

# Messiah Son of David (Part 4) - Yeshua's Conception and Birth; The Wise Men and Their Gifts (January 15, 2013)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/32q8r4h/messiah-son-of-david-part-4>

\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is **not verbatim**. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

Messiah, Son of David: The King, Priest, and Immanuel—"God with us."

This transcript of a sermon delivered by **Pastor Daniel Joseph** of **Corner Fringe Ministries** provides a theological examination of **Yeshua's** identity as the **Messiah and Son of David** by analyzing the narratives of His birth in the Gospels of **Luke and Matthew**. Daniel connects **Gabriel's announcement** and the visit of the **Magi** to ancient prophecies in **Isaiah and Micah**, emphasizing that the child was destined to inherit **David's throne** eternally. Significant attention is given to the symbolic nature of the **wise men's gifts**, which identify Him as a **King, Priest, and sacrifice**. By linking these elements to the **Temple's** gold, frankincense, and myrrh, he argues that **Yeshua** uniquely fulfills the roles of both sovereign and mediator. Ultimately, Daniel seeks to validate His divine nature as **Immanuel**, asserting that His life and lineage perfectly match the requirements of the **promised Redeemer**.

*[Introduction]*

Corner Fringe Ministries presents a powerful five-part teaching series by Daniel Joseph called *Messiah, Son of David*. Enjoy the message.

*[Daniel Joseph]*

Well, we're in our fourth week of our *Messiah, Son of David*, series. And up to this point, we really haven't looked at the Son of David Himself, per se. Right? I mean, in the first week, I actually looked at Jewish perspectives concerning the Son of David and some of their expectations of what would happen when the Son of David came and what He would look like. And then over the last couple of weeks, we've actually looked at typologies. In the lives of David and in the lives of Solomon, we saw prophetic hidden attributes that they possessed that clearly show who Yeshua would be and what the Son of David would look like.

Well, today we're going to begin to look at the Son of David Himself. Now, I need to let you know, originally today's message was going to be the final part of this series, but I made the executive decision to actually split today's message up into two parts, so there will be one more part after this. But what

this means is that today's sermon is going to be a little bit shorter than normal because all we're going to do today is look at the birth of Yeshua and look at the coming, the revelation of the Son of David.

And I want to begin today by taking you to the Book of Luke. We're going to look at a dialogue that takes place between Mary and the angel Gabriel. And I want to show this to you because in this dialogue, we actually find a very significant prophecy concerning the Son of David.

So, let's begin in Luke 1:26-33—<sup>26</sup> Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, <sup>27</sup> to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary. <sup>28</sup> And having come in, the angel said to her, "Rejoice, highly favored one, the Lord is with you; blessed are you among women!" <sup>29</sup> But when she saw him, she was troubled at his saying, and considered what manner of greeting this was. <sup>30</sup> Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. <sup>31</sup> And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus. <sup>32</sup> 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. <sup>33</sup> And He will reign over the house of Jacob forever, and of His kingdom there will be no end."

So here we see the angel specifically makes reference to the throne of David. Now this signifies to Mary exactly who this Child to be born is. He was to be the *Mashiach ben David*, the Son of David. And Gabriel, in verses 32 and 33, I want you to know that he's actually referencing a prophecy, a prophecy concerning the Son of David found in the Book of Isaiah.

And I want to look at this prophecy because it's going to help us get a little bit broader perspective on who this Child is that was to be born to Mary. We're going to go to Isaiah 9:6-7. This is where the angel was pulling from. And the prophet says, <sup>6</sup> For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. <sup>7</sup> Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this.

So, the one that Mary is going to give birth to is clearly a king. He is a king, and He wouldn't be just any king. We know He wouldn't be just any king because there's a significant piece of information given to us in this prophecy, and that is that this King would rule forever. Of the increase of His government, there would be no end.

