretation is that this phrase [*Until Shiloh arrives*] refers to the coming of the Messiah..." (*Artscroll Bereishis/Genesis Torah commentary*, Vol. 1b, p. 2152). In fact, Onkelos [a second-century scholar who translated the Torah (Pentateuch) into Aramaic] in his Aramaic version of the Torah translates this version as follows: "Until the Messiah comes, to whom the kingdom belongs" (*ibid.*). Rashi (b. 1040 and recognized by Jewish scholars as probably the preeminent Torah commentator of the modern era) "concur[s] and similarly comments: Until the King Messiah will come..., to whom the kingdom belongs. According to the *Midrash*, שִׁילוֹה [shiloh] is a composite of שִׁי and לָהּ, a gift to him — a reference to King Messiah to whom all peoples will bring gifts. See Isaiah 18:7; Psalms 76:12" (*ibid.* p. 2153). It should not be difficult to see the fulfillment of this rabbinic understanding in the magis' giving of gifts to the young child Yeshua (Mt. 2:11).

Are there any illusions here to the incarnation or virgin birth of the Messiah? Of the incarnation we read the following in the *Artscroll Bereishis/Genesis Torah commentary*:

Midrash Tanchuma preserves an opinion that שִׁלֹה [shiloh] is derived from שְׁלִיָה [shil-yah], *little child*, (lit. *the amniotic sac* in which the fetus is formed: comp. Deut. 28:57). Thus, the passage means: *Until his scion* (i.e. Messiah) *comes* (*ibid.* p. 2153).

Of course the same commentators in the same passage while readily admitting that Messiah will be born naturally of a woman, are quick to disallow themselves from any implications of his deity (i.e., the incarnation) (*ibid.*).

There was no question in the minds of the Jewish rabbis that all the poetic metaphors in this verse pointed toward the Messiah. For example, the donkey tethered to the vine symbolizes how Messiah's kingdom of peace would dwell amidst Israel, a nation compared by the Rabbis to a vine (*Chullin* 92a): "For the vineyard of YHWH of Legions is the House of Israel" (*ibid.* p. 2151).

Additionally, Rabbi Samson Raphael Hirsch (an eminent nineteenth-century Torah commentator) similarly observes how Jacob visualizes the Messiah, conqueror of humanity, not on a steed, but on a young donkey. The donkey is the beast of burden that always represents peace, well-being, and national greatness, whereas the steed represents military might. Accordingly, the Jewish conception of royal power is not represented by the number of horses, and is it forbidden for the king to accumulate many horses (Deut. 17:16). Evidently, what Rabbi Hirsch, a non-believing Jew, fails to realize is that Messiah Yeshua fulfilled this prophecy in Matthew 21:5 at his first coming and will return the second time astride a military steed (Revelation 19:11).

Consequently the future Redeemer of Jewry and humanity appears here in connection with the donkey, symbolizing the twofold vision of peace and material well-being. For to tie up his animal and especially...a donkey's frisky colt, to the vine, implies a greatly increased development of nature (the vine being as strong as a tree) and extraordinary abundance [see Zech. 9:9] (*ibid.* p. 2155). Rashi sees similar Messianic implications in the poetic and prophetic language of this verse and further sees that "the vine represents the righteous, and the vine branch represents 'those who engage in Torah.' The righteous will congregate around the Mashiach, while 'those who engage in Torah' will study with him (*Artscroll Sapirstein Edition Rashi Torah Commentary* p. 545). In the Apostolic Writings Yeshua likens himself to a vine with Believers as branches attached to the vine (John 15:1-5). Likewise, the rabbis refer to the donkey, upon whom Messiah will ride, as being tied to the vine which has now become as thick as a tree. As we shall note later, could this not be an allusion to the cross to which Yeshua was attached?

Let's examine the phrase "**he washed his garments in wine, and his clothes in the blood of grapes**" to see if this passage yields any clues about the virgin birth. Please read the following biblical passages:

- **Isaiah 1:16-18 – Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the YHWH: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.**
- **Leviticus 17:11 – For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement [of sin] for the soul.**
- **Revelation 1:5 – And from Yeshua the Messiah, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.**
- **Revelation 7:14 – And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.**
- **Matthew 26:27-28 – And he took the cup [of the vine], and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.**
- **Romans 3:25 – Whom Elohim hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of Elohim;**

- **Ephesians 1:7** – In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
- **Colosians 1:14** – In whom we have redemption through his blood, even the forgiveness of sins:
- **John 15:1-5** – I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Can we begin to see here a common theme emerge throughout these Scripture references? The Messiah is likened to a grape vine. Grapes are symbolic of blood the shedding of which remits or atones for sin. Sin causes one's spiritual garments to be stained red. From the Apostolic Writings we learn that the blood of Yeshua the Messiah cleanse the spiritual garments of sinful individuals.

