

ONE TORAH FOR ALL

Zerubbabel ben Emunah
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The Firstborn of YHWH

If a person made the statement to you that Yeshua was not the firstborn of YHWH, it would most likely evoke strong emotions welling up inside you, which might in turn spill out in a very emotional outburst. However, as we are about to discover by looking in Scripture, the term “firstborn” is something that is not fully understood in every case.

Generally speaking, this term simply speaks of the child who opens the womb. However, in Scripture this is not its only usage. It can also equally apply to a person who has become the firstborn by virtue of adoption. It is this meaning and application which has captured our attention for this study.

Let us begin by examining the concept of Mashiach Yeshua being the only begotten of YHWH our Elohim.

Yochanan [John] 1:14

And the Word became flesh, and dwelt among us and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

There has been much written about this word *begotten*, as Yeshua is the only begotten of the Father; at least some of these writings rightly address this topic. We need to examine this in a little more detail to see what is here. Let us go to the Scriptures to see what we can discover.

B'reshit (Genesis) 6:2

that the sons of Elohim saw the daughters of men that they were fair; and they took them wives of all that they chose.

There are many who were known as the sons of Elohim. Above, we see that the fallen angels were referred to as the sons of Elohim. This same type of reference is also found in the first chapter of Iyov (Job) 1:6. There was one particular individual who Scripture refers to as the *son of Elohim*.

Luqa [Luke] 3:38

the son of Enos, the son of Seth, the son of Adam, the son of Elohim.

Adam was known as the son of Elohim. The difference between Adam and Yeshua as being the son of Elohim is that Adam was not the eternally begotten of Elohim. There was a time in which Adam did not exist. However, the א (aleph) and the ט (tau) has been with the Father for so long, that as far as we know, it was from eternities past. Mashiach is not only known as the מט, but He is also known as the “second” or “last Adam.” This title tells us much and we will examine it more fully below; but before we do, let us examine the concept of being adopted into the position of the firstborn. Both of these concepts are intimately woven together.

Let us recall that Avraham’s son Yitzchak (Isaac) was not his firstborn son, but he was the promised one who was to inherit the promises of YHWH Elohim to his father. Likewise, Ya’aqov was not the firstborn son of Yitzchaq, but in the same manner as Yitzchaq, he was the son who was to inherit the promises of Elohim given to his father. Then Ya’aqov had twelve sons; and he split the promises of Elohim between Yehudah, who received the birthright and was his fourth born son, and his grandson Ephrayim, who was the son of Yoseph. Ya’aqov adopted the two oldest sons of his son Yoseph as his own and gave each one of them all the full rights and blessings as a full son. In adopting these two grandsons as his own, he elevated the younger over the older and put him in the position of the firstborn.

Please note, in each case the promise of the birthright and the blessing did not go to the actual firstborn son, but rather, to a son who was adopted into that position in order to receive the promised birthright and blessing. Likewise, we see this same pattern in Yeshua, as He was the second son of Elohim to come into this world, Adam being the first. You may argue that Yeshua was before Adam. You would be correct. However, in that pre-existent form, Mashiach was not yet born into this world in order to redeem it. It was at this point that Yeshua Mashiach became a man, the second Adam, who knew no sin; and there was no corruption in His flesh. When Mashiach was born into this world as a man, He was second to the first Adam and is called the last (or second) Adam. This is quite significant for us to understand for it fits in perfectly with the revealed pattern of becoming an adopted son of Elohim. It was not the first Adam who inherited all the rights and blessings of his heavenly Father, but rather it was the last Adam who was adopted into the position of the firstborn and became the inheritor of all the heavenly Father has.

It is important to understand that if each one of us is going to inherit the promise of eternal life, we too, must be adopted by Elohim into His family. Every single person who inherits eternal life will be adopted by Elohim! No other person will receive eternal life.

Romans 8:14-15

14 For as many as are led by the Spirit of Elohim, these are sons of Elohim.

15 For you received not the spirit of bondage again to fear; but you received the Spirit of adoption, whereby we cry, Abba, Father.

In this, Yeshua has led the way for us to follow, if we will but understand the fullness of His work. One aspect of His work was to reveal to us, that in order to be a part of the kingdom of Elohim, one must be adopted into that kingdom. One cannot be born into it!

We have examined the concept of being adopted into the family of Elohim; now let us turn our attention to Mashiach being the last Adam. Please prayerfully consider this passage.

Luqa [Luke] 1:35

And the messenger answered and said to her, "The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you; wherefore also the holy thing which is begotten shall be called the Son of Elohim."

This passage is not often understood properly. Let us prayerfully and carefully consider what this passage teaches us. First, the messenger (angel) told Miriam that the Ruach Qodesh (Holy Spirit) would come upon her. Second, she is told that the power of the Most High would overshadow her. My brethren, while many teach that this is speaking of the same thing, this is in error and not an understanding of Hebrew thought or writings. Simply put, Miriam was a surrogate mother. She contributed nothing to the physical makeup of Yeshua. Miriam was simply a womb, a vessel. We should understand this concept quite well in our day, as it is a common occurrence for a couple who needs help in having a baby. Doctors can now take an egg and a sperm, and fertilize that egg outside the womb, and then place the fertilized egg inside the womb to be incubated for the term of gestation. Furthermore, the egg and sperm can be completely unrelated to either the husband or wife. In such a case, the woman who has had such a procedure contributes no DNA material to the child. She is a surrogate mother.