Now, on the coattails of that, I want to take you to the Book of Matthew and show you Matthew's narrative on Yeshua's birth. We'll spend the rest of our day here. Just as a side note, the narrative in Luke, you'll find, is different because the angel is actually recorded speaking with Mary. It's interesting. But the one Matthew records, the angel is actually speaking with Joseph. And there are some different elements that are provided for us. It gives us a bigger picture of what is going on.

So, what we're going to do is we're going to go to the Book of Matthew, Matthew's Gospel, and we're going to start right in the very first verse. His opening statement. And in this opening statement, you're going to see something extremely interesting here, something very important. This is what Matthew says: **The book of the genealogy of Jesus Christ, Yeshua HaMashiach, the Son of David, the Son of Abraham.**

What Matthew does is very interesting. His opening statement: before he does anything else, he does one thing. He establishes that Yeshua is the *Mashiach ben David*. It's the first thing he does here. He establishes that Yeshua is the Messiah. And to confirm this, he continues to go through verses two through 16, and he cites Yeshua's genealogy all the way back to Abraham in detail to prove that Yeshua is the Promised One. He's a direct descendant of David.

Now, after Matthew establishes Yeshua's Davidic bloodline, he begins a narrative of His birth. And it says in Matthew 1:18-23: <sup>18</sup> 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. <sup>19</sup> Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. <sup>20</sup> 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. <sup>21</sup> And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins." <sup>22</sup> So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: <sup>23</sup> "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."

It's interesting what Matthew does here. Really quickly, I just want to point out that if you go to the Hebrew from this passage in Isaiah 7:14, it says, "An *almah* (עַלְמָה), an *almah* shall conceive." "Almah" just means youth; it doesn't mean virgin, but what you see here, Matthew actually states virgin. I want you to understand Matthew's quoting from the Septuagint. Because if you read the Septuagint, that's how it's translated. It translates literally to "virgin." So, we see some interesting details here; Matthew is actually quoting from the Septuagint, and His name is Immanuel.

In this whole passage that we just read, we find all sorts of miraculous events taking place. The first thing I want you to note is that the Child was not conceived in a normal manner. This Child was unique in every rite. If you were to just take this one fact alone, that He was conceived by the *Ruach HaKodesh*, that sets Him apart from every man that's ever lived, either before Him or after Him. It sets Him apart; He was conceived by God. Unique, needless to say. Amen?

As the narrative continues, the angel quotes the Prophet Isaiah. Interestingly enough, not the same passage that we saw in the narrative with Mary, this is a different passage for Joseph, and he states here that this one would be called Immanuel, meaning "God with us."

Now, if you just look at the life of Yeshua, you will see that this Man, Yeshua of Nazareth, lived up to this very name, He and He alone. No other man could make the claim that I am God and I've been manifested among you; only Jesus. There's no other man who can make that claim. His life bears this out.

I want to show you John 1:1 says, In the beginning was the Word, and the Word was with God, and the Word was God, and John 1:14 says, And the Word became flesh; the Word was God. The Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. God with us; He lived up to this name.

Look at what Yeshua says in John 14:7-9—<sup>7</sup> "If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him." <sup>8</sup> Philip said to Him, "Lord, show us the Father, and it is sufficient for us." In other words, "Show us God." I need no other. I need nothing else. Show me God, and we don't have to say one other word. And look at how Yeshua responds to him. Look

at how He responds. <sup>9</sup> Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’? Immanuel, “God with us.” We're seeing this literally in the life of Yeshua.

Paul's testimony was the very same thing, 1 Timothy 3:16—**And without controversy great is the mystery of godliness: God was manifested in the flesh**—Immanuel was manifested in the flesh, and He dwelt among us. He's the only one who has fulfilled that prophecy. He's the only one who can make this outrageous claim. **Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.**

Now let's continue in Matthew's account. I want to go back; we're going to begin in Matthew 2:1-2—<sup>1</sup> Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, <sup>2</sup> saying, “Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.” (Emphasis added).

Now, you have to appreciate the gravity of this situation that's being presented. Here you have wise men; they're coming from afar. It says they come from the east; they made a long journey for one purpose and one purpose alone. That was to worship the King of the Jews.

