

Yeshua's Two Genealogies – Which is correct?

source texts: Matthew 1:1-7, Luke 3:23-38

This study is intended to show biblical testimony of Yeshua's qualifications to be the Messiah. These proofs are based on ancestry, divine appointment, personal acceptance and accomplishment of His mission.

These genealogies and prophecies, though important by themselves, are part of the larger picture: Divine Redemption. As we will see, both Matthew and Luke provide ancestral lineages to draw attention to a larger theological point – redemption for Jews and Gentiles. A deeper study of the pre-incarnate Son of God, His virgin birth, life, transfiguration, death, resurrection and priesthood can also form a perspective of the Messiah's redemption.

1. Cultural and linguistic overview

In the bible, there are no contradictions; only *perceived* contradictions. For an honest student, these become a trigger for thorough investigation. For example, if we want to understand what the New Covenant authors wrote, we must understand what they read: the TaNaKh [Hebrew Scriptures]. This is challenging, takes discipline, and is within our reach.

The primary task of the bible is to present spiritual principles. The writing styles used in the gospel letters were typical of the second Temple period; both Matthew's and Luke's letters are valid examples of such. As such, they were meant to convey certain truths or theological narrative, not just sterile information and facts.

We can ascertain from 1st-century writings that what the authors *included* in the narrative, and what they *omitted*, have significance for good reason. Neither Matthew nor Luke were presenting a precision DNA analysis from Ancestry.com – rather, they were presenting the concept of *spiritual* ancestry.

Matthew 1:1 states an obvious Jewish principle of paternal descendancy [see also Luke 3:38] which might be lost on someone looking for a direct father-to-son relationship. '...the genealogy of Yeshua the Messiah, **Son of David, Son of Avraham:**' It is obvious that no male is listed anywhere as Yeshua's direct father.

However, in the concept of Jewish ancestry, it makes perfect sense that Yeshua is descended 'from' Avraham and 'from' David. To expand upon this concept, scripture often declares Yeshua to be Son of God and Son of man.

Among the hundreds of *perceived* contradictions found in scripture, these two genealogical listings are perhaps the most difficult, and need to be resolved because they relate directly to the Messiah.

2. Matthew & Luke - two different perspectives

These accounts were composed by two talmidim of Yeshua ben Yosef who knew Him intimately; yet their reasoning, writing style, Jewish tradition, historical and genealogical formatting are distinctly different. Both Matthew and Luke had specific theological objectives, which dictated the presentation of their content. They are both different from each other, and both accurate.

Matthew's genealogy goes forward from Avraham. He took some liberties with conventional ancestral listings. After Jehoram, he skipped three generations [Ahaziah, Jehoash, Amaziah] and went directly to Uzziah. [see section 8] This was not unusual nor puzzling for the sages and

scribes, since it was acceptable to list one's grandfather or great-grandfather as the one who 'begat' another.

Luke lists Keinan as the son of Arphakhshad in Luke 3:36 but the TaNaKh lists Shelach as the son of Arphakhshad in Genesis 11:12. Why? Luke was using the LXX [Septuagint] as his source, since his primary audience was the Greek-speaking Messianic communities.

We see the concept of spiritual ancestry in Matthew 1:1 – 'Yeshua the Messiah, son of David, Son of Avraham.' From this we can learn that God's children are those who are born of His Spirit.

Granted, this is a difficult concept, as we read from the 'born again' conversation between Yeshua and Nicodemus in Jochanon chapter 3. Later in chapter 7, we read of his protest of unlawful proceedings by the Sanhedrin. Finally, in chapter 19, Nicodemus honors Yeshua by preparing His body for burial.

Matthew made honorable mention of four women in his listing, since women were not traditionally included in ancestral records. He could have listed Sarah or Rachel as Jewish matriarchs but instead, he included 4 Gentile women! [Tamar, Rachav, Rut, Bat-sheva] What was his reason for this departure from the norm? Matthew was focusing on a point of truth and was using genealogy to prove his point.

Matthew specifically omitted the name of Yeshua's father and listed only His mother, Miryam. Why? Yosef was the legal father to all of Miryam's children, but not the genetic father of Yeshua; Matthew wanted to make this point clear.

In stark contrast to Matthew's forward-moving genealogy, Luke's genealogy starts from Yeshua, going backwards, all the way to Adam. His remarks are prefaced with the insightful declaration, 'It was supposed that He was a Son of Yosef who was of Eli...'

