

The Alma (Young Maiden) /Betulah (Virgin) controversy solved.

First we will start by covering the controversy, then the full spectrum of evidence that exists in the world and come to a conclusion that is in line with all the prophecies concerning the Messiah. I hope you enjoy the read and it blesses you greatly for what ever your belief system may be.

For nearly two millennia the church has insisted that the Hebrew word *alma* can only mean “virgin.” The church must hold this position because Matthew 1:22-23 translates *alma* in Isaiah 7:14 as “virgin.” The first Gospel quotes this well-known verse to provide the only “Old Testament” proof text for the supposed virgin birth of Jesus. The stakes are high for Christendom, because if the Hebrew word *alma* does not mean virgin, Matthew is misquoting the prophet Isaiah, and both a key tenet of Christianity and the credibility of the first Gospel collapses.

How accurate is this Christian claim? The place to explore this issue is in the Jewish scriptures. If the Hebrew word *alma* means virgin then each usage in the Bible must be either a clear reference to a virgin or at least be ambiguous. The word *alma* appears in the Jewish scriptures seven times. If even one reference clearly refers to a woman who is not a virgin, then Matthew’s rendition of Isaiah 7:14 becomes untenable.

One of the places where the uncommon Hebrew word *alma* appears in the Bible is in Proverbs 30:18-20 which reads,

There are three things which are too wonderful for me, four which I do not understand: the way of an eagle in the sky, the way of a serpent on a rock, the way of a ship in the middle of the sea, and the way of a man with a young woman [b’alma]. This is the way of an adulterous woman: she eats and wipes her mouth, and says, “I have done no wrong.”

In the above three verses, King Solomon compare a man with an *Alma* to three other things: an eagle in the sky, a serpent on a rock, and a ship in the sea. What do these three things all have in common? They leave no trace. After the eagle has flown across the sky, determining that the eagle had ever flown there is impossible. Once a snake has slithered over a rock, there is no way to discern that the snake had ever crossed there (as opposed to a snake slithering over sand or grass, where it leaves a trail). After a ship has moved across the sea, the water comes together behind it and there is no way to tell that a ship had ever passed through there. Similarly, King Solomon informs us that once a man has been with an *alma* there is also no trace of the fornication that had occurred between them. Therefore, in the following verse (verse 20) King Solomon explains that once this adulterous woman has eaten (a metaphor for her fornication), she removes the trace of her sexual activity by exclaiming; “I have done no wrong.” The word *alma* clearly does not mean virgin.

In the same way that in the English language the words “young woman” have no bearing on whether virginity is present or not, in the Hebrew language there is no relationship between the words *alma* and virgin. On the contrary, it is usually a young woman who bears children. Had Isaiah wished to speak about a virgin birth, he would have used the word *betulah*¹ not *Alma*. *Betulah* is a common word in the Jewish scriptures, and can only mean “virgin.”

Sincerely yours,
Rabbi Tovia Singer

What I find more interesting is that the first chapter of Matthew could be a complete forgery from Rome and I don't make this claim with out providing very credible evidence later in this study that will fulfill 3 prophecies concerning the birth vs. only one prophecy possibly mistranslated by the Christian world.

Let's start by taking a look at all the prophecies concerning the birth of the Christ.

Isaiah 7:14 KJV

Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

The original Hebrew text of Isaiah 7:14 reads as follows (translated):

"Therefore the Lord Himself shall give you a sign: behold, the young woman [hah-almah] shall conceive, and bear a son, and shall call his name Immanu-el".^[1]

Testimony from "Why Jews Do not believe Jesus is the Messiah."

http://judaism.about.com/library/3_askrabbi_o/bl_simmons_messiah3.htm
VIRGIN BIRTH

The Christian idea of a virgin birth is derived from the verse in Isaiah 7:14 describing an "alma" as giving birth. The word "alma" has always meant a young woman, but Christian theologians came centuries later and translated it as "virgin." This accords Jesus' birth with the first century pagan idea of mortals being impregnated by gods.

