

Virgin [Birth](birth.html)?

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In this paper I would like to examine the Christian [teaching](teacher.html) that [His Majesty](yeshua.html) King [Yeshua](yeshua.html) was born of a *virgin*. In this [study](study.html), I draw heavily from the lessons of my beloved [teacher](teacher.html), Hakham Dr. [Yoseph](joseph.html) ben Haggai.

Since [His Majesty](yeshua.html) King [Yeshua](yeshua.html) is the living Torah, and because [His Majesty](yeshua.html) obeyed the Torah, it follows that [His Majesty](yeshua.html) would honor the Torah’s words and would not change them. [His Majesty](yeshua.html) confirmed this position in:

***Matityahu (Matthew) 5:17*** *Think not that I am come to destroy the* [*law*](law.html)(Torah)*, or the prophets: I am not come to destroy, but to fulfil.*

Therefore, we [know](daat.html) that [His Majesty](yeshua.html) could not contradict Moses and His Torah. With this in mind, lets look at the Torah to gain some [insight](insights.html) into some terms which are often misunderstood.

According to both Matityahu[[1]](#footnote-1) and Luqas,[[2]](#footnote-2) ***in Christian theology***,[[3]](#footnote-3) [Yeshua](yeshua.html) was born of a virgin. This is impossible for [Jews](gen-jew.html) to accept.

I have written another paper on [Pidyon HaBen](pidyon.html) which gives additional reasons why [Yeshua](yeshua.html) had to be born with [Joseph](joseph.html) as His biological father. Please refer to the that [study](study.html): [PIDYON](pidyon.html).

# Tribal Lineage

This claim, of a virgin [birth](birth.html), makes it impossible, however, for Christians to insist that [Yeshua](yeshua.html) was king of the [Jews](gen-jew.html) from a Biblical perspective. This is because [tribal](tribes.html) lineage is traced only through a person's father. For God's [Law](law.html) so ordains that a son [inherit](inherit.html) his father. If [Yeshua](yeshua.html) had no earthly father, then he is not in line to [inherit](inherit.html) anything here on Earth. He is thus not eligible to claim House of David lineage.This is clearly stated in [Numbers](nchart.html) 1:18.

***Bamidbar (***[***Numbers***](nchart.html)***) 1:17*** *And Moses and Aaron took these men that are pointed out by* [*name*](name.html)*. 18 And they assembled all the congregation together on the* [*first*](one.html) *day of the* [*second month*](feasts.html)*, and they declared their pedigrees after their families, by their* [*fathers’*](fathers.html) *houses, according to the* [*number*](nchart.html) *of names, from* [*twenty*](twenty.html) *years old and upward, by their polls.*

From the above passage we see that you are called a descendant of David because of a direct [blood](body.html) line through the *father*. [**Mashiach**](mashiach.html) **has to be a direct descendent of David *through his father***, and therefore, [Yeshua](yeshua.html) is of the “house of David” (בית דוד), because of his father, as in the following passage:

***Luqas (***[***Luke***](luke.html)***) 1:26*** *And in the* [*sixth*](six.html) *month the* [*angel*](angels.html)[*Gabriel*](angels.html) *was sent from God unto a* [*city*](city.html) *of Galilee, named Nazareth, 27 To a virgin espoused to a man whose* [*name*](name.html) *was* [*Joseph*](joseph.html)*, of the house of David; and the virgin’s* [*name*](name.html) *was Mary.*

To sum this up: If [Mashiach](mashiach.html) does not have an earthly father, then He could NOT be a king in Israel! A virgin [birth](birth.html) automatically *disqualifies* a man from being a king in Israel.

Hakham Shaul reiterates this [connection](connection.html) to [physical](physical.html) descendancy:

***Romans 1:1-4*** *Paul, a servant of* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, called to be an apostle, separated unto the* [*gospel*](mishna1.html) *of God, 2 (Which he had promised afore by his prophets in the holy scriptures,) 3 Concerning his Son* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *our Lord, which was made of the* [*seed of David*](flower.html) *according to the flesh; 4 And declared to be the Son of God with power, according to the spirit of holiness, by the* [*resurrection*](techiyat.html) *from the dead:*

To put it another way:

1. If a man is a descendant of Aaron, then he can be a [priest](priests.html).
2. If a man is a descendent of [Benjamin](benyamin.html), then he has a share of the land of [Benjamin](benyamin.html).
3. If a man is a descendent of Levi, then he can serve in the [Temple](temple.html).
4. If a man is a descendent of King David, and King Solomon, then he can be king in Israel!

Thus we see that [Yeshua](yeshua.html)’s father was a descendent of King David, setting the stage for [Mashiach](mashiach.html) to be king in Israel:

***Luqas (***[***Luke***](luke.html)***) 2:4*** *And* [*Joseph*](joseph.html) *also went up from Galilee, out of the* [*city*](city.html) *of Nazareth, into Judaea, to the* [*city*](city.html) *of David, which is called* [*Bethlehem*](bethlehem.html)*, because he was of the house and family of David; 5 to enroll himself with Mary, who was* [*betrothed*](betroth.html) *to him, being great with child.*

Finally, if [Yeshua](yeshua.html) was born of a virgin, then [HaShem’s](hashem.html) promise to king David would become void:

***2 Divrei HaYamim (Chronicles) 21:7*** *Howbeit* [*HaShem*](hashem.html) *would not destroy the house of David, because of the* [*covenant*](covenant.html) *that he had made with David, and as he promised to give a light to him and to his sons for ever.*

With this a starting point, hopefully the reasons against a virgin [birth](birth.html) will become more apparent.

Please note that in order to be a [Jew](gen-jew.html) by [birth](birth.html), your mother must be a [Jew](gen-jew.html). Jewishness flows through the mother.[[4]](#footnote-4) However, in order to [inherit](inherit.html) a position or land, then your father must also be a [Jew](gen-jew.html) and then you will [inherit](inherit.html) his position and his land.

# Shifra and Puah

To begin to understand the impact of a virgin born [Yeshua](yeshua.html), consider the case of Shifra[[5]](#footnote-5) and Puah. The Torah introduces these [two](two.html) women:

***Shemot (***[***Exodus***](exodus.html)***) 1:15-17*** *“The king of Egypt* [*spoke*](mashal.html) *to the* [*Hebrew*](hebrew.html) *midwives,* [*one*](one.html) *of whom was named Shifra and the other Puah, saying, ‘When you deliver the* [*Hebrew*](hebrew.html) *women, look at the* [*birth*](thebirth.html) *stool: if it is a boy, kill him; if it is a girl, let her live.’ The midwives, fearing G-d, did not do as the king of Egypt had told them; they let the boys live.”*

The significance of this story is that this is the [first](one.html) recorded instance of [one](one.html) of Judaism’s greatest contributions to civilization: *The idea that there are moral limits to power.* There are instructions that should not be obeyed. There are crimes against humanity that cannot be excused by the claim that “I was only obeying orders.”