Here is where the genealogies of Matthew and Luke diverge:

Luke 3:31 places **Natan** as the son of David through which the Messianic line continues.
Matthew 1:6 places **Shlomo** as the son of David through which the Messianic line continues.

It is apparent that Matthew broke with tradition in his genealogical record. He listed women as marginal references, alongside the official men's ancestry. Why? It is evident in his narrative that he wanted to convey the principle of divine redemption.

Luke was either a Jew by ancestry or by conversion. At any rate, it is remarkable that he is writing his letter [which has later been subdivided into 24 chapters] to Theophilus, who is a cohen gadol [high priest]. He most probably wrote this letter in the early 60s CE, and the matters of common knowledge within Judaism are therefore understood by both Theophilus and the other Messianic assemblies, among which the letter circulated.

It appears that Luke's purpose is not to instruct a priest on biblical prophecies, but to present an accurate historical account which ties these prophecies together and gives them substance.

Why did Luke write this letter? Was it in response to a request by Theophilus, seeking an accurate historical account from one of Yeshua's talmidim? Luke 1:5 begins this narrative with

the time period of about 3760 BCE / 1 CE, recalling the angelic prophecy to the cohen Zechariah and his wife Elisheva, to bear a son and name him Jochanon.

Luke 1:26 then ties this story to another angelic prophecy, given to Miryam, that she would bear the Messiah of a virgin conception. In 2:41 he mentions the Pesach journey that Yosef and Miryam made when Yeshua was 12. Then in 3:1 he takes us fast-forward to the approximate year 30 CE, when Jochanon began his ministry as forerunner to Yeshua.

After a short summary of Jochanon the Immerser's ministry, we read about his pinnacle moment: the immersion of Yeshua in 30 CE. Now in Luke 3:23 we see Yeshua's ancestry which takes us back from this immersion event, approximately 3,790 years to the 6th day of Creation. He starts with Yeshua and works backward to Adam in 77 generations. Only the line of King David is traced from beginning to end in the bible. It is the most important, because it is the Messianic line.

3. Ancient genealogies – common knowledge

In antiquity, ancestral listings were common knowledge. Unlike the 21st century, the ancient writers and the New Covenant audience knew their ancestral Jewish lineage. Since genealogies were more important in those days, their discussions could escalate into 'myths and never-ending genealogies'. Paul's warning to his disciples in I Timothy 1:4 and Titus 3:9 addressed such quarrels. It is important to note that he was warning about questionable controversies, not actual genealogies - these were already established facts of record.

God set forth certain requirements for the future Messiah. We will examine the evidence thoroughly and attempt to answer these questions:

- What requirements did God establish for the future King/Redeemer?
- How were these requirements revealed in prophetic history?
- Did Yeshua meet the requirements?
- Did Yeshua accept His mission?
- Did Yeshua accomplish His mission?

In proper Jewish ancestry, only the male line is recorded. Men's names show the tribe and the national identity within the commonwealth of Israel. Lineage established one's patrilineal status within the Jewish nation for family records, priesthood, inheritance, land ownership, and kingship.

4. Four Gentile women

What was so significant about Tamar, Rachav, Rut and Bat-sheva? How did they figure into Matthew's narrative?

Tamar: She was a Canaanite foreigner who tricked the widower Judah into having sexual union with her to preserve her lineage. Judah had done wrong by taking a Canaanite wife, whose first two sons were born, married, but died prematurely.

Probably because of his fearful procrastination, Judah had not kept his promise to provide his third son Shelah as husband for Tamar, so she posed as a prostitute. Although not the ideal way to build a family [Levirate marriage workaround], she succeeded in bearing twins: Peretz and Zerach. Tamar is praised for her shrewd and resolute strategy, the tribe of Judah retained a prominent status in Israel, and Peretz is listed in the Messianic royal lineage. [Genesis 38]

Rachav: She was a Canaanite foreigner from Jericho sometimes referred to as a prostitute, but probably rendered more accurately as an innkeeper, according to *Antiquities* by the historian Josephus. At any rate, she assisted in the conquest of the first city of Canaan that fell to the Israeli army, saved her family in the process, became a convert to Judaism, married Salmon then bore him a son named Bo'az, continuing the line of the Messiah. [Joshua 2]

Rut: She was a Gentile foreigner from the enemy nation of Moab who converted to Judaism then took care of her mother-in-law Naomi. She married Bo'az and bore him a son named Oved, continuing the Messianic line. [Rut 4]

Bat-sheva: She was the wife of Uriah the Hittite [David's bodyguard]. After David's adulterous affair with her and the resulting murder of Uriah, she bore David five sons. The first died in infancy without a name, then she bore Shim'a, Shovav, Natan and Shlomo. [1 Chronicles 3:5]

This passage from Chronicles is very important to keep in mind as we remember;

Luke 3:31 places **Natan** as the son of David through which the Messianic line continues.