With the first chapter of the book of Matthew written as it is presented today and Isaiah 7:14 written as it is also presented by the Christian church; we get one prophecy fulfillment concerning the birth of the Messiah, and a good reason for the argument from Jews who know their language better than the Christian world. There are two prophecies that are left unfulfilled. Christ said he fulfilled all in the Law and the prophets concerning Him. What then is missing? Better yet, what have we discovered that clears this confusion? Here are the two prophecies that are recognized left unfulfilled by the Jewish Nation.

Genesis 49:10

10 The scepter shall not depart from Judah,
Nor a lawgiver from between his feet,
Until Shiloh comes;
And to Him *shall be* the obedience of the people.

Isaiah 11

The Reign of Jesse's Offspring

1 There shall come forth a Rod from the stem of Jesse,
And a Branch shall grow out of **his** roots.

With the Genealogies of the Messiah leading from Adam to Joseph we also have another conflict in scripture that must be explained with out speculation which we will cover in this document.

John 7:42

Has not the **Scripture** said that the Christ comes **from the seed of David** and from the town of Bethlehem, where David was?"

Acts 2:29-30

29Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, **according to the flesh**, he would raise up Christ to sit on his throne;

Romans 1:3

concerning his Son Jesus Christ our Lord, which was made of the **seed of David according to the flesh;**

With all the prophecies and testimonies stating clearly that Christ would come from the line of David according to the flesh, Why does the bible today not portray a messiah coming according to the flesh in the first chapter of Matthew where Joseph, The son from the blood line of David, did Not touch Mary to conceive the messiah?

What we are going to do is look at both Matthew and Luke to compare what is portrayed in a Gospel text that was found in a monastery in Tibet called Gospel of Holy 12.

Every word presented on the next page in blue is contained in the Gospel of Holy 12 chapter of the Conception of Christ. There does not appear to be any indication of Joseph's role in the conception in the Luke testimony to follow on the next page.

Print the next three pages that follow in Color print and lay them side by side to conduct a word for word comparison. They will tell an interesting story.

Luke 1:26

26 Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, 27 to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. 28 And having come in, the angel said to her, "Rejoice, highly favored *one*, the Lord *is* with you; blessed *are* you among women!"^[c] 29 But when she saw *him*,^[d] she was troubled at his saying, and considered what manner of greeting this was. 30 Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. 31 And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. 32 He will be great, and will be called the Son of the Highest; and the Lord God **will give Him the throne of His father David**. 33 And He will reign over the house of Jacob forever, and of His kingdom there will be no end." 34 Then Mary said to the angel, "How can this be, since I do not know a man?" 35 And the angel answered and said to her, "*The* Holy Spirit will come upon **you**, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. 36 Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren. 37 For with God nothing will be impossible." 38 Then Mary said, "Behold the maidservant of the Lord! Let it be to me according to your word." And the angel departed from her.

The words in green are in the gospel of Holy 12

Matthew 1: 18-25

Christ Born of Mary

18 Now the birth of Jesus Christ was as follows: After His mother **Mary was betrothed to Joseph**, before they came together, she was found with child of the Holy Spirit. 19 Then **Joseph her husband, being a just man**, and not wanting to make her a public example, was minded to put her away secretly. 20 But while he thought about these things, behold, **an angel of the Lord appeared to him in a dream, saying**, “Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. 21 And she will bring forth a Son, **and you shall call His name JESUS, for He will save His people from their sins.**”

22 So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: 23 “Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,”^[d] which is translated, “God with us.”

24 Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, 25 and did not know her till she had brought forth her firstborn Son.^[e] And he called His name JESUS.

Lecture II Testimony from Gospel of Holy 12.