They practiced their trade during a [time](time.html) where the very existence of the [Jewish](gen-jew.html) people was hanging by a delicate thread. Pharaoh’s astrologers had predicted that a [Jewish](gen-jew.html) [male](male%2Bfemale.html) would rise amongst the [Hebrews](bereans.html) and overtake his throne. In a paranoid attempt to curtail the [Jewish](gen-jew.html) [birth](birth.html) rate, he ordered all [Jewish](gen-jew.html) men into back-breaking slave labor.[[6]](#footnote-6) But when the [Jews](gen-jew.html) continued to multiply, Pharaoh, driven by evil and desperation, commanded Shifra and Puah to kill all newborn [Jewish](gen-jew.html) boys.

*Chazal* [teach](teacher.html) that Shifra and Puah (Heb. פּוּעָה ,שִׁפְרָה) are Yocheved and Miriam, mother and sister of Moshe (Moses).[[7]](#footnote-7) Rashi writes that Shifra is identified with Yocheved, the mother of Moses. The [name](name.html) refers to the fact that as a midwife, she beautified (*meshapperet*, מְשַׁפֶּרֶת) the children which she delivered; and Israel multiplied exceedingly (*she-paru*, שֶׁפָּרוּ) as a result of her actions; and that she performed deeds which were pleasing (*shafru*, שָׁפְרוּ) to G-d.[[8]](#footnote-8) Puah’s [name](name.html) comes from her special way of [speaking](mashal.html) and cooing to soothe [crying](mashal.html) babies.

Rashi, again quoting [*Sotah*](hair.html)*11b*, maintains that G-d rewarded the [two](two.html) women for their devotion by providing them not with actual houses, but rather with “dynasties.” Yocheved (Shifra), through her children Aaron and Moses, was to become the progenitor of [two](two.html) dynasties, the [Priests](priests.html) and the Levites, while Miriam (Puah) was to become the forebear of King David.

***Shemot (***[***Exodus***](exodus.html)***) 1:20-21*** *G‑d bestowed goodness upon the midwives, and the people multiplied and became very strong. It was because the midwives feared G-d, that He made houses for them.*

You remember the midwives in Egypt we're commanded by pharaoh to kill the [Jewish](gen-jew.html) baby boys because he [knew](daat.html) the Redeemer would be a [male](male%2Bfemale.html). As you [know](daat.html) the midwives risked their lives disobeying pharaohs [command](cmds613.html) and saving the [Jewish](gen-jew.html) boys. What was their reward? G-d rewarded them by giving them houses the Bible says. What does that mean? It means he gave them houses of distinguished leaders of Israel. Think about it what would happen if the women would have obeyed pharaoh and let the little baby girls live and kill the baby boys? These [Jewish](gen-jew.html) girls would grow up but who would they marry? There would be a severe lack of eligible [Jewish](gen-jew.html) men to marry; maybe these [Jewish](gen-jew.html) girls would be forced to marry non-[Jews](gen-jew.html). Now, without Shifra and Puah, these couples would have children and the children would be [Jewish](gen-jew.html) because the mother is [Jewish](gen-jew.html); however, what [tribe](tribes.html) with these children belong to? ***The answer is they would have no tribal affiliation because their*** [***birth***](birth.html)[***fathers***](fathers.html) ***we're not associated with any*** [***tribe***](tribes.html) ***and were not*** [***Jewish***](gen-jew.html)***.*** Since these midwives preserved tribal distinction by saving the [Jewish](gen-jew.html) boys they were rewarded that [priests](priests.html) and Kings would come from them. Aaron and King David were the direct descendants of these [two](two.html) midwives!!

Shifra and Puah preserved the importance of the [MALE](male%2Bfemale.html) line.  They saved the males, and therefore preserved the [tribes](tribes.html), and were rewarded mida-keneged-mida.  I think the best way to explain it is to ask the question:  What if the midwives would have obeyed Pharaoh?  The baby girls would survive, but who would they marry?  [Goyim](gen-jew.html).[[9]](#footnote-9)  The children would still be [Jewish](gen-jew.html), but they would have no Tribal affiliation.  This shows the requirement for ben [Yosef](joseph.html) to have a [physical](physical.html) [male](male%2Bfemale.html) father, not some ethereal spirit.

Thus we understand that Shifra and Puah [merited](merit.html) ‘houses’ because they preserved the [male](male%2Bfemale.html) babies and insured that the females would marry kosher males and preserve tribal identities, then how much more must Mary have [Joseph](joseph.html) for a husband and for [Joseph](joseph.html) to be the father of [Yeshua](yeshua.html) – in order to preserve [Yeshua](yeshua.html)’s identity with the [Tribe](tribes.html) of Yehuda, to be The Son of David, The [Mashiach](mashiach.html) ben [Yosef](joseph.html).

# His Firstborn Son

Some have said that since [His Majesty](yeshua.html) is His “only begotten son”, therefore they say he must be divine, He must be [HaShem](hashem.html) (yod-hay-vav-hay) or a manifestation of [HaShem](hashem.html). To address this issue, lets examine what Moses said about this:

***Shemot (***[***Exodus***](exodus.html)***) 4:22*** *And thou shalt say unto Pharaoh, Thus saith* [*HaShem*](hashem.html)*,* [*Israel*](gen-jew.html) *[is] my son, [even] my firstborn:*

From the above pasuk we learn that [HaShem](hashem.html) called *Israel* His son, His firstborn son. Now, since *Israel* is His firstborn son, we learn that being a firstborn son of [HaShem](hashem.html) does not make [one](one.html) divine and does not in any way enable [one](one.html) to be called G-d, as [Christians use this term](conundrum.html), nor indeed can *Israel* be called [HaShem](hashem.html). Now we [know](daat.html) that being the Son of [HaShem](hashem.html) does not make [one](one.html) divine.

Now, the Prophets have written about this son called Israel:

***Hosea 11:1*** *When Israel [was] a child, then I loved him, and called my son* [*out of Egypt*](thebirth.html)*.*

Here again the Prophet declares that **Israel** is [HaShem](hashem.html)’s son. Further, [HaShem](hashem.html) declares that when *Israel* was just a child [He called him out of Mitzrayim](thebirth.html), Egypt. This theme will be picked up in the Nazarean Codicil:

***Matityahu (Matthew) 2:13-15*** *And when they were departed, behold, the* [*angel*](angels.html) *of the Lord appeareth to* [*Joseph*](joseph.html) *in a* [*dream*](dreams.html)*, saying, Arise, and take the young child and his mother, and flee* [*into Egypt*](thebirth.html)*, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed* [*into Egypt*](thebirth.html)*: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying,* [*Out of Egypt have I called my son*](thebirth.html)*.*

What makes the above passage so interesting is that we have suddenly connected [*Yeshua*](yeshua.html) with *Israel*, the firstborn son of [HaShem](hashem.html). This pasuk indicates that [His Majesty](yeshua.html) is connected with [Israel](israelja.html), the firstborn son of [HaShem](hashem.html). To be more precise, Hoshea and Matityahu have effectively told us that: [Yeshua](yeshua.html) = Israel. In some way they are the same entity. Think about the implications of that.