What's so ironic about this whole situation is that when they arrive at Jerusalem, the question they ask is outrageous. They go before Herod, and they say, “**Where is He who has been born the King of the Jews?**” Now you have to understand, to Herod, this is ridiculous. Why would you ask such an outrageous question? See, what most people don't realize is that Herod's official title was, in fact, King of the Jews.



This was his title. And if you read the works of Josephus, you'll find in the *Wars of the Jews* Josephus actually reveals this title of Herod and calls him by this title, the King of the Jews. This title was given to him by the Roman Senate; this is who he was.

So, let's get this straight. You have wise men coming from afar; their sole purpose is to come. They present themselves to Herod, and they're asking the King of the Jews, “Where's the King of the Jews?” Can you see perhaps how this situation might be a little upsetting to

Herod, right? How this question might be a little disturbing!

Well, in the very next verse, we see how Herod takes this news. Look at this in Matthew 2:3—**When Herod the king heard this, he was troubled, and all Jerusalem with him.** Obviously, after hearing the wise men ask such a totally ridiculous question, one can easily understand how Herod would be troubled, right? The wise men were not there to worship him. They were there to worship the King of the Jews. Herod realizes his throne is in jeopardy.

Now, there's something else that I want to mention here that's stated in this verse. I don't want you to miss it. Yes, Matthew records Herod was in fact troubled, but that isn't all he records here. Look at what he goes on to say: **And all Jerusalem with him.** This is amazing to me. All the inhabitants of Jerusalem were troubled as Herod was. You need to understand that this is a reflective statement. And what I

mean by that is that the behavior that we see described here of the people concerning the King of the Jews is, in fact, the very same behavior that we are going to see displayed at Yeshua's second coming. — Revelation 1:7—Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.

I find it amazing that we see that the reaction of the people upon the Son of David's first coming, the King of the Jews' first coming, is the exact same in His second coming. It's just amazing.

Now, as we continue in Matthew's account, we're going to see that Herod is beginning to devise a plan to protect his throne. We'll pick it up in Matthew 2:4-6—<sup>4</sup> And when he, Herod, had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born. <sup>5</sup> So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet: <sup>6</sup> 'But you, and this is the prophet Micah, Bethlehem, in the land of Judah, Are not the least among the rulers of Judah; For out of you shall come a Ruler Who will shepherd My people Israel.'"

So, Herod calls the wise men in Jerusalem; he calls them out. The ones who knew Scripture, who studied it. The ones who were hanging in the balance for the hope of Israel. Day and night, waiting for this, they knew exactly where He was to be born. In other words, I want you to understand that to qualify as the Promised One, as the hope of Israel, as the *Mashiach ben David*, Yeshua would, in fact, have to come out of Bethlehem. Matthew records this event to show us that Yeshua, without a shadow of a doubt, is the *Mashiach ben David*. He's fulfilling all these qualifications. Matthew's just confirming them for us.

Now, to put things into perspective for you to see how important this event was. I'm referring to being born in Bethlehem; it's crucial. We find recorded in the Gospel of John that the people were, in fact, divided. They were divided concerning whether Yeshua was the Messiah. And I want to show you one of their statements. It is very important to see this. John 7:31 says, And many of the people believed in Him, and said, "When the Christ comes, will He do more signs than these which this Man has done?" — John 7:41-43—<sup>41</sup> Others said, "This is the Christ." But some said, "Will the Christ come out of Galilee? <sup>42</sup> Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?" <sup>43</sup> So there was a division among the people because of Him.

The only point I'm trying to make here is I want you to understand just how important it was that Yeshua was born in Bethlehem; it was crucial. He was fulfilling what the prophets foretold, that which the Messiah would accomplish.