The Immaculate Conception Of Jesus The Christ

http://reluctant-messenger.com/essene/gospel_1.htm

AND in the sixth month the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

2. Now Joseph was a just and rational Mind, and he was skilled in all manner of work in wood and in stone. And Mary was a tender and discerning Soul, and she wrought veils for the temple. And they were both pure before God; and of them both was Jesu-Maria who is called the Christ.

3. And the angel came in unto her and said, Hail, Mary, thou that art highly favored, for the Mother of God is with thee: blessed art thou among women and blessed be the fruit of thy womb.

4. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary, for thou hast found favor with God and, behold, thou shalt conceive in thy womb and bring forth a child, and He shall be great and shalt be called a Son of the Highest.

5. And the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

6. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her The Holy Spirit shall come upon Joseph thy Spouse, and the power of the Highest shall overshadow thee, O Mary, therefore also that holy thing which shall be born of thee shall be called the Christ, the Child of God, and his Name on earth shalt be called Jesu-Maria, for he shall save the people from their sins, whosoever shall repent and obey his Law.

7. Therefore ye shall eat no flesh, nor drink strong drink, for the child shall be consecrated unto God from its mother's womb, and neither flesh nor strong drink shall he take, nor shall razor touch his head.

8. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God no thing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

9. And in the same day the angel Gabriel appeared unto Joseph in a dream and said unto him, Hail, Joseph, thou that art highly favoured, for the Fatherhood of God is with thee. Blessed art thou among men and blessed be the fruit of thy loins.

10. And as Joseph thought upon these words he was troubled, and the angel of the Lord said unto him, Fear not, Joseph, thou Son of David, for thou hast found favour with God, and behold thou shalt beget a child, and thou shalt call his name Jesu-Maria for he shall save his people from their sins.

11. Now all this was done that it might be fulfilled which was written in the prophets saying, Behold a Maiden shall conceive and be with child and shall bring forth a son, and shall call his name Emmanuel, which being interpreted is, God Within Us.

12. Then Joseph being raised from sleep did as the angel had bidden him, and went in unto Mary, his espoused bride, and she conceived in her womb the Holy One.

The Monastery discovery certainly clears the confusion and illustrates the fulfillment of all the prophecies and testimonies concerning the Messiah. In Matthew and Luke we see the conception testimony divided between the two gospels. Luke is word for word consistent with G-12 only missing the information that Joseph was involved. Matthew Presents the greatest difference while still containing some word for word testimony. Did Men by inspiration of Pagan tradition take out Joseph's role because of an ancient tradition of belief in a pagan virgin birth? What is presented in the bible appears to be a half truth for Luke and a twisting of the truth in Matthew. The prophecies tell us truth since they are testimony of Jesus from before he was born. You decide!
Some would say that because Joseph and Mary were not married this union would have been fornication or adultery. I had to look to Jewish testimony and history that exists in the world to determine if this was so. We know Mary and Joseph were betrothed. Testimony from Gospel of Nicodemus elaborates on this topic of Christ's conception being legitimate in the trial of Christ as presented in this gospel. Pay close attention to the area's highlighted where the Pharisees accuse Jesus of being born of fornication and see what the 12 witness's state and also what Pilate states concerning this in the paragraphs to follow. Areas of interest are highlighted in Red Font.

I

1 For the chief priests and scribes assembled in council, even Annas and Caiaphas and Somne (Senes) and Dothaim (Dothael, Dathaes, Datam) and Gamaliel, Judas, Levi and Nephthaim, Alexander and Jairus and the rest of the Jews, and came unto Pilate accusing Jesus for many deeds, saying: **We know this man, that he is the son of Joseph the carpenter, begotten of Mary,** and he saith that he is the Son of God and a king; moreover he doth pollute the sabbaths and he would destroy the law of our fathers.

Pilate saith: And what things are they that he doeth, and would destroy the law?

The Jews say: We have a law that we should not heal any man on the sabbath: but this man of his evil deeds hath healed the lame and the bent, the withered and the blind and the paralytic, the dumb and them that were possessed, on the sabbath day!

Pilate saith unto them: By what evil deeds?