Matthew 1:6 places **Shlomo** as the son of David through which the Messianic line continues.

5. Five circumstances which satisfy Messianic requirements

- a] If Yosef would have put Miryam away quietly to preserve her honor, she would have been an unmarried mother, without any legitimate family line for Yeshua. But Yosef obeyed and went forward from betrothal to marriage.
- b] If Yosef had consummated his marriage before the birth of Yeshua, the virgin birth could not be proven and Yeshua could not be considered the Son of God. He would have been reckoned as the biological son of Yosef, but the divine blessings and miraculous conception would be in question.
- c] The only way Yeshua could be adopted by Yosef is by NOT being his biological son.
- d] The only way Yeshua could be properly reckoned into the Davidic line was through Yosef, as His legitimate adoptive father.
- e] Because Yosef became the legitimate adoptive father of Miryam's son through marriage, Yeshua came under the Davidic line, and thus under the blessings and promises of the One to rule forever on David's throne. Isaiah 9:5-6 prophesies that Messiah will reign forever on the throne of His father David, so we see a continuation of the Jewish fatherhood of Yosef.

6. Royal and genetic lineages

'...Yosef the husband of Miryam, from whom was born Yeshua Who was called the Messiah.' This verse [Matthew 1:16] is unique, because it demonstrates two distinct types of lineage: royal and genetic. Using proper Jewish ancestral recording, if Yosef were the biological father of Yeshua, the mother would not be mentioned at all.

Miryam is the primary point of this verse, Yosef is secondary. Yosef is mentioned as being the 'husband of Miryam'. Miryam is described as the mother of Yeshua. The connection in this verse regarding Yosef is by his marriage to Miryam. The connection regarding Miryam is both marriage to Yosef and blood ancestor to Yeshua.

This single verse provides a snapshot example of two types of lineages; royal and genetic line. These demonstrate the two different approaches that Matthew and Luke are trying to convey.

7. Miraculous Conception

The inexplicable awkwardness of the virgin birth cannot be underestimated. Miracles usually have that effect. First of all, it is impossible for a woman to conceive without a male seed. It never happened before Miryam's conception, and will never happen again. This miracle was reserved for the conception of the Messiah.

Even though many believers have grasped this miracle by faith, there could have been suspicions that Yosef and Miryam had prematurely consummated their marriage while in the betrothal state, before their actual wedding event. Although irregular, it was not uncommon, of course – a Jewish man who did this would have to present the required sin offerings to the cohen, enter into the covenant of marriage, then would be considered in good standing within the community.

There is no record of Yosef being accused of premarital consummation, nor making a sin offering for such. He and Miryam were both living witnesses of her miraculous conception. Their Son, for whom Yosef became the adoptive father in the Davidic line, was this living Miracle.

It should be noted that Yosef embraced the position of husband and father seriously. He had to exhibit courage and fortitude to protect his adopted Messianic son. The virgin conception and birth were successful. But now, Yeshua had been targeted for destruction by the anti-moshiach who was already at work through the evil Herod. Yosef didn't have the luxury of time nor planning, when the angel of Adonai gave Yosef his nighttime warning. In obedience, Yosef, Miryam and Yeshua made their midnight escape for the safety of Egypt.

Meanwhile, back in Beit Lechem and in Natzerat, even those who knew full well of Sarah's miraculous conception at the age of ninety must have had difficulty believing that Miryam conceived *only* by Divine intervention [Luke 1:34], totally apart from sexual union! This miracle, [and resulting matrilineal ancestry] is still a stumbling block to Talmudic tradition. The Talmud states; '...only the family of one's father is called family, while the family of one's mother is not called family... [Yevamot 54b:23]

Matthew 1:1-16, lists 'father of' 39 times. In verse 16 he pivots to a completely different family relationship when he includes Ya'akov as the 'husband of' Miryam, 'from whom was born' the Yeshua Who was called the Messiah. In this passage, the last 'son of a father' is Yosef. The first 'son of a mother' is Yeshua. Why?