How does the “blood of the grapes” reference in Genesis 49:12 (cp Deut. 23:14 where the same Hebrew expression is used) portend the virgin birth of the Messiah? Quite simply: Had Messiah's blood been tainted by the sin-stain of Adam's “fall” or separation from spiritual relationship with YHWH-Elohim occasioned by his sin resulting in death which passed on to all of Adam's descendents (Rom. 5:12-14) then Messiah could not have been the perfect, sin-free sacrificial lamb atoning for the sins of the world. Since spiritual inheritance, in this case, the curse of death brought on by the sin of Adam, is passed on down through the father's lineage (Jer. 32:18) then in order to not inherit the sting of death (1 Cor. 15:56) — death being the result of sin which is the transgression of the Torah-law of Elohim (Ezek. 18:4; 1 Jn. 3:4) — Messiah could not have contained the life blood of a physical father. This is poetically alluded to in the verse under analysis in this section: Genesis 49:12 — **“he washed his garments in wine, and his clothes in the blood of grapes.”** Does this verse not indicate that the source of Messiah's blood would be that other than of a man? Does this verse not express a corollary idea to that expressed in Genesis 3:15 (which he have already examined above)? In this regard it is interesting to note what Yeshua said in the Gospel accounts of John 6:53-56 and Matthew 26:27-28 —

- **John 6:53-56** – Then Yeshua said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
- **Matthew 26:27-28** – And he took the cup [of the vine], and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.

Some may view John's account of Yeshua's teachings as a gross reference to cannibalism or some other such abominable and anti-Torah practice. But in reality, it appears that Yeshua is speaking symbolically of fruit of the vine as representing his blood — the blood of the Atonement. Did Yeshua pull this poetic symbolism out of thin air without any textual basis from the Hebrew Scriptures? We have already seen that both Moses (Deut. 32:14) and the Patriarch Jacob in the Torah while prophesying about the future Messiah (Gen. 49:11) made reference to the typology between blood and grapes.

This imagery in Scripture was not lost on early Church father, Justin Martyr (A.D. 100 - A.D. 169) who wrote the following (in reference to Deut. 32:15 and Gen. 49:11) in *Dialogue With Trypho, a Jew* (ca. A.D. 160): “...[O]f whose blood, Moses..., when speaking in a parable, said, that He would wash His garments in the blood of the grape; since His blood did not spring from the seed of man, but from the will of Elohim” (*Dialogue*, chap. 63).

Despite our entire discussion above there still may remain a question in the reader's mind as to how exactly Gen. 49:11 (“**Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes**”) perfectly foreshadows the redemptive work of Yeshua the Messiah as outlined in the Apostolic Writings. For example, it appears that the Messiah is washing his own garments with his blood and not the garments of his people. What is going on here? Allow me to present to you an expanded rendering

from the Hebrew of what this verse is actually saying and see if some of the confusion does not clear up. Here is our Scripture verse under consideration again:

- **Genesis 49:11** – ([listed with *Strong's Concordance* reference numbers] “ **Binding** (631) (8802) **his foal** (5895) **unto the vine** (1612), **and his ass's** (860) **colt** (1121) **unto the choice vine** (8321); **he washed** (3526) (8765) **his garments** (3830) **in wine** (3196), **and his clothes** (5497) **in the blood** (1818) **of grapes** (6025).”

Now here is our amplified version of this passage based on a study of the meanings of the Hebrew words:

He (Judah or Shiloh/Messiah) binds his young donkey or burden-bearer unto the vine tree and his she ass's (i.e., apostate Israel, see Isa. 1:3-4; Jer. 2:24) son to the vine of the choicest, reddest, richest grapes; he (Judah or Messiah) washed by treading like a fuller (a fuller is one who shrinks and thickens woolen cloth by moistening, heating and pressing) his garments or vestures in wine; his robes in the blood of grapes or wine.