So, when we read in the Nazarean Codicil[[10]](#footnote-10) that [His Majesty](yeshua.html) was the only begotten of [HaShem](hashem.html), we [know](daat.html) that this term does not make its owner *G-d*, as some Christians would say:

***Yochanan (John) 3:16*** *For G-d so loved the* [*world*](worlds.html)*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have* [*everlasting life*](eternal.html)*.*

In fact, since we [know](daat.html) that Israel is [HaShem’s](hashem.html) firstborn son, we could easily substitute “Israel” in place of “His only begotten son”, in the above verse:

***Yochanan (John) 3:16*** *For G-d so loved the* [*world*](worlds.html)*, that he gave His firstborn son Israel, that whosoever believeth in him should not perish, but have* [*everlasting life*](eternal.html)*.*

The implications of this substitution are quite profound! For example, the [Jewish](gen-jew.html) Sages [teach](teacher.html) us that the [sacrifice of Yitzhak](korbanot.html), and therefore his son Israel, by [Avraham](avraham.html), on Mount Moriah, serves as an [atonement](atonemen.html) for all the [Jews](gen-jew.html) (see [MERIT](merit.html)). So, whenever we see an only begotten son, we can substitute either *Israel* or [His Majesty](yeshua.html) King [*Yeshua*](yeshua.html). I have written more about this in a [study](study.html) titled: [Merit](merit.html).

# Divinity?

Many Christians claim that [His Majesty](yeshua.html) is [HaShem](hashem.html)[[11]](#footnote-11) (see also the [study](study.html) titled: [Conundrum](conundrum.html)). They see [His Majesty](yeshua.html) as part of a trinity. [His Majesty](yeshua.html) worked rather diligently to dispel this idea. [His Majesty](yeshua.html) suggested that being the *son of G-d* did not make him divine:

***Yochanan (John) 10:30-36*** *I and [my] Father are* [*one*](one.html)*. Then the* [*Jews*](gen-jew.html) *took up stones again to stone him.* [*Yeshua*](yeshua.html) *answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The* [*Jews*](gen-jew.html) *answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself G-d.* [*Yeshua*](yeshua.html) *answered them, Is it not written in your* [*law*](law.html)*, I said, Ye are G-ds? If he called them G-ds, unto whom the word of G-d came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the* [*world*](worlds.html)*, Thou blasphemest; because I said, I am the Son of G-d?*

***Tehillim (***[***Psalms***](psalms1.html)***) 82:6*** *I have said, Ye [are] G-ds; and all of you [are] children of the most High.*

So, some of [HaShem](hashem.html)’s firstborn sons are also called G-ds, therefore it should come as no surprise that [His Majesty](yeshua.html) was also called the Son of G-d. As an aside, [Adam](adam.html) was also called “the Son of God” in:

***Luqas (***[***Luke***](luke.html)***) 3:38*** *Which was the son of Enos, which was the son of Seth, which was the son of* [*Adam*](adam.html)*, which was the son of God.*

From this we learn that being the “Son of God” does not make [one](one.html) divine, unless we also admit that [Adam](adam.html) is divine.

For those not familiar with Rabbinic literature, the phrase “Son of G-d” is a title for the judges of Israel, those who administer justice in the Batae Din (courts) of Israel. So surely the [one](one.html) who will rule with a [rod](staff.html) of iron will be called the Son of G-d as surely as those who rule and reign (judges) with Him will be called Sons of G-d.

Just as a judge is not [HaShem](hashem.html), they are not divine, surely, we can see that [His Majesty](yeshua.html) is not [HaShem](hashem.html), He is not divine, because He is the Son of G-d. Son of G-d is a title for a Judge of Israel. With this background, lets begin examining the detailed accounts, in the Nazarean Codicil,[[12]](#footnote-12) of [His Majesty](yeshua.html)’s [birth](birth.html):

***Matityahu (Matthew) 1:18-25*** *Now the* [*birth*](thebirth.html) *of* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *was on this wise: When as his mother Mary was* [*espoused*](betroth.html) *to* [*Joseph*](joseph.html)*, before they came together, she was found with child of the Holy Ghost. Then* [*Joseph*](joseph.html) *her husband, being a just [man], and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the* [*angel*](angels.html) *of the Lord appeared unto him in a* [*dream*](dreams.html)*, saying,* [*Joseph*](joseph.html)*, thou son of David,* [*fear*](fear.html) *not to* [*take unto thee Mary thy wife*](marriageact.html)*: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his* [*name*](name.html)[*YESHUA*](yeshua.html)*: for he shall* [*save*](salvation.html) *his people from their* [*sins*](sin.html)*. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his* [*name*](name.html) *Emmanuel, which being interpreted is, G-d with us. Then* [*Joseph*](joseph.html) *being raised from* [*sleep*](mashal.html) *did as the* [*angel*](angels.html) *of the Lord had bidden him, and took unto him his wife: And* [*knew*](daat.html) *her not till she had brought forth her firstborn son: and he called his* [*name*](name.html)[*Yeshua*](yeshua.html)*.*

Let’s see how the Greek word, translated “they came together” is defined by Strong’s and used elsewhere in the Nazarean Codicil:

4905 sunerchomai, soon-er'-khom-ahee; from 4862 and 2064; to convene, depart in company with, associate with, or (spec.) cohabit (conjugally):- accompany, assemble (with), come (together), come (company, go) with, resort.

+-------------------------------------------------+

This term, *sunerchomai*, is used in 32 verses. Let’s look at them so that we can begin to understand the contextual use of the word.

***Matityahu (Matthew) 1:18*** *Now the* [*birth*](thebirth.html) *of* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *was on this wise: When as his mother Mary was* [*espoused*](betroth.html) *to* [*Joseph*](joseph.html)*, before they came together, she was found with child of the Holy Ghost.*

***Marqos (Mark) 3:20*** *And the multitude cometh together again, so that they could not so much as* [*eat*](eating.html) *bread.*

***Marqos (Mark) 6:33*** *And the people saw them departing, and many* [*knew him*](daat.html)*, and ran afoot thither out of all* [*cities*](city.html)*, and outwent them, and came together unto him.*

***Marqos (Mark) 14:53*** *And they led* [*Yeshua*](yeshua.html) *away to the* [*high priest*](priests.html)*: and with him were assembled all the chief* [*priests*](priests.html) *and the elders and the scribes.*

***Luqas (***[***Luke***](luke.html)***) 5:15*** *But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.*

***Luqas (***[***Luke***](luke.html)***) 23:55*** *And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his* [*body*](body.html) *was laid.*

***Yochanan (John) 11:33*** *When* [*Yeshua*](yeshua.html) *therefore saw her* [*weeping*](mashal.html)*, and the* [*Jews*](gen-jew.html) *also* [*weeping*](mashal.html) *which came with her, he groaned in the spirit, and was troubled,*

***Yochanan (John) 18:20***[*Yeshua*](yeshua.html) *answered him, {I spake openly to the* [*world*](worlds.html)*; I ever* [*taught*](teacher.html) *in the* [*synagogue*](synagog.html)*, and in the* [*temple*](temple.html)*, whither the* [*Jews*](gen-jew.html) *always resort; and in* [*secret*](sod.html) *have I said nothing.}*