'father of' [direct descendancy] occurs 39 times
'from whom was born' [direct descendancy] occurs 1 time

'Fathers' come to an abrupt halt. He specifically does not list a father for Yeshua, possibly because he needed the reader to pause for a teachable moment. Why is father of Yeshua never mentioned? Why is mother of Yeshua listed, breaking with accepted Jewish tradition? After he finishes his three genealogical epochs of 14 generations each, he immediately explains the answers to the obvious questions. Matthew needs to establish the miracle of virgin birth.

8. Luke's genealogy

Luke uses standard Jewish methodology in his presentation. Women are not mentioned in his account. Herein lies a question: how would one trace the lineage of a woman without mentioning

her? The solution is to use the name of her husband. This raises a second question: how would someone know whether the genealogy was that of the husband or the wife? The following is an excellent clarification by Arnold Fruchtenbaum:

The answer is not difficult; the problem lies with the English language.

In English it is not good grammar to use a definite article ("the") before a proper name ("the" Matthew, "the" Luke, "the" Miriam): however, it is quite permissible in Greek grammar. In the Greek text of Luke's genealogy, every single name mentioned has the Greek definite article "the" with one exception: the name of Joseph (Luke 3:23). Someone reading the original would understand by the missing definite article from Joseph's name that this was not really Joseph's genealogy, but his wife Miriam's.

Furthermore, although many translations of Luke 3:23 read: "...being supposedly the son of Joseph, the son of Eli...", because of the missing Greek definite article before the name of Joseph, that same verse could be translated as follows: "Being the son (as was supposed) of Joseph the son of Heli..."

In other words, the final parenthesis could be expanded so that the verse reads that although Yeshua was "supposed" or assumed to be the descendant of Joseph, he was really the descendant of Heli. Heli was the father of Miriam. The absence of Miriam's name is quite in keeping with the Jewish practices on genealogies. The Jerusalem Talmud recognized this genealogy to be that of Miriam and not Joseph and refers to Miriam as the daughter of Heli (Hagigah 2:2).

9. 48 Generations

Now let's consider another *perceived* contradiction within the 48 generations in Matthew 1:1-17.

Ancestral group #1 - verses 2-6a
 Ancestral group #2 - verses 2-6b-11
 Ancestral group #3 - verses 12-17

We find a relatively small 'problem' in Ancestral group #2 – three generations [Achazyah, Yo'ash and Amatzyah] are missing. Why? Using the most accurate Hebrew transliteration from CJB, with NIV names in parentheses, Matthew 1:8 reads thus:

Asa was the father of Y'hoshafat (Jehoshaphat)
 the father of Yoram (Joram)
 the father of 'Uziyahu (Uzziah).

1 Chronicles 3:11-12 reads thus:

his son Asa ...
 his son Y'hoshafat (Jehoshaphat)
 his son Yoram (Joram),
 his son **Achazyah (Ahaziah/Jehoahaz)** - did what was evil
 his son **Yo'ash (Joash)** - did not turn away from the sins of Jereboam
 his son **Amatzyah (Amaziah)** - pursued and murdered by assassins
 his son 'Azaryah (Azariah) ...' [a.k.a. Uziyahu/Uzziah/Azarias/Ozias

Apparently, Matthew did not include Achazyah, Yo'ash and Amatzyah in his narrative because they were wicked kings, undeserving of further recognition.

Then, there is the larger, classical 'problem' of only 13 generations listed in Ancestral group #3 [Matt. 1:12-17]. Starting with verse 12, Sh'altiel is #1 and Yeshua is #13. Who is #14? Here lies a question or speculative commentary:

Matthew 1:17 ends with '14 generations from the Babylonian exile to the Messiah' which can should, more correctly, be rendered [from Greek heōs] 'until the Messiah'. Here, the idea of 'until the Messiah' accords with the Jewish concept of 'the next generation'. Sadly, this understanding is lost in Talmudic tradition, which holds that Moshiach has not appeared yet, but is still to come.

For us who accept Yeshua as the Messiah Who already came once, we also understand that He comes again; **He comes TWICE.**

Thus, the concept of the 'missing' 14th generation could very well be the 2nd coming of Messiah.

We see one Messiah Who presents Himself two ways;

- | | |
|-------------------|--------------------|
| Suffering Servant | • King of Kings |
| Lamb of God | • Lion of Y'hudah |
| Yeshua ben Yosef | • Yeshua ben David |

10. Yosef's part in the Messianic Mission

Yosef's obedience to all of God's instructions is paramount! What He did, and what he refrained from doing, were in perfect obedience to his Divine directives. His abrupt departure from home recalls the obedience of Avraham, who also made an abrupt departure for a specific destination.