They say unto him: He is a sorcerer, and by Beelzebub the prince of the devils he casteth out devils, and they are all subject unto him.

Pilate saith unto them: This is not to cast out devils by an unclean spirit, but by the god Asclepius.

2 The Jews say unto Pilate: We beseech thy majesty that he appears before thy judgment-seat and be heard. And Pilate called them unto him and said: Tell me, how can I that am a governor examine a king? They say unto him: We say not that he is a king, but he saith it of himself.

And Pilate called the messenger (cursor) and said unto him: Let Jesus be brought hither, but with gentleness. And the messenger went forth, and when he perceived Jesus he worshipped him and took the kerchief that was on his hand and spread it upon the earth and saith unto him: Lord, walk hereon and enter in, for the governor calleth thee. And when the Jews saw what the messenger had done, they cried out against Pilate saying: Wherefore didst thou not summon him by an herald to enter in, but by a messenger? for the messenger when he saw him worshipped him and spread out his kerchief upon the ground and hath made him walk upon it like a king!

3 Then Pilate called for the messenger and said unto him: Wherefore hast thou done this, and hast spread thy kerchief upon the ground and made Jesus to walk upon it? The messenger saith unto him: Lord governor, when thou sentest me to Jerusalem unto Alexander, I saw Jesus sitting upon an ass, and the children of the Hebrews held branches in their hands and cried out, and others spread their garments beneath him, saying: Save now, thou that art in the highest: blessed is he that cometh in the name of the Lord.

4 The Jews cried out and said unto the messenger: The children of the Hebrews cried out in Hebrew: how then hast thou it in the Greek? The messenger saith to them: I did ask one of the Jews and said: What is it that they cry out in Hebrew? and he interpreted it unto me.

Pilate saith unto them: And how cried they in Hebrew? The Jews say unto him: Hosanna membrome barouchamma Adonai. Pilate saith unto them: And the Hosanna and the rest, how is it interpreted? The Jews say unto him: Save now, thou that art in the highest: blessed is he that cometh in the name of the Lord. Pilate saith unto them: If you yourselves bear witness of the words which were said of the children, wherein hath the messenger sinned? and they held their peace.

The governor saith unto the messenger: Go forth and bring him in after what manner thou wilt. And the messenger went forth and did after the former manner and said unto Jesus: Lord, enter in: the governor calleth thee.

5 Now when Jesus entered in, and the ensigns were holding the standards, the images (busts) of the standards bowed and did reverence to Jesus. And when the Jews saw the carriage of the standards, how they bowed themselves and did reverence unto Jesus, they cried out above measure against the ensigns. But Pilate said unto the Jews: Marvel ye not that the images bowed themselves and did reverence unto Jesus. The Jews say unto Pilate: We saw how the ensigns made them to bow and did reverence to him. And the governor called for the ensigns and saith unto them: Wherefore did ye so? They say unto Pilate: We are Greeks and servers of temples, and how could we do him reverence? for indeed, whilst we held the images they bowed of themselves and did reverence unto him.

6 Then saith Pilate unto the rulers of the synagogue and the elders of the people: Choose you out able and strong men and let them hold the standards, and let us see if they bow of themselves. And the elders of the Jews took twelve men strong and able and made them to hold the standards by sixes, and they were set before the judgment-seat of the governor; and Pilate said to the messenger: Take him out of the judgment hall (praetorium) and bring him in again after what manner thou wilt. And Jesus went out of the judgment hall, he and the messenger. And Pilate called unto him them that before held the image and said unto them: I have sworn by the safety of Caesar that if the standards bow not when Jesus entereth in, I will cut off your heads.

And the governor commanded Jesus to enter in the second time. And the messenger did after the former manner and besought Jesus much that he would walk upon his kerchief; and he walked upon it and entered in. And when he had entered, the standards bowed themselves again and did reverence unto Jesus.