***II Luqas (Acts) 1:6*** *When they therefore were come together, they asked of him, saying, Lord, wilt thou at this* [*time*](time.html) *restore again the kingdom to* [*Israel*](gen-jew.html)*?*

***II Luqas (Acts) 1:21*** *Wherefore of these men which have companied with us all the* [*time*](time.html) *that the Lord* [*Yeshua*](yeshua.html) *went in and out among us,*

***II Luqas (Acts) 2:6*** *Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them* [*speak*](mashal.html) *in his own* [*language*](shavuot.html)*.*

***II Luqas (Acts) 5:16*** *There came also a multitude [out] of the cities round about unto* [*Jerusalem*](city.html)*, bringing* [*sick*](illness.html) *folks, and them which were vexed with unclean spirits: and they were healed every* [*one*](one.html)*.*

***II Luqas (Acts) 9:39*** *Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him* [*weeping*](mashal.html)*, and shewing the coats and garments which Dorcas made, while she was with them.*

***II Luqas (Acts) 10:23*** *Then called he them in, and lodged [them]. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.*

***II Luqas (Acts) 10:27*** *And as he talked with him, he went in, and found many that were come together.*

***II Luqas (Acts) 10:45*** *And they of the* [*circumcision*](circumcz.html) *which believed were astonished, as many as came with Peter, because that on the* [*Gentiles*](gen-jew.html) *also was poured out the* [*gift of the Holy Ghost*](spirit.html)*.*

***II Luqas (Acts) 11:12*** *And the Spirit bade me go with them, nothing doubting. Moreover these* [*six*](six.html) *brethren accompanied me, and we entered into the man's house:*

***II Luqas (Acts) 15:38*** *But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.*

***II Luqas (Acts) 16:13*** *And on the* [*Sabbath*](sabbath.html) *we went out of the* [*city*](city.html) *by a river side, where* [*prayer*](prayer.html) *was wont to be made; and we sat down, and spake unto the women which resorted [thither].*

***II Luqas (Acts) 19:32*** *Some therefore cried* [*one*](one.html) *thing, and some another: for the assembly was confused; and the more part* [*knew*](daat.html) *not wherefore they were come together.*

***II Luqas (Acts) 21:16*** *There went with us also [certain] of the disciples of Caesarea, and brought with them* [*one*](one.html) *Mnason of Cyprus, an old disciple, with whom we should lodge.*

***II Luqas (Acts) 21:22*** *What is it therefore? the multitude must* [*needs*](needs.html) *come together: for they will hear that thou art come.*

***II Luqas (Acts) 25:17*** *Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.*

***II Luqas (Acts) 28:17*** *And it came to pass, that after* [*three*](three.html) *days Paul called the chief of the* [*Jews*](gen-jew.html) *together: and when they were come together, he said unto them, Men [and] brethren, though I have committed nothing against the people, or customs of our* [*fathers*](fathers.html)*, yet was I delivered prisoner from* [*Jerusalem*](city.html) *into the* [*hands*](fourteen.html) *of the* [*Romans*](edom.html)*.*

***1 Corinthians 7:5*** *Defraud ye not* [*one*](one.html) *the other, except [it be] with consent for a* [*time*](time.html)*, that ye may give yourselves to fasting and* [*prayer*](prayer.html)*; and come together again, that Satan tempt you not for your incontinency.*

***1 Corinthians 11:17*** *Now in this that I declare [unto you] I praise [you] not, that ye come together not for the better, but for the worse.*

***1 Corinthians 11:18*** *For* [*first*](one.html) *of all, when ye come together in the* [*church*](church.html)*, I hear that there be divisions among you; and I partly believe it.*

***1 Corinthians 11:20*** *When ye come together therefore into* [*one*](one.html) *place, [this] is not to* [*eat*](eating.html)[*the Lord's supper*](haggada.html)*.*

***1 Corinthians 11:33*** *Wherefore, my brethren, when ye come together to* [*eat*](eating.html)*, tarry* [*one*](one.html) *for another.*

***1 Corinthians 11:34*** *And if any man hunger, let him* [*eat*](eating.html) *at home; that ye come not together unto condemnation. And the rest will I set in order when I come.*

***1 Corinthians 14:23*** *If therefore the whole* [*church*](church.html) *be come together into* [*one*](one.html) *place, and all* [*speak*](mashal.html) *with* [*tongues*](spirit.html)*, and there come in [those that are] unlearned, or unbelievers, will they not say that ye are mad?*

***1 Corinthians 14:26*** *How is it then, brethren? when ye come together, every* [*one*](one.html) *of you hath a* [*psalm*](psalms1.html)*, hath a doctrine, hath a* [*tongue*](spirit.html)*, hath a revelation, hath an interpretation. Let all things be done unto edifying.*

Now that we have examined all of the places where *sunerchomai* is used, we can see that the usage of the word *sunerchomai* seems to be a general “[coming](coming.html) together” for a meeting or for a meal. It is only used once, out of the [thirty](thirty.html)-[two](two.html) times, to suggest [sexual union](marriageact.html). This word *sunerchomai* can NOT, therefore, be used to prove that Miriam and [Yoseph](joseph.html) had not previously had relations. In fact, the most common usage would suggest that that Miriam was found to be with child before they began to live together in the same house, or came together for the chuppah ([wedding](wedding.html) canopy).

So, let’s retranslate a bit:

***Matityahu (Matthew) 1:18*** *Now the* [*birth*](thebirth.html) *of* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *was on this wise: When as his mother Mary was espoused to* [*Joseph*](joseph.html)*, before they had a common house, she was found with child of the Holy Ghost.*

#  “of the Holy Ghost”

Matityahu is written in Midrashic style. So, when we search the [Midrash](orallaw.html) we find that there were other women who were with child by the Holy Spirit, namely, [Tamar](flower.html):

[***Midrash***](orallaw.html) ***Rabbah - Genesis LXXXV:9*** *AND HE SAID: WHAT PLEDGE SHALL I GIVE THEE? AND SHE SAID: THY SIGNET AND THY CORD, AND THY* [*STAFF*](staff.html) *THAT IS IN THY* [*HAND*](fourteen.html) *(XXXVIII, 18). R. Hunia said: A holy spirit was enkindled within her. THY SIGNET alludes to royalty, as in the verse, Though Coniah the son of Jehoiakim king of Judah were the signet upon My right* [*hand*](mashal.html)*, etc. (Jer. XXII, 24); AND THY CORD (PETHIL - EKA) alludes to the Sanhedrin, as in the verse, And that they put with the* [*fringe of each corner*](tzitzith.html) *a thread (pethil) of blue, etc. (Num. XV, 38) AND THY* [*STAFF*](staff.html) *alludes to the royal* [*Messiah*](mashiach.html)*, as in the verse, The* [*staff*](staff.html) *of thy strength the Lord will send out of Zion (Ps. CX, 2). AND HE GAVE THEM TO HER... AND SHE CONCEIVED BY HIM-men mighty like himself and righteous like himself. AND JUDAH SENT THE KID OF THE GOATS (XXXVIII, 20). R. Judah b. Nahman quoted in the* [*name*](name.html) *of R. Simeon b. Lakish:* [*Laughing*](mashal.html) *in His habitable earth, laughing always before him (Prov.VIII, 31, 30). The Torah laughs at men. The Holy* [*One*](one.html)*, blessed be He, said to Judah: ' Thou didst deceive thy* [*father*](fathers.html) *with a kid of goats; by thy life! Tamar will deceive thee with a kid of goats.’*

[One](one.html) of the things that makes this passage so interesting is that Tamar, too, is founding the Messianic line directly through Yehudah!