Let's go back to Matthew and continue in Matthew 2:7-11—<sup>7</sup> Then Herod, when he had secretly called the wise men, determined from them what time the star appeared. <sup>8</sup> And he sent them to Bethlehem and said, "Go and search carefully for the young Child, and when you have found Him, bring back word to me, that I may come and worship Him also." Right. <sup>9</sup> When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was. <sup>10</sup> When they saw the star, they rejoiced with exceedingly great joy. <sup>11</sup> And when they had come into the house, they saw the young Child with Mary His mother. What's the first thing they do? And fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh.

These wise men had finally reached their destination. They had finally found the King of the Jews, the Hope of Israel, the *Mashiach ben David*, and the first thing that's recorded is that they fell down and worshiped their King. And that's not all that's recorded. It also says that they presented gifts to Him.

Now, not to state the obvious, but Yeshua, understand this, is in no need of anything. He's not in need; He doesn't require gifts. I want you to understand that these gifts that these men brought to Him were gifts describing who He was. They were descriptors. Each one of these gifts is a specific descriptor telling us who Yeshua is.

Gold—Gold is symbolic of a king. Thousands of years; this is nothing new. This is not some hidden secret. Gold is symbolic; it's representative of a king. Sure enough, they were there to worship the King of the Jews.

Gold = King  
Frankincense = Priest  
Myrrh = burials

Frankincense—It represents a priest. The *Kohanim*, the priests. Why does it represent the priest? Very simple, they were the only ones that were allowed to offer the frankincense. In other words, the incense before God in the temple. The incense was burned morning and evening, every day. This incense was burned before God, and then once a year, it would be taken into the Holy of Holies, and it would fill the room on Yom Kippur.

Myrrh—what some people don't understand is that it was a main component used in burials. Myrrh was a main component used in burials. All these are descriptors telling us who this child would be and what He would do. He was a king; He was a priest, and this Kingly Priest would give His life for the sins of the world.

I want to read to you a prophecy that we read last week because it literally ties into what we just saw here with these gifts, with these attributes. This is what it says in Zachariah 6:12-13—<sup>12</sup>... 'Thus says the LORD of hosts, saying: "Behold, the Man whose name is the BRANCH! *Tzemach* (צֶמַח), in other words, refers to the Son of David. This is a literal term to refer to the Son of David. From His place He shall branch out, and He shall build the temple of the LORD; <sup>13</sup> Yes, He shall build the temple of the LORD. He shall bear the glory, and shall sit and rule on His throne. Who sits on a throne? A king, right? It goes on to say, 'So He shall be a priest on His throne, and the counsel of peace shall be between them both.' (offices).

This is amazing, right? You have a king; He sits on a throne, but then it goes on to say, "But He's a priest on His throne." He's a *Kohen* (כֹּהֵן). Okay? And then it goes on to say, "And the Council of Peace shall be between both offices." Understand something. The office of the king and the office of the priests are completely separated. They were not joined together at any time, ever. If you're a king, that doesn't mean you get to do all the priestly functions. You weren't of the tribe of Levi; you weren't a *Kohanim*. So, these were two completely separate offices, but now, through this One, the *Mashiach ben David*, these offices would in fact combine. Very unique.

Gold and frankincense. We know that Yeshua was a king, but He's also a priest in the order of Melchizedek. Melchizedek is a priest. He is the priest of the Most High God, who has neither beginning nor end of days. What's interesting is the name Malki-Tzedek (מַלְכִי־צְדָק). Melchizedek means "king of righteousness." Finally, Yeshua sits on the throne this very day. He sits on the throne as the King, as the *Mashiach ben David*, and also as a priest, like Melchizedek. Gold and frankincense—you see these two items being presented together. They were offered together to tell us who this Child is.

Now, there's one more thing that I want to mention to you before I close, regarding these three items: gold, frankincense, and myrrh. If you were to mention these items in the first century to a first-century Jew, I want you to understand one of the first things that would have come to mind; the first thing that would have come to mind is, in fact, the temple of God. Why is that? Because all three of these items were in fact present in the temple of God. They were prominent items.