The imagery in this verse is very rich, poetic and prophetic, but could this passage not be a poetic picture of the redemptive work of Messiah who, as a son from the tribe of Judah would bear the sin burden (Isa. 53:4; Mt. 11:28-30) on his back like a donkey for his apostate and adulterous people, Israel? He would be tied to a vine tree (the cross) (even as Isaac was tied to the altar on Mt. Moriah) from which the blood of the grapes would flow. He would become sin for his people (2 Cor. 5:21; Jn. 3:14) and with his choicest, richest, reddest blood of his grapes (untainted from the sin of Adam because of his virgin birth) — a wine reminiscent of Yeshua's first miracle of turning the water into richest wine at the Cana of Galilee wedding feast (Jn. 2:1-11) — he take the sins of the people upon himself and cleanses them from their sins, like a fuller (see definition above of what a fuller does) whereby, though their sins be as scarlet, through his shed blood and the redemptive work at the cross, the sins of Israel would be treaded out and pressed rendering the sins of his people white as wool (Isa. 1:18). The prophet Malachai alludes to this very idea in his messianic prophecy of Malachi 3:2-3,

“But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the YHWH an offering in righteousness.

Truly, after all of this, it could be said of Israel, **“These are they which ... have washed their robes, and made them white in the blood of the Lamb (Rev. 7:14). Truly it could be said of these people:**

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints (Rev. 19:7-8).

PSALMS 110:1-7

1 YHWH said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 YHWH shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 YHWH hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5 The Lord at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

Commentary:

We have once again before us another one of the classic Messianic passages in the Hebrew Scriptures and has been so recognized by both Jewish and Christian theologians for millennia (Heb. 1:13; Ac. 2:34; 1 Cor. 15:25; Eph. 1:21-22; Mt. 22:41-46). For example, the medieval rabbinical sages Rashi, Ibn Ezra and others recognized the Messianic implications of this Psalm (Santala, p. 123ff).

The phrase, **“from the womb of the morning/dawn”** is an interesting one. Christian exegetes have interpreted this to be speaking of the virgin birth. Early Church father, Justin Martyr understood this phrase to be a reference to the virgin birth (*Dialogue*, chap. 63, ca. A.D. 160). Adam Clarke, apprentice to and then associate of John Wesley, in his notable commentary (1810-1826), writes: “As the dew flows from the womb of the morning, so shall all the godly from thee. They are the dew of they youth; they are the offspring of thy own nativity. As the human nature of our Lord was begotten by the creative energy of Elohim in the womb of the virgin; so the followers of Elohim are born, not of blood, nor of the will of the flesh, but by the Divine Spirit” (*Clarke’s Commentary*, Vol. 3, p. 582).

The word *womb* is the Hebrew word *rechem* (*Strong’s* #7358) and the KJV translates this word as *womb* in 21 of 26 times it occurs in the Hebrew Scriptures. Quite frankly, *womb* is what this word means both literally and figuratively.

The next word under consideration is *morning* which is the Hebrew word *mishchar* (*Strong’s* # 4891) meaning *day-breaking* or *dawn*. Ps. 110:3 is the only occurrence of this word’s usage in the Hebrew Scriptures, therefore, there is no contextual backdrop against which to juxtapose this word against its usage elsewhere.

Let us therefore take another approach to unlocking the mystery of this phrase. Are there other Scriptures which express parallel ideas relating the Messiah’s coming to being similar to the sun’s rising which may give us an expanded meaning?

Malachai 4:2 says, **“But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.”** The rabbinical Midrash (commentary) on this verse recognizes this to be a Messianic reference and speaks of the “rising of the sun when the Messiah comes, as it is written: ‘To you who revere my name will dawn the sun of righteousness and healing’” (Santala, p. 189 quoting *Midrash Shemoth Rabbah* par. 31).

Most Messianic believers have no problem believing that Messiah Yeshua is the light of the world. The Apostolic Writings are full of such illusions:

- **Jn. 1:1-5,8-9,14 – In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. The same was in the beginning with Elohim. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not....He [John] was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.**
- **Jn. 8:12 – Then spake Yeshua again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.**
- **Jn. 9:5 – As long as I am in the world, I am the light of the world.**
- **Mt. 4:16 – The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up** (quoting Isa. 42:7).
- **2 Co. 4:6 – For Elohim, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of Elohim in the face of Yeshua the Messiah.**
- **1 Jn. 1:5 – This then is the message which we have heard of him, and declare unto you, that Elohim is light, and in him is no darkness at all.**

But proving Yeshua the Messiah is the Light of the world and proving that Yeshua was virgin born are two different things. Can we make the connection between his being the Light of truth and show how originating **“from**

the womb of the morning/dawn” is more than just Hebrew poetry, but actually is referring to his virgin birth? We believe we can, and from, in part, the writings of the rabbis themselves.