Now, let’s look at a second passage from the Nazarean Codicil which speaks of the [birth](thebirth.html) of [His Majesty](yeshua.html):

***Luqas 1:26-35*** *And in the* [*sixth*](six.html) *month the* [*angel*](angels.html)[*Gabriel*](angels.html) *was sent from G-d unto* [*city*](city.html) *of Galilee, named Nazareth, To a virgin* [*espoused*](betroth.html) *to a man whose* [*name*](name.html) *was* [*Joseph*](joseph.html)*, of the house of David; and the virgin's* [*name*](name.html) *[was] Mary. And the* [*angel*](angels.html) *came in unto her, and said, Hail, [thou that art] highly favoured, the Lord [is] with thee: blessed [art] thou among women. 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*](angels.html) *said unto her,* [*Fear*](fear.html) *not, Mary: for thou hast found favour with G-d. And, behold, thou shalt conceive in thy* [*womb*](thebirth.html)*, and bring forth son, and shalt call his* [*name*](name.html)[*Yeshua*](yeshua.html)*. He shall be great, and shall be called the Son of the Highest: an the Lord G-d shall give unto him the throne of his father David: And he shall reign over the* [*house of Jacob*](israelja.html) *for ever; and of his kingdom there shall be no end. Then said Mary unto the* [*angel*](angels.html)*, How shall this be, seeing I* [*know*](daat.html) *not a man? And the* [*angel*](angels.html) *answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of G-d.*

# Is Miriam (Mary) a *Virgin*?

To answer this question, we need to examine the Greek word *parthenos* which is translated *virgin*. Strong’s gives the following definition:

3933 parthenos, par-then'-os; of unknown or.; a maiden; by impl. an unmarried daughter:-virgin.

Strong’s says that this word means a maiden (“virgin” is how the KJV translates this word, but that is not the meaning). Now Matityahu gives us an additional clue by quoting from the Prophets:

***Matityahu (Matthew) 1:23*** *Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his* [*name*](name.html) *Emmanuel, which being interpreted is,* [*G-d*](conundrum.html) *with us.*

Matityahu is quoting Isaiah:

***Isaiah 7:13-14*** *And he said, Hear ye now, O house of David; [Is it] a small thing for you to weary men, but will ye weary my G-d also? Therefore the Lord himself shall give you a* [*sign*](signs.html)*; Behold, a virgin shall conceive, and bear a son, and shall call his* [*name*](name.html) *Immanuel.*

The [Hebrew](hebrew.html) word for Virgin is:

***Isaiah 7:14*** *Therefore the Lord himself shall give you a* [*sign*](signs.html)*; Behold, a virgin shall conceive, and bear a son, and shall call his* [*name*](name.html) *Immanuel.*

+------------------------------------------------+

5959 `almah, al-maw'; fem. of 5958; a lass (as veiled or private):-damsel, maid, virgin.

--------------- Dictionary Trace ------------

5958 `elem, eh'-lem; from 5956; prop. something kept out of sight [comp. 5959], i.e. a lad:-young man, stripling. ^ `olam. See 5769.

Again, Strong’s indicates that this word merely means a young woman, a maid, a damsel. An *Almah* is a girl between the ages of 12 and 16. Miriam was about 14 years old when she conceived [His Majesty](yeshua.html) King [Yeshua](yeshua.html). The verse should be translated as:

***Isaiah 7:14*** *Therefore the Lord himself shall give you a* [*sign*](signs.html)*; Behold, a young woman shall conceive, and bear a son, and shall call his* [*name*](name.html) *Immanuel.*

What makes this verse so interesting as proof that [His Majesty](yeshua.html) was not born of a virgin, is that if He was, then so also was there ANOTHER virgin who bore a son in the days of King Ahaz, according to Isaiah 7! It is worthwhile to read this whole passage to see that this prophecy was clearly fulfilled in the days of King Ahaz. This means, that if there was a virgin [birth](birth.html) in the days of King Ahaz, then there is a possibility that [His Majesty](yeshua.html) could have had a virgin [birth](birth.html). However, the Sages understand that it was a young woman who bore a son, not a virgin.

Keep in mind that [His Majesty](yeshua.html) King [Yeshua](yeshua.html) did not fulfill Yeshayahu 7:15-16. [One](one.html) implication of this is that we must remember that Matityahu is written at the [Midrashic](orallaw.html) level. This means that the reference, in Matityahu, to Yeshayahu 7:13-14, should be understood in a parabolic manner.

Suffice it to say, this prophecy clearly shows that a young woman, not a virgin, is to bear a child in the days of King Ahaz and also, a young woman, not a virgin, is to bear [His Majesty](yeshua.html) King [Yeshua](yeshua.html). By implication, if [one](one.html) says that [His Majesty](yeshua.html) is divine because He was born of a virgin, then we would have to say that the son born in the days of King Ahaz was also divine. This clearly was not the case.

An attempt was made by the early Christians to [justify](justification.html) the virgin [birth](birth.html) story by referring to Isaiah 7:14. The word employed in the Septuagint was *parthenos*. But a reference to the original [Hebrew](hebrew.html) yields the word almah. Both *parthenos* and *almah* did not necessarily mean a virgin as we understand it, a woman who had never had [intercourse](marriageact.html). In Greek it could mean *youth*, the state of unmarriage, or even a person who is [first](one.html) married. In [Hebrew](hebrew.html), it could mean beside the usual meaning, an immature girl who could not conceive because she had not yet started to menstruate (Now that’s an interesting thought).

The idea of a virgin as a premenstrual girl allows her to have children and still be a young woman. If she were to conceive from her very [first](one.html) ovulation, she would not have menstruated but would be a mother and still not a virgin. If she conceived at the [first](one.html) ovulation after the [birth](thebirth.html), she could not be a virgin mother of [two](two.html) children of different ages. Since [Jewish](gen-jew.html) girls often married before menstruation, in Joel 1:8 an *almah's* husband is mentioned, mothers who had not menstruated, were not unusual. Now Mary was described as [*betrothed*](betroth.html) to [Joseph](joseph.html) implying that she was a minor under the age of [twelve](twelve.html) and a half. After that age she could become his wife. Thus Mary could have given [birth](birth.html). If she did, the truth was misunderstood in the [Gentile](gen-jew.html) [world](worlds.html) of the Roman Empire.

When the translators of the Septuagint were translating the [Hebrew](hebrew.html) writings into the Greek Septuagint, they converted the [Hebrew](hebrew.html) word *almah* as the Greek equivalent of our English word for *young woman*. *Almah* appears [nine](nine.html) other times in the Tanach (Old Testament); in each case it means *young woman*. When the scriptures referred to a *virgin* (and they do so over 50 times) they always used the [Hebrew](hebrew.html) word *bethulah*. So, Isaiah appears to have referred to a *young woman* becoming pregnant.