II

1 Now when Pilate saw it he was afraid, and sought to rise up from the judgment-seat. And while he yet thought to rise up, his wife sent unto him, saying: Have thou nothing to do with this just man, for I have suffered many things because of him by night. And Pilate called unto him all the Jews, and said unto them: Ye know that my wife feareth God and favoureth rather the customs of the Jews, with you? They say unto him: Yea, we

know it. Pilate saith unto them: Lo, my wife hath sent unto me, saying: Have thou nothing to do with this just man: for I have suffered many things because of him by night. But the Jews answered and said unto Pilate: Said we not unto thee that he is a sorcerer? behold, he hath sent a vision of a dream unto thy wife.

2 And Pilate called Jesus unto him and said to him: What is it that these witness against thee? speakest thou nothing? But Jesus said: If they had not had power they would have spoken nothing; for every man hath power over his own mouth, to speak good or evil: they shall see to it.

3 The elders of the Jews answered and said unto Jesus: What shall we see? **Firstly, that thou wast born of fornication;** secondly, that thy birth in Bethlehem was the cause of the slaying of children; thirdly, **that thy father Joseph and thy mother Mary** fled into Egypt because they had no confidence before the people.

4 Then said certain of them that stood by, devout men of the Jews: We say not that he came of fornication; but we know that Joseph was betrothed unto Mary, and he was not born of fornication. Pilate saith unto those Jews which said that he came of fornication: This your saying is not true for there were espousals, as these also say which are of your nation. Annas and Caiaphas say unto Pilate: The whole multitude of us cry out that he was born of fornication, and we are not believed: but these are proselytes and disciples of his. And Pilate called Annas and Caiaphas unto him and said to them: What be proselytes? They say unto him: They were born children of Greeks, and now are they become Jews. Then said they which said I that he was not born of fornication, even Lazarus, Asterius, Antonius, Jacob, Amnes, Zenas, Samuel, Isaac, Phinees, Crispus, Agrippa and Judas: We were not born proselytes (are not Greeks, Copt.), **but we are children of Jews and we speak the truth; for verily we were present at the espousals of Joseph and Mary.**

5 And Pilate called unto him those twelve men which said that he was not born of fornication, and saith unto them: I adjure you by the safety of Caesar, are these things true which ye have said, that he was not born of fornication? They say unto Pilate: We have a law that we swear not, because it is sin: But let them swear by the safety of Caesar that it is not as we have said, and we will be guilty of death. Pilate saith to Annas and Caiaphas: Answer ye nothing to these things? Annas and Caiaphas say unto Pilate: These twelve men are believed which say that he was not born of fornication, but the whole multitude of us cry out that he was born of fornication, and is a sorcerer, and saith that he is the Son of God and a king, and we are not believed.

6 And Pilate commanded the whole multitude to go out, saving the twelve men which said that he was not born of fornication and he commanded Jesus to be set apart: and Pilate saith unto them: For what cause do they desire to put him to death? They say unto Pilate: They have jealousy, because he healeth on the Sabbath day. Pilate saith: For a good work do they desire to put him to death? They say unto him: Yea.

When reading this it becomes apparent that when a man and woman are publicly espoused they are able to come together to bare children and it is not adultery. Does Historical testimony from the time period confirm this? The following information is from the Jewish encyclopedia. It gives a good explanation of Betrothed.

<http://www.jewishencyclopedia.com/view.jsp?artid=995&letter=B>

In the Bible.

Several Biblical passages refer to the negotiations requisite for the arranging of a marriage (Gen. xxiv.; Song of Songs viii. 8; Judges xiv. 2-7), which were conducted by members of the two families involved, or their deputies, and required usually the consent of the prospective bride (if of age); but when the agreement had been entered into, it was definite and binding upon both groom and bride, who were considered as man and wife in all legal and religious aspects, except that of actual cohabitation.