We have examined in other studies that the manifestation of the Ruach Qodesh corresponds to the feminine nature of Elohim. It is dealing with the feminine aspect of Elohim. The manifestation of the Most High is then pointing to the Father aspect of Elohim. What we have then, is quite simply Elohim creating a second Adam from material that has nothing to do with Miriam or Yoseph. The material used was very much like the same material used to create the first Adam. It was wholly without defect and without any curse attached to it whatsoever. The difference between the first and the second Adam is that the first was created fully grown, and the second was formed in the womb, to grow and mature like every subsequent offspring of Adam which has come into this world.

But, one objects, how can He then be the son of David?

Matithyah [Matthew] 3:9

"and think not to say within yourselves, 'We have Abraham as our father.' for I say to you, that Elohim is able of these stones to raise up children unto Abraham."

It is not necessary for Elohim to have a direct link between the offspring and the father to have a DNA link! As Scripture teaches us, YHWH can create sons out of whatever He desires to be

the offspring of whomever He desires. He is, after all, the Creator! Thus, He is also the Creator and Master of all DNA.

Here is something we seriously need to consider. YHWH is not in the habit of breaking His own Torah, for that would violate His nature, which He does not do. It is against the Torah for a man to sleep with another man's wife. Miriam was the wife of another man. She was not married to YHWH; she was married to Yoseph. For YHWH to father a child by Miriam, would mean that the offspring was illegitimate, and according to Torah commandment, would be excluded from the congregation of Israel. If one is excluded from the congregation of Israel, how could such a person redeem that of which he is not a part? He could not! Now I ask you, does that sound like our Mashiach to you? It doesn't to me!

However, it is well within the boundaries of Torah for Miriam to be a surrogate mother. This is what she did and agreed to do. She carried the fertilized egg and seed of Elohim in her womb.

The first Adam was created from ground that had not been cursed! Likewise, so was the second Adam. Had Miriam contributed an egg, then Mashiach could not have been the second Adam, for His body would have consisted of material that had already been cursed. Elohim placed a curse upon mankind from the garden; upon both the man and the woman to be passed on to each and every one of their offspring.

Galatians 3:13

The Messiah redeemed us from the curse pronounced in the Torah by becoming cursed on our behalf; for the Tanak says, "Cursed is everyone who hangs on a tree."

Please note, Yeshua our Mashiach did not become cursed until He was nailed to that tree (cross/stake). This shows us Miriam could not have been Yeshua's biological mother. Rather, she was simply a surrogate mother, one who did not contribute any DNA material to Him. This does not mean He was not the son of David, for the Father created Him to be such. Notice this passage.

Gilyahna [Revelation] 22:16

"I Yeshua have sent My messenger to testify to you these things for the assemblies. I am the root and the offspring of David, the bright, the morning star."

How is it possible for Yeshua to be both the root and the offspring of David? "Offspring," we easily understand as one who comes forth from a father; i.e., a son. However, "root" we seldom discuss. It was David who was also the offspring of Mashiach. David was Mashiach's son. Mashiach was the root of David; that is, He existed before David. It is not humanly possible for Mashiach to be both David's root and offspring, both his father and son. However, with Elohim all things are possible.

There is one additional passage we should deal with in this study as it pertains to Mashiach being born into this world through a woman.

B'reshit (Genesis) 3:15

“and I will put enmity between you and the woman, and between your seed and her seed; He shall bruise your head, and you shall bruise His heel.”

The question with which we are immediately faced in this passage is: How much of this passage is actually literal? For example, a woman does not have seed. There are some who have argued that the egg of a woman is her seed, but does this square with what the original language says?

The Hebrew word for “seed” is זרע – “zera”; and in this case it appears in the feminine form זרעה giving us “her seed.” The truth of what is being spoken is actually found in the Greek translation in the Septuagint. The Greek word for “seed” is σπέρμα – “sperma,” which is where we get our English word “sperm.” Thus, this word is dealing exclusively with that which comes from a man for the propagation of the species, as a woman does not have sperm.

So, what is this passage speaking of when YHWH uses the phrase “her seed” and to what does that refer? It seems rather obvious at this point that it is not speaking of something literal, but rather something symbolic or metaphorical. In this case, it is speaking of something given to her and of which she becomes the possessor, at least in a temporary sense.

Galatians 4:4

but when the fullness of the time came, Elohim sent forth His Son, born of a woman, born under the Torah,

What we are interested in from this passage is the phrase “born of a woman.” What does this phrase mean, exactly? This phrase is preceded by the phrase “sent forth His Son,” which indicates to us that it was the Son who was placed in the womb; not the seed of Elohim, but rather the complete Son. Many miss the importance of this as this speaks to the pre-existent nature of Mashiach before being born of a woman.

The phrase we are looking at is והיה ילוד אשה – “v'hayah y'lud ishshah.” ילוד is in the construct form, giving us “born of”; and with this word being preceded by היה, we are told that the Son sent forth would “become” born of a woman. So what this passage is telling us is that Mashiach, the א (aleph) and the ת (tau), entered into the womb of a woman to be born into the world in order to become subject to the Torah in the same way mankind is subject to the Torah.

What we have discovered in this study is that Mashiach is the firstborn of YHWH by virtue of being adopted into that position. This illuminates the way for us to walk so we can see the need for us to be adopted into the family of Elohim as well. This is true regardless of who our birth parents are and through what lineage one comes into this world.

We have also discovered there is much more meaning to the phrase “last Adam” than one might at first suspect or see at a cursory glance.

Let us be sure each one of us is adopted into the family of Elohim that we might become known as the sons of Living El.

Hoshea 1:10

“Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, in the place where it was said unto them, ‘You are not My people,’ it shall be said unto them, ‘You are the sons of the living El.’”

ABBA YHWH, make our adoption sure; in the name of Mashiach Yeshua we pray. Amein.

Shabbat Shalom

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