Some English translators are accurate to the original [Hebrew](hebrew.html):

**Revised English Bible**: "...a young woman is with child..."

**Revised Standard Version**: "...a young woman shall conceive..."

**James Moffatt Translation**: "...a young woman with child..."

[**New**](new.html) **Revised Standard Version**: "...the young woman is with child..."

Aside from this, the Torah does, in fact, have an explicit word for virgin (bethulah), which is always used where the context requires virginity. The fact that Yeshayahu (Isaiah) did not use the word bethulah lends credence to the understanding that he did NOT intend to convey that a virgin [birth](birth.html) was involved.

Solomon uses this same word to [speak](mashal.html) of the way of a man and a maid:

***Mishlei (Proverbs) 30:18-19*** *There be* [*three*](three.html) *[things which] are too wonderful for me, yea,* [*four*](four.html) *which I* [*know*](daat.html) *not: The way of an eagle in the air; the way of a serpent upon a* [*rock*](rock.html)*; the way of a ship in the midst of the sea; and the way of a man with a maid.*

What connect the [four](four.html) items in our passage above, is that they all leave *no trace of their passage*. Now if the maid had been a virgin she would have left a trace of [blood](body.html). This verse implies that this maid is no virgin!

No virgin [birth](birth.html) is insinuated or intimated in Yeshayahu 7:13-14! If it was, then there must have been a virgin [birth](birth.html) in the days of King Ahaz. Now what would that do for the proponents of a virgin [birth](birth.html)? At most, all we can read into this text from a [Midrashic](orallaw.html) perspective is that the precedent is, as the Abarbanel points out, a young (adolescent) woman of the Royal Family or, [one](one.html) who married into the Royal Family, will give [birth](birth.html) to a son to show that [HaShem](hashem.html) is with us (the [Jews](gen-jew.html))!

# Pre-marital [Sex](marriageact.html)

[Jews](gen-jew.html) object to premarital [sex](marriageact.html), but it isn't actually prohibited. Doing so is considered immoral and immature, but not a [sin](sin.html). Since [sex](marriageact.html) is supposed to be a tool to get closer to your spouse, doing it just for the pleasure is contrary to its purpose, not to say [one](one.html) may not just have [sex](marriageact.html) for the pleasure (with your spouse).

The written Torah never forbids [sex](marriageact.html) outside the context of [marriage](mashal.html), with the exception of adultery and incest. On the contrary, the Torah seems to assume that it is a natural part of life. For example, when Judah sleeps with his daughter‑in‑[law](law.html) Tamar, mistaking her for a prostitute,[[13]](#footnote-13) he is never condemned for the sexual act, only for avoiding his levirate responsibilities. Similarly, when King David in his old age is unable to keep warm, a young virgin, Abishag the Shunammite, is brought to share his bed and wait on him.[[14]](#footnote-14) The Bible is natural and unembarrassed about the sexual activities of its major personalities. Although adultery and incest are explicitly forbidden, fornication is not.

The [oral Torah](orallaw.html) *does* forbid [sex](marriageact.html) outside of a [marriage](mashal.html) is strictly forbidden.[[15]](#footnote-15)

***Devarim (Deuteronomy) 23:18*** *There shall not be a promiscuous woman…and there shall not be a promiscuous man…*

If a sexual act is completely consensual between an unmarried man and woman, it is not a crime and there is no fine, but it is still not permitted because of the above [mitzva](cmds613.html).

The Ramban understands this [mitzva](cmds613.html) differently. He says that relations between unmarried people are not inherently prohibited by the Torah, only relations between [two](two.html) people who would not be permitted to marry under [Jewish](gen-jew.html) [law](law.html). Therefore, he says that this verse prohibits promiscuity because a promiscuous person does not tend to examine whether a potential partner is someone fit for them to marry.[[16]](#footnote-16) This position is supported by the Talmudic definition of *promiscuity* as relations between [two](two.html) people who are unfit to wed.[[17]](#footnote-17)

Shemot ([Exodus](exodus.html)) 22:15-16 deals with the case of an unmarried, unbetrothed woman who is seduced while still in her parents’ [household](househld.html):

***Shemot (***[***Exodus***](exodus.html)***) 22:15-16*** *When a man seduces a virgin who is not betrothed and lies with her, he shall surely make her his wife by payment of the bride-price. If her father refuses to give her to him* (in [marriage](mashal.html))*, he must still weigh out silver in accordance with the bride price of virgins.*

A few conclusions can be drawn from this [law](law.html), as well as the parallel [laws](law.html) regarding a rape in Deuteronomy 22:

**a)** Sexual relations should be for marital purposes – i.e., to establish or maintain a [marriage](mashal.html);

**b)** An unbetrothed, unmarried woman who has a sexual relationship before [marriage](mashal.html) (and the man who has sexual relationships with her) are not in violation of a severe prohibition on the level of adultery and other major sexual violations listed in Leviticus 18:6-23; it is a violation of the sanctity expected of sexual relations within [marriage](mashal.html) which can best be corrected after the fact by formalizing a [marriage](mashal.html) between the parties.

Since sexual [intercourse](marriageact.html) is [one](one.html) of the [three](three.html) ways by which a man can legally sanctify a [marriage](mashal.html), **the intention of the parties to the act is crucial**. Sexual [intercourse](marriageact.html) outside of [marriage](mashal.html) with no intent to sanctify a [marriage](mashal.html) is defined as*zenut* – fornication. According to Rabbinic sources, [HaShem](hashem.html) hates *zenut*.[[18]](#footnote-18) However, since intention cannot be easily discerned by anyone other than [HaShem](hashem.html), the Rabbis of the [Talmud](orallaw.html) operate under the presumption that a person does not have [intercourse](marriageact.html) for the purpose of *zenut*, but rather has marital intentions.[[19]](#footnote-19) Thus a single woman who is [known](daat.html) to have engaged in sexual [intercourse](marriageact.html) with a single man to whom she was not married is presumed not to have engaged in an act of *zenut,[[20]](#footnote-20)* unless there is decisive contextual evidence to the contrary.

Irrespective of intention, a more severe prohibition most likely applies to almost all cases of premarital [sex](marriageact.html) these days. Vayikra (Leviticus) 18:19 and 20:18 forbid [intercourse](marriageact.html) with a menstruant woman, stipulating a severe penalty. Talmudic [law](law.html) considers the severe penalty to apply even to an act of [intercourse](marriageact.html) which occurs long after the cessation of the menstrual flow so long as the woman has not immersed herself fully in a [*mikveh*](forty.html) or natural [body](body.html) of water for purification.[[21]](#footnote-21) Since unmarried women generally do not immerse themselves [seven](seven.html) days after their menstrual periods as [mitzvah](cmds613.html)-observant married women do, it must be presumed that any act of premarital [sex](marriageact.html) will violate this severe prohibition.