The root ארש ("to betroth"), from which the Talmudic abstract ארוסין ("betrothal") is derived, must be taken in this sense; *i.e.*, to contract an actual though incomplete marriage. In two of the passages in which it occurs the betrothed woman is directly designated as "wife" (II Sam. iii. 14, "my wife whom I have betrothed" ("erasti"), and Deut. xxii. 24, where the betrothed is designated as "the wife of his neighbor"). **In strict accordance with this sense the rabbinical law declares that the betrothal is equivalent to an actual marriage and only to be dissolved by a formal divorce.**

The information that follows this link is from a Jewish learning website.

http://www.myjewishlearning.com/life/Relationships/Spouses_and_Partners/About_Marriage.shtml

Genesis tells us that God recognized "it is not good for man to be alone" and created the first human couple, Adam and Eve. Their "marriage" ensured the propagation and survival of humanity, and the joy of this archetypal couple is reflected in one of the Jewish wedding blessings: "Make these beloved companions as happy as were the first human couple in the Garden of Eden."

Jewish marriage is not merely a secular legal partnership, but a union sanctified by God. Marital obligations, therefore, are not merely personal, but have implications for universal harmony. The existence of God as a "silent partner" in Jewish marriage endows a relationship with sanctity and solemn commitment.

Judaism views marriage as the basis of human companionship and the cornerstone of Jewish community. As the venue for fulfillment of the biblical commandment of *p'ru u'rvu*, be fruitful and multiply, Jewish marriage is also the basis of Jewish survival.

Desirable times for a Jewish wedding have been set by both custom and law, but Jewish weddings traditionally are not held on the Sabbath; on the holidays of Rosh Hashanah, Yom Kippur, Passover, Shavuot, and the first and last days of Sukkot; and around certain fast days.

How Has Jewish Marriage Evolved?

Over time Jewish marriage has evolved from a property transaction to a more spiritual commitment. In biblical times the fathers arranged marriages. Because the father of the bride would be losing a valuable household worker, he received from the groom's father a

bride price, called *mohar*, in exchange for his daughter. The groom would also give gifts to the bride, called *mattan*. Over time, the mohar evolved into a gift to the bride's father, a portion of which he passed on to his daughter.

During late-biblical and post-biblical times the economic situation worsened. Because men were afraid to marry and take on extra financial responsibilities, fathers began to offer dowries to attract eligible men. To relieve the groom's financial burden at the time of marriage, the mohar was transformed again, this time into a lien to be paid by the husband to the wife in case of divorce. This change also gave the bride some protection against an arbitrary divorce.

Eventually a minimum for this obligatory lien was specified in the marriage contract, known as a *ketubah*: 200 dinars for an unmarried girl and 100 for a widow. The groom could also provide an "additional ketubah," a gift corresponding to the ancient *mattan*.

What Was Marriage Ritually?

Until the late Middle Ages, marriage consisted of two ceremonies separated in time: the betrothal and the actual wedding.

The betrothal was a legal marriage and could only be dissolved by a formal divorce, yet the woman remained in her father's house. The betrothal constituted the actual "purchase" of the bride, and her later move to the groom's house, the "delivery" of the purchased "property."

By talmudic times, a betrothal celebration followed the signing of the ketubah. The groom gave the bride an object valued at less than a *prutah* (small coin) and declared in the presence of two witnesses: "Be thou consecrated to me, be thou betrothed to me, be thou my wife." The betrothal itself was renamed as *kiddushin*, implying sanctification or setting apart and suggesting a spiritualization of the original property transaction. A betrothal blessing prohibited forbidden unions and permitted only unions sanctified by Jewish marriage.

The actual wedding, approximately a year later, was preceded by a lively procession escorting the bride to the home of the groom. The *huppah* (today, the marriage canopy) was originally a decorated pavilion in the house of the groom or his father, where the *sheva berakhot*, or seven blessings, were recited over a cup of wine. Contributing in any way to the joy of the bride and groom was deemed a *mitzvah* (a religious obligation).