For this we must go back to the beginning of time, to the creation account in Genesis chapter one. There we see that light was created on the first day (Gen. 1:3), but that the sun, moon and stars were created on day four (v. 14). We know from a study of the text and the Hebrew that from day one until day four the earth experienced a literal physical night and day. So the question is begged, what was the source of that light?

In effort to explain this problem many rabbis read into Scripture the idea that Elohim created the astral bodies on day one, but they just did not shine forth until day four. This, quite frankly, is a forced interpretation of the text. Other rabbis such as Michael Munk have a different explanation.

Between Gen. 1:3 and 5 the word *light* appears five times. Five is the number of grace and the number of the books of the Torah-Word of Elohim. Keep this idea in mind. Munk points out that in each of these five instances where *light* is used the Hebrew word for light *owr* (spelled, aleph, vav, resh) is spelled complete or with the letter vav included. However, from verse 14 on the word for *light* is spelled without the vav as simply aleph and resh with a vowel point inserted above the aleph to replace the missing vav. In Hebrew this is called a defective spelling. This in no way changes the pronunciation of the word. This change does not show up in our English translations of the Bible. It is only evident in the Hebrew script — only one of many such anomalies in the Hebrew letters of the Hebrew Scriptures. The rabbis recognize these anomalies to contain hidden spiritual messages from Elohim to his people for those who are willing to search the Scriptures and dig out these buried treasures.

There are many examples of complete versus defective spellings of Hebrew words involving the letter vav in the Hebrew Scriptures. When the vav is included (making the spelling of the word complete) the word takes on a fuller, richer and often more expansive and perfect meaning spiritually. The missing vav (a defective spelling) indicates deficiency or imperfection. Such words where this can occur would be *shalom*, *kadosh*, or *matzos*.

So what of the word *light* in our passage under analysis? Rabbi Munk states: [The] original light [spelled aleph, vav, resh] was withdrawn and reserved for the righteous in the future. The missing light was replaced by the radiation of the luminaries [sun, moon, stars].” Munk goes on to say that “the light emanating from the celestial bodies is not equal to the richness and purity of the primeval light; it has diminished power, reflecting our own imperfect state” (*The Wisdom In the Hebrew Alphabet*, by Rabbi Michael L. Munk, p. 100, Mesorah Publications, Brooklyn, NY, 1983).

According to the Apostolic Scriptural references cited above, Yeshua the Messiah was the Word of Elohim, was Elohim and was the Light that came from heaven to light up the world with the truth of Elohim. In Hebraic thought, as well, Torah is equivalent to light. The *Ner Tamid*, a light which hangs above the ark containing the Torah scrolls in synagogues (which is done in accordance with the Torah commands to keep the light of the menorah burning eternally inside of the Mishkan (Tabernacle) of Moses), is a reflection of this idea.

The Apostolic Writings teach us that when Messiah Yeshua returns in his glorified state his face will shine as the sun in its strength (Rev. 1:16) and that he will be the Light of New Jerusalem:

- **Rev. 21:23 – And the city had no need of the sun, neither of the moon, to shine in it: for the glory of Elohim did lighten it, and the Lamb is the light thereof.**
- **Rev. 22:5 – And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.**

Is it not clear that Yeshua the Messiah, as the Sun of Righteousness coming with healing in his wings, is none other than the Word of Elohim and perfect, complete and nondefective Light of the World that shone upon this earth until day four of the creation account? This same Light will illuminate New Jerusalem thus obviating the need for the physical luminaries as was originally the case. And as Rabbi Munk says, “The original light was withdrawn and reserved for the righteous in the future” (*ibid.*). If Yeshua the Messiah is that Light (and we believe him to be so in accordance with the Gospel accounts), and he is the Sun of Righteousness (Mal. 4:2), then his origins were not temporal, but spiritual and heavenly, though born of the virgin Miriam (Mt. 1:20-23). Should this not hopefully prove to us that the phrase in the Messianic passage of Ps. 110:3, “**from the womb of the morning**” is more than just beautiful Hebrew poetry, but in actuality has prophetic implications as referring to the virgin birth of the Messiah? We believe that it does, and we hope this case has been proven and your faith strengthened.