Maimonides (Rambam) in his list of the 613 [commandments](cmds613.html),[[22]](#footnote-22) says that [number](nchart.html) 170 is that the [Kohen](kohen.html) Gadol ([High Priest](priests.html)) must not have sexual relations with a widow even outside of [marriage](mashal.html). Now it doesn't make sense to specify "even outside of [marriage](mashal.html)" unless he would have otherwise been permitted to do so had he not been the [Kohen](kohen.html) Gadol.

To put it in more context, rules 169-175 of Maimonides' list are worth mentioning:

# 169 - The [Kohen](kohen.html) Gadol must not marry a widow.

# 170 - The [High Priest](priests.html) must not have sexual relations with a widow even outside of [marriage](mashal.html).

# 171 - The [Kohen](kohen.html) Gadol must marry a virgin maiden.

# 172 - A [Kohen](priests.html) ([priest](priests.html)) must not marry a divorcee.

# 173 - A [Kohen](priests.html) must not marry a zonah

# 174 - A [Kohen](priests.html) must not marry a chalalah

# 175 - Not to make pleasurable (sexual) contact with any forbidden woman

Now what's a Zonah (#173) it's a woman who has had a forbidden sexual relationship. It doesn't mean a prostitute (which is a common and poor translation), it means someone who has had [sex](marriageact.html) with certain people she is not allowed to have [sex](marriageact.html) with.

Now what's a Chalalah, literally it means a 'desecrated person', it's defined as someone who was the child of someone who violated #'s 169-172, or who was the violator themselves.

#175 clearly specifies the prohibition of sexual contact with any forbidden woman. Forbidden for what? Forbidden to marry, but anyone who you may marry is permitted.

Similarly, while "Mamzer" is generally translated as "bastard", that's a rather poor translation. In English, a 'bastard' is someone born from [two](two.html) parents who weren't married, yet that person is not a mamzer as long as the parents were permitted to be married (i.e. it wasn't adultery and thus that person was not allowed to get married to them). Notice how [two](two.html) unmarried parents (i.e. premarital or no-marital [sex](marriageact.html)) can have a child with no negative connotations attached to it, unlike children that become chalalahs and mamzers.

To summarize, the accepted position in Judaism by Hakhamim of all movements is that [sex](marriageact.html) outside [marriage](mashal.html) is forbidden. However, as we have seen, this position is not without controversy. The Torah never explicitly forbids non-marital [sex](marriageact.html). In fact, it permits the taking of a concubine, a woman who has an exclusive relationship with a man without *kiddushin* or *Ketubah,* the basic necessities of [marriage](mashal.html). In other words, it is parallel to our modern living together without benefit of clergy. Eventually concubinage fell out of usage in the [Jewish](gen-jew.html) [community](community.html).

# Testimonies of the Nazarean Codicil

Hakham Shaul speaks of [His Majesty](yeshua.html) as though he has an earthly father:

***Romans 1:1-3*** *I Paul, a servant of* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, called to be an apostle and separated onto the* [*gospel*](mishna1.html) *of G-d...concerning his Son* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *our Lord, which was made of the* [*seed*](flower.html) *(sperma –* [*male*](male%2Bfemale.html) *sperm) of David according to the* [*flesh*](body.html)*.*

Sperm is the father’s contribution to a child. If [Yeshua](yeshua.html) was the *sperma* of David, then he had a father from the descendants of David who contributed sperm to the [birth](thebirth.html) of [Yeshua](yeshua.html). Luqas also describes [Joseph](joseph.html) as the father of [His Majesty](yeshua.html):

***Luqas (***[***Luke***](luke.html)***) 3:23*** *And* [*Yeshua*](yeshua.html) *himself began to be about* [*thirty*](thirty.html) *years of age, being (by* [*law*](law.html)*) the son of* [*Joseph*](joseph.html)*, which was [the son] of Heli,…*

The concept of the virgin [birth](birth.html) actually works against the Christian argument, because [Mashiach](mashiach.html) has to be of the [tribe](tribes.html) of Yehudah (Judah), as it is written:

***Bereshit (Genesis) 49:10*** *The sceptre shall not depart from Judah, nor a lawgiver from between his* [*feet*](heel.html)*, until Shiloh come; and unto him [shall] the* [*gathering*](gather.html) *of the people [be].*

Now, while [**Jewish**](gen-jew.html) descent is confirmed through the mother's ancestry, tribal lineage goes through the father's, as it is written:

***Bamidbar (***[***Numbers***](nchart.html)***) 1:18*** *And they assembled all the congregation together on the* [*first [day] of the second month*](one.html)*, and they declared their pedigrees after their families, by the house of their* [*fathers*](fathers.html)*, according to the* [*number*](nchart.html) *of the names, from* [*twenty*](twenty.html) *years old and upward, by their polls.*

If [His Majesty](yeshua.html) King [Yeshua](yeshua.html) had no human [Jewish](gen-jew.html) father, then he had a great supernatural Father but was himself of **no** [**tribe**](tribes.html) and hence cannot have been [Mashiach](mashiach.html)! [One](one.html) might accuse me of nitpicking, since descent from [HaShem](hashem.html) is far better than descent from Judah; but [HaShem](hashem.html)'s word, the Torah, said that [Mashiach](mashiach.html) would be of the [tribe](tribes.html) of Yehudah (Judah), and I cannot argue with [HaShem](hashem.html)'s word. Some have tried to resolve this problem by saying that since [Joseph](joseph.html) was [Yeshua](yeshua.html)'s adopted father, [Yeshua](yeshua.html)'s [tribe](tribes.html) would be reckoned by [Joseph](joseph.html)'s ancestry; but there is no scriptural precedent for reckoning tribal membership in this fashion.

Moshe Rabbenu, Moses our [teacher](teacher.html), was adopted by Pharaoh’s daughter, yet he remained a Levite and a [Jew](gen-jew.html). He did not become an Egyptian. He did not [inherit](inherit.html) a [*tribe*](tribes.html) from his adopted parents, but rather he inherited his [tribe](tribes.html) from his biological father.

In [Jewish](gen-jew.html) [law](law.html), parents who adopt a child are merely caretakers, not true parents. If the parents are [Jews](gen-jew.html) and the child is a [Gentile](gen-jew.html), he would still have to [convert](aliens.html) after bar [mitzva](cmds613.html) age, in order to become a [Jew](gen-jew.html).

Jewishness flows through the mother as it did with Sarah and [Yitzchak](isaac.html), and tribal [inheritance](inherit.html) flows through the biological father.

[HaShem](hashem.html) is the only [one](one.html) who can adopt and by a miracle make a child who was not his own, his very own by means of teshuva (normally translated repentance), returning, and by conversion. This miraculous power is not given to any human being. Further, Hakham Shaul in the Nazarean Codicil makes it vary clear in Romans that the power and prerogative of "ADOPTION" is exclusively the domain of [Israel](gen-jew.html):

***Romans 9:3-5*** *For I could wish that myself were accursed from* [*Mashiach*](mashiach.html) *for my brethren, my kinsmen according to the* [*flesh*](body.html)*: Who are Israelites; to whom belongs the adoption, and the glory, and the* [*covenants*](covenant.html)*, and the giving of the* [*law*](law.html)*, and the service [of G-d], and the promises; Whose [are] the* [*fathers*](fathers.html)*, and of whom as concerning the flesh* [*Mashiach*](mashiach.html) *[came], who is over all, G-d blessed for ever. Amen.*

When a [convert](aliens.html) is adopted into [Israel](gen-jew.html), it is by means of [brit mila](circumcz.html), [tevilah](forty.html), and Bet Din ([circumcision](circumcz.html), immersion, and a [Jewish](gen-jew.html) court). This means that [Gentiles](gen-jew.html) do not adopt Israel, but rather Israel adopts [Gentiles](gen-jew.html). This is a very important point.