Today, the betrothal and wedding generally both take place under the huppah. As is still the custom today in traditional communities, the celebration continued for seven days at festive meals where the sheva berakhot were repeated following the grace after meals.

[The big question is this; if Christ was not begotten of the Father in a virgin conception where the woman remained a virgin after conception, then when was he begotten of the Father? The Psalm 2:7 Prophecy tells us God would give a word for word declaration of his son](#)

Psalm 2:7 (King James Version)

7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

The Problem that we run into is that the 4 gospels do not record at what moment God spoke the words "Thou art my Son; this day have I begotten thee." What is interesting about the G-12 text is that it contains this testimony in the correct place that confirms the time that the messiah would come in accordance with the Daniel 70 week's prophecy.

Lection VIII

2. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and a bright cloud stood over him, and from behind the cloud Twelve Rays of light, and thence in the form of a Dove, the Spirit of God descending and lighting upon him. And, lo, a voice from heaven saying, **this is my beloved Son**, in whom I am well pleased; **this day have I begotten thee**.

What you just read is the Prophecy fulfillment of Psalms 2:7 also confirmed in Acts 13:33; Hebrews 1:5; Hebrews 5:5; and Daniel 9:25, after the first 69 weeks of 70 week prophecy Messiah the prince would come.

Does any existing bible version from today support this concept?

Thought you would find this interesting since it's from the bible and confirms what I have been saying about the baptism of Christ being the day Christ was begotten since you don't believe G-12. I did just find this information today but God showed me before I found it here in recognized bible translations.

Luke 3:22 (New Living Translation)

²² and the Holy Spirit, in bodily form, descended on him like a dove. And a voice from heaven said, "You are my dearly loved Son, and you bring me great joy."^[a]

Footnotes:

- a. Luke 3:22 Some manuscripts read *my Son, and today I have become your Father.*

Luke 3:22 (English Standard Version)

²²and^(A) the Holy Spirit descended on him in bodily form, like a dove; and^(B) a voice came from heaven,^(C) "You are my beloved Son;^[a] with you I am well pleased."^[b]

Footnotes:

- a. Luke 3:22 Or *my Son, my (or the) Beloved*
b. Luke 3:22 Some manuscripts ***beloved Son; today I have begotten you***

G-12

lo, a voice from heaven saying, this is my beloved Son, in whom I am well pleased; **this day have I begotten thee**

Baptism of water and the spirit are about re-birth, Christ taught us about rebirth when he spoke about being born again. There is so much more I could illustrate in this document but your better off just going to the source of the information that clears the confusion on this topic to begin a study for yourself.

Revelation 1:4-5 John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, 5 and from **Jesus Christ, the faithful witness, the firstborn from the dead,** and the ruler over the kings of the earth

We know Christ raised people from the dead/sleep state, before he died on the cross. This verse could only be talking about His Baptism. He was born again of both Water and Fire. To say he was dead like us before His baptism confirms that He was not conceived of the Holy Spirit in the Womb as the current rendition of Matthew claims which was written by the pen of Rome.

When comparing the current bible Matthew and Luke testimony against the G-12 testimony we have to ask ourselves even against tradition of belief; which testimony fulfills the prophets with out speculation or debate? Which one causes men or gives men reason to disbelieve in God? The testimony that does not fulfill the prophecies completely is the deception. One is good seed sown in the field/world and the other is bad seed sown in the night. The night lasted through much of Christian history or there would not have been a need for a reformation in the first place. How much was hidden by the night? How far does the deception go? You decide as you begin your journey for what is true!

I hope this study was both informative and helped in understanding why Christ is truly the Messiah. There is no more reason to argue over the matter. The prophecies told us the truth and the over all presentation of the witnesses confirm the prophecies with either interpretation you prefer. I'm more inclined to believe the one that fulfills 3 prophecies and illustrates my Lord came according to the flesh. It let's me know he really endured the life I live every day and gives greater meaning to His sacrifice for me.

God Bless,