Verses 18-25 give a brief account of the virgin birth story. Matthew recalls the prophecy of Isaiah [7:14] 'Therefore Yahweh Himself will give you people a sign: the young woman [Hebrew; ha alma – THE virgin] will become pregnant, bear a Son and name Him Immanu 'El.' [Hebrew; God is with us].

Verse 25 is highly significant: 'When Yosef awoke he did what the angel of Yahweh told him to do – he took Miryam home as his wife, but did not have sexual relations with her until she had given birth to a Son, and he named Him Yeshua.' Yosef held the virgin conception sacred and did not interfere with God's plan.

Here we have a conundrum; we can establish the family line of Yosef, who is the 'husband of the mother'. Yosef is the legal earthly father to Yeshua. However, we have no established genetic record of Yeshua, except for Miryam, His mother.

11. The Koniya Problem [potential ancestral disqualification]

Some sages and bible scholars claim that Koniya bloodline [Matthew 1:11] invalidates the royal line of Yeshua. This could have been problematic – however, Matthew included it. Why? Is this curse still valid, or has it been reversed?

We have many biblical precedents for reversal of God's prophecies depending on the response of those to whom they were spoken. Has this problem has been resolved? We have addressed this

and several other biblical precedents below for further consideration and present two possibilities for his reasoning:

possibility 1. Matthew is showing that Yeshua was qualified for kingship through Miryam, but disqualified as the genetic son of Yosef because of the 'Koniyahu Problem' starting in 1:11 – 'Yoshiyahu [Josiah] was the father of Y'khanyahu [Koniyahu/Coniah/Jeconiah] and his brothers at the time of the exile to Bavel. After the Babylonian exile, Y'khanyahu was the father of Sh'altiel, Sh'altiel was the father of Z'rubavel...' We now see three generations, with the tainted blood of Koniyahu in the middle;

Yoshiyahu = grandfather
Koniyahu = father
Sh'altiel = son

According to Matthew's lineage of Yosef, the Koniyahu Problem could disqualify Yeshua for kingship whether He was Yosef's biological son, or his adopted son. It is not completely clear if Matthew reckoned Koniyahu problematic.

Matthew does not give a full legal opinion, but he acknowledges the importance of the miraculous conception of Miryam, coupled with the obedience of Yosef. Here we see a major difference in the Gospel writers' accounts, as mentioned earlier;

Luke traces the Messianic line as coming through David's son **Natan** to Miryam. Matthew traces the Messianic line as coming through David's son **Shlomo** to Yosef.

possibility 2. Matthew is presenting Koniyahu within the same status as Tamar, Rachav, Rut and Uriah's wife, thereby depicting the principle of Divine redemption and rendering the Koniyahu Problem irrelevant. In a larger sense, this principle applies to all of humanity, but Matthew brings well-known examples to the readers' attention. Please refer to 'Four Gentile women' in section 4.

In Jeremiah 22:24-30, Koniyahu receives three prophetic warnings:

warning: He would die childless.

reversal: Shealtiel, Malkiram, Pedaiyah, Shenazzar, Jekamiah, Hoshama and Nedabiah were born to him. [1 Chronicles 3:18]

warning: He would not prosper in his lifetime.

reversal: Eveel-M'rodach released him from prison and gave him a throne higher than all the other kings in Bavel. [2 Kings 25:27-28]

warning: None of his descendants would rule in Judah.

reversal: His grandson Z'rubavel [son of Shealtiel] was chosen to be like a 'signet ring' by God. [Haggai 2:23]

When we examine the Koniyahu warning, reversal and its plausible resolution, we find that God's warning to Koniyahu was later revoked and turned to a blessing, because of his obedience to God's instructions.

12. Further examples - reversal of Divine directives

a] The Tzidkiyahu promise and reversal - God's promise to Tzidkiyahu [Jeremiah 34:4-5,] was

later revoked and turned into a curse [Jeremiah 39:5-7, 52:10-11, 2 Kings 25:6-7] because of his disobedience to God's instructions.

- b) King N'vukhadnetzar's warning and reversal – The king's loss of sanity and rulership was later revoked and turned into a blessing. After his repentance, he was restored with intelligence and rulership. [Daniel 4]
- c) Israel's disaster averted [Exodus 32:14]
- d) The principles of Divine mercy and judgment [Ezekiel 18]
- e) Locusts and fire averted [Amos 7:1-6]
- f) Destruction of Ninevah averted [Jonah 3:10]
- g) Promise of inclusion in Gan-Eden [Luke 23:43]

As God deals with nations, so He deals with individual persons. Such is the case with both Tzidkiyahu and Koniyyahu – both men were given certain prophetic directives, and both men experienced a reversal of their planned outcomes.