Let me show you. Here, I have on the screen the temple of God. What's the first thing that is obvious here? What's the first gift that they presented? Gold. Do you see any gold in the temple? A little bit. The entire thing's overlaid in gold. The entire thing is overlaid in gold. Not just that, but here you have your menorahs overlaid in gold. Here you have the table of showbread, all gold. Altar of incense, which ironically is also known as the altar of frankincense. All gold. And then obviously, as you get into the Holy of Holies, this is the Holy of Holies. All gold. This is amazing.

So, to a first-century Jew, when you thought about gold, this was the first thing that came into a Jewish mind because they're religious; they fear God. It's not how much gold I can line in my pockets. It's the temple.

The other thing to think about is frankincense. Here you have the altar of frankincense, or the altar of incense, actually burned morning and evening. And like once a year, as I said before, this would actually enter the Holy of Holies. So, you have frankincense; one of the most prominent elements in the incense is frankincense. It was in the temple of God; it was prominent. It was a very important piece to the temple services.

And last but not least, you have myrrh. Well, myrrh was everywhere. I say that because the menorah is the table of showbread, the altar of incense, and the Ark of the Covenant. These were all anointed with the Holy Anointing Oil. The main component of the Holy Anointing Oil is myrrh. And not just that, the

priest was anointed with myrrh, with the holy anointed oil. The other thing to know is that the only other people you see that would have been anointed were the kings. So, you can see this all comes together.

It's amazing when you read the Bible; it's so amazing. When you study the Tanakh, and you study the prophecies, and you study the life of Yeshua. There is no doubt that Yeshua is the Messiah. He is the *Mashiach ben David*. He's the King of Israel. He's the King of the Jews. Over and over and over again, we just see confirmation of this in His recorded life.

We're going to end here today.

*[Music]*

The autumn leaves silhouette the beautiful trees. They're echoing the promise of His coming. It's the day of the Son. The sky is falling; His kingdom has come. I hear Him calling. It's time to come home. It's time to leave this cruel world.

The radiance of His crown comes crashing down. The wicked flee. Even so, let it be. It's the day of the Son. The sky is falling; His kingdom has come. I hear Him calling. It's time to come home. It's time to leave this cruel world.

On that day, you sweep it away. Into His arms, forever stay. There will be no more pain. The former things will have passed away. It's time to come home. It's time to leave this cruel world.

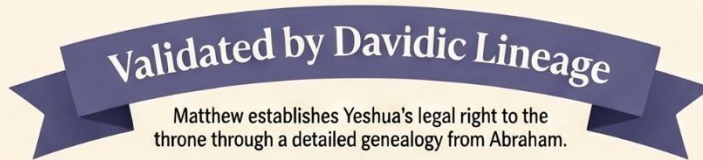
It's time to come home. It's the day of the Son. The sky is falling; His kingdom has come. I hear Him calling. It is time; it is time to come home. It is time; it is time to come home. It is time; it is time to come home.

# Mashiach Ben David: The Kingly and Priestly Revelation



## The Necessity of Bethlehem

Birth in Bethlehem was a crucial prophetic requirement to qualify as the Mashlach ben David.



Matthew establishes Yeshua's legal right to the throne through a detailed genealogy from Abraham.



Abraham  
—  
Isaac  
—  
Jacob  
—  
Judah  
—  
David  
—  
Joseph  
—  
Yeshua



## Immanuel: "God With Us"

Yeshua fulfilled the prophecy of a child conceived by the Holy Spirit to dwell among men.

## The Symbolic Gifts of the Magi

**Merging Kingly and Priestly Offices**  
Yeshua combines the traditionally separate roles of King and Priest into a single Messianic office.

### The Temple Connection



### Gold: The King

Represented by the gold-overlaid walls and furnishings of the Holy Place.



### Frankincense: The Priest

Burned daily by the Kohanim (priests) on the Altar of Incense.



### Myrrh: The Sacrifice

A main component of the Holy Anointing Oil used for priests and burials.