PSALMS 45:6-11

6 Thy throne, O Elohim, is for ever and ever: the scepter of thy kingdom is a right scepter.

7 Thou lovest righteousness, and hatest wickedness: therefore Elohim, thy Elohim, hath anointed thee with the oil of gladness above thy fellows.

8 All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

9 Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

11 So shall the king greatly desire thy beauty: for he is thy Adon; and worship thou him.

Commentary:

This passage (verse 7) is difficult for non-Messianic rabbinical scholars to deal with since it seems to indicate so clearly the deity of the Messiah. For example, the Orthodox Jewish *Artscroll Stone Edition Tanach* renders this passage as follows: “...therefore has Elohim, your Elohim, anointed you...” (emphasis added) — a translation which, in effect, changes the whole meaning of the passage to deflect off of the Messiah any connotations of deity. Yet the word *has* does not appear in the original Hebrew. In fact, in the *Artscroll Schottenstein Edition Tehilim (The Book of Psalms With an Interlinear Translation)* under the Hebrew word *Elohim* (Strong's #430), which in English is translated simply as *God*, and means nothing more nor nothing less, appears the word *has* alongside of *God*. Quite clearly, as noted above, the word *has* was added, though it does not appear in the original language.

What is the upshot of this discussion? Very simply stated, Elohim is addressing Elohim-Messiah as Elohim. This passage witnesses to the fact that Elohim in Heaven is addressing Messiah-Elohim as deserving of the worshipful title of *Elohim* all of which speaks of the deity, incarnation and virgin birth of the Messiah. Furthermore, in verse 11 we see the imperative command to worship the Messiah as *Lord* (Adon), again showing the incarnation and deity, and by implication the virgin birth, of the Messiah.

PSALMS 2:7

I will declare the decree: the YHWH hath said unto me, Thou art my Son; this day have I begotten thee (See also Ac. 13:33, Heb. 1:5; Heb. 5:5).

Once again, modern rabbinic scholars have purged this verse of Messianic meaning referring its fulfillment instead to king David (See *Artscroll Schottenstein Edition Tehilim*, p. 4, explanatory footnotes). But this has not always been the case in rabbinic circles. According to Santala, the ancient Jewish rabbis as well as medieval Jewish scholars such as Rashi, Rambam and Ibn Ezra all viewed Psa. 2 in a Messianic light (Santala, pp. 68-69, 117-119). As proof he quotes the Jewish *Midrash* (commentary on Psalms) stating this (*ibid.*).

The word *begotten* is the Hebrew word *yalad* (Strong's #3205) meaning *to beget, bare, to be born, bring forth or deliver* and refers to the action of *giving birth*. It is the same word used in Isa. 7:14, “**Behold the virgin shall conceive and bear [yalad] a son...**” *Yalad* usually refers to a literal childbirth but can be used in a figurative sense, as well. Its usage occurs 498 times in the Hebrew Scriptures, so its uses are rich and varied.

We believe Psa. 2:7 is yet another clear reference to the incarnation and virgin birth of the Messiah at the hands of Elohim just as this concept is echoed numerous times in Apostolic Scriptures:

- **John 1:14 – And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.**
- **John 1:18 – No man hath seen Elohim at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.**

- **John 3:16** – For Elohim so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
- **John 3:18** – He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of Elohim.
- **Acts 13:33** – Elohim hath fulfilled the same unto us their children, in that he hath raised up Yeshua again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.
- **Hebrews 1:5** – For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?
- **Hebrews 5:5** – So also Messiah glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.
- **Hebrews 11:17** – By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,
- **1 John 4:9** – In this was manifested the love of Elohim toward us, because that Elohim sent his only begotten Son into the world, that we might live through him.

CONCLUSION

If there are other references in the Hebrew Scriptures to the virgin birth and incarnation pertaining to Yeshua the Messiah we would like to know about them so they can be included in this work. Please email to us your thoughts in this regard. It is our hope that the faith of Believers in the deity, virgin birth and incarnation of Yeshua Messiah will not only be strengthened, but that those who are teetering on the edge of renouncing their faith in the Yeshua will be turned back from the edge of faithlessness and potential spiritual damnation.

- **Jude 23** – And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.
- **James 5:20** – Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.