13. Messianic requirements & prophetic fulfillments

The Messiah must be human – Seed of the woman [Genesis 3:15]

The Messiah must be a Jew – Seed of Avraham [Genesis 17:1-8]

The Messiah must come from the tribe of Judah - Seed of Judah [Isaiah 11:1]

The Messiah must come through the line of David - Seed of David [Jeremiah 23:5-6, 2 Samuel 7:12-16]

In the TaNaKh, [Torah, Nevi'im, Ketuvim = Law, Prophets, Writings] we have forward-looking prophecies about the Messiah to come, which state, 'This will happen'. In the Brit Chadshah [New Covenant] we have historical accounts about the Messiah which state, 'This already happened'.

The Messianic prophecies of the following passages [Matthew 1:1, Luke 1:32-33, Acts 15:15-16, Hebrews 1:5] were fulfilled hundreds of years after they were recorded, which is quite astounding. But that only brings us to the moment of the virgin birth.

Merely satisfying the Messianic requirements was not enough. Yeshua actually had to accept and accomplish the monumental work presented to Him, which continues to this day. What is the mathematical probability that the Chosen One could live an entire lifetime without sin?

What is sin?

For Yeshua, what defined sin and righteousness?

Did He depart from the Law and make up His own law?

Did the Law of Moshe define the life and ministry of Yeshua?

Did He uphold the Law?

Did He abolish the Law?

14. The Principle of Divine Redemption

When observing God's dealings with men, His mercy far exceeds His justified wrath. That is, He frequently shows mercy and suspends punishment. He seems to be rather out-of-character after His mercy has finally gone beyond its reasonable limits. Only then does He resort to calamitous retribution.

This principle of Divine mercy is seen in the form of a rhetorical conversation with Ezekiel 18. God lays out his methodology for justice, tempered with mercy. The entire chapter could be summed up in the last sentence, 'Repent and live!'

Scriptures reveal both unconditional and conditional covenants between God and men. God enters into a relationship with men and He acts in response to men's obedience or disobedience. His directives are always clearly revealed, sometimes with multiple reminders.

We have the evidence of the Messiah, His overtures to us, calling us to repentance, forgiveness, restoration and life. He gives us opportunity to respond to His embrace and calls us to righteous living, to bear His image, for His glory.

15. Personal conclusion

After studying all the biblical narratives, Yeshua is fully qualified for His Messianic mission. He satisfied all of the prophetic requirements as being the Son of God and Son of man. The Holy Spirit overshadowed Miryam, she conceived and gave birth to Yeshua.

Yeshua ben Yosef of Natzaret satisfied all the prophetic requirements that He would be human, He would be a Jew, He would come from the line of Judah and from the line of David.

~ His genetic ancestry comes through the line of David and Shlomo [to Miryam] ~

~ His royal ancestry comes through the line of David and Natan [to Yosef] ~

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#### **Summation**

The truth that Yeshua actually lived a life without sin could be perhaps the greatest miracle of all. He dealt with the yetzer ha tov [good inclination] and the yetzer ha ra [evil inclination] just as we must, living in sinless purity.

The same Law which defined sin and righteousness during Yeshua's lifetime is still in effect. Yeshua did not change any aspect of the Law regarding behavior. Within the commonwealth of Israel, the Law addresses matters of civil harmony, business, agriculture, kashrut, priesthood, laws for men and women, military, poor, widows, foreigners, etc.

Within the framework of what Yeshua was responsible for, as a Jew, member of the tribe of Judah, He flawlessly obeyed Torah. The aspect of the Law that He provided for, the reason He was sent, was to become the perfect Sacrifice for the guilt associated with sin. Although the blood of bulls, rams, goats and lambs was prescribed by Torah for the temporary remission of sins, they were never designed, nor able, to solve the sin problem for all time.

Yeshua's Divine conception, life, death, and His perfect sacrifice accomplish what the Law anticipated but could not do.

Toda raba to these gentlemen for their academic research,  
without whom this study paper would not be possible.

Research Credits:

- Dr. R. Baruch •
- Tom Bradford [TorahClass.com] •
- Arnold Fruchtenbaum [Jews for Jesus] •
- Rabbi Baruch Korman [TorahClass.com] •

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