(Rashi on Shemot ([Exodus](exodus.html)) 24:6: **in the basins** [Two](two.html) basins, [one](one.html) for half the [blood](body.html) of the [burnt offering](korbanot.html) and [one](one.html) for half the [blood](body.html) of the peace [offering](korbanot.html), [in order] to sprinkle them on the people. **From here our Sages learned that our ancestors entered the** [**covenant**](covenant.html) **with** [**circumcision**](circumcz.html)**, immersion [in a mikvah], and the sprinkling of the** [**blood**](body.html) **[of the** [**sacrifice**](korbanot.html) **on the altar], for there is no sprinkling [of** [**blood**](body.html) **on a person] without immersion [preceding it].**[[23]](#footnote-23))

There is no scripture or even a hint of scripture which suggests that an adopted man can become king in Israel. This would be necessary to establish a precedent for [His Majesty](yeshua.html) King [Yeshua](yeshua.html). There simply is no precedent for this. Let me remind you of the wisdom of [His Majesty](yeshua.html) King Shlomo:

***Kohelet (Ecclesiastes) 1:9*** *The thing that hath been, it [is that] which shall be; and that which is done [is] that which shall be done: and [there is] no* [*new*](new.html) *[thing] under the* [*sun*](hachama.html)*.*

Scripture is clear that tribal membership is determined by the biological father's ancestry. ([One](one.html) might just as easily claim that the adopted son of a [High Priest](priests.html) is qualified to succeed him as [High Priest](priests.html), even though High [Priests](priests.html) must be of Aaron's lineage [Bamidbar 18].)

# The Genealogical Hints

I noticed an interesting juxtaposition: The only [two](two.html) accounts of [His Majesty](yeshua.html)’s [birth](birth.html) are found in the only [two](two.html) books (Matityahu 1 and Luqas 3) which also contain a genealogy of [His Majesty](yeshua.html). It is almost as though the writer were anticipating the issue of a virgin [birth](birth.html) and therefore went out of their way to use the [genealogy](toldot.html) to prove that it was NOT a virgin [birth](birth.html). Furthermore, the genealogy in those [two](two.html) books has no value if we have a virgin [birth](birth.html). Kingship depends upon [PHYSICAL](physical.html) lineage – that is the whole point of the genealogy!

Another interesting observation: The [Jewish](gen-jew.html) leaders understood that [Joseph](joseph.html) was the father of [His Majesty](yeshua.html):

***Yochanan (John) 6:42*** *And they said, Is not this* [*Yeshua*](yeshua.html)*, the son of* [*Joseph*](joseph.html)*, whose father and mother we* [*know*](daat.html)*? how is it then that he saith, I came down from* [*heaven*](heaven.html)*?*

In the [sod](sod.html)[[24]](#footnote-24) level book of Yochanan, we see a bit of a dichotomy. We see a heavenly origin and an earthly origin. Clearly [His Majesty](yeshua.html)’s soul came down from [HaShem](hashem.html) while His [body](body.html) was assembled on earth by His parents. There are other verses which make sense ONLY if [Joseph](joseph.html) had fathered [Yeshua](yeshua.html):

***Matityahu (Matthew) 1:1*** *The book of the* [*generation*](toldot.html) *of* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, the son of David, the son of* [*Abraham*](avraham.html)*.*

***Matityahu (Matthew) 1:20*** *But while he thought on these things, behold, the* [*angel*](angels.html) *of the Lord appeared unto him in a* [*dream*](dreams.html)*, saying,* [*Joseph*](joseph.html)*, thou son of David,* [*fear*](fear.html) *not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.*

***Matityahu (Matthew) 9:27*** *And when* [*Yeshua*](yeshua.html) *departed thence,* [*two*](two.html) *blind men followed him,* [*crying*](mashal.html)*, and saying, [Thou] son of David, have mercy on us.*

***Matityahu (Matthew) 12:23*** *And all the people were amazed, and said, Is not this the son of David?*

***Matityahu (Matthew) 15:22*** *And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, [thou] son of David; my daughter is grievously vexed with a* [*devil*](demons.html)*.*

***Matityahu (Matthew) 20:30*** *And, behold,* [*two*](two.html) *blind men* [*sitting*](mashal.html) *by the way side, when they heard that* [*Yeshua*](yeshua.html) *passed by, cried out, saying, Have mercy on us, O Lord, [thou] son of David.*

***Matityahu (Matthew) 20:31*** *And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, [thou] son of David.*

***Matityahu (Matthew) 21:9*** *And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed [is] he that cometh in the* [*name*](name.html) *of the Lord; Hosanna in the highest.*

***Matityahu (Matthew) 21:15*** *And when the chief* [*priests*](priests.html) *and scribes saw the wonderful things that he did, and the children* [*crying*](mashal.html) *in the* [*temple*](temple.html)*, and saying, Hosanna to the son of David; they were sore displeased,*

***Matityahu (Matthew) 22:42*** *Saying, What think ye of* [*Mashiach*](mashiach.html)*? whose son is he? They say unto him, [The son] of David.*

***Marqos (Mark) 10:47*** *And when he heard that it was* [*Yeshua*](yeshua.html) *of Nazareth, he began to* [*cry*](mashal.html) *out, and say,* [*Yeshua*](yeshua.html)*, [thou] son of David, have mercy on me.*

***Marqos (Mark) 10:48*** *And many charged him that he should hold his peace: but he cried the more a great deal, [Thou] son of David, have mercy on me.*

***Marqos (Mark) 12:35*** *And* [*Yeshua*](yeshua.html) *answered and said, while he* [*taught*](teacher.html) *in the* [*temple*](temple.html)*, How say the scribes that* [*Mashiach*](mashiach.html) *is the son of David?*

***Luqas (***[***Luke***](luke.html)***) 1:32*** *He shall be great, and shall be called the Son of the Highest: and the Lord G-d shall give unto him the throne of his father David:*

***Luqas (***[***Luke***](luke.html)***) 3:31*** *Which was [the son] of Melea, which was [the son] of Menan, which was [the son] of Mattatha, which was [the son] of Nathan, which was [the son] of David,*

***Luqas (***[***Luke***](luke.html)***) 18:38*** *And he cried, saying,* [*Yeshua*](yeshua.html)*, [thou] son of David, have mercy on me.*

***Luqas (***[***Luke***](luke.html)***) 18:39*** *And they which went before rebuked him, that he should hold his peace: but he cried so much the more, [Thou] son of David, have mercy on me.*

***Romans 1:3*** *Concerning his Son* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *our Lord, which was made of the* [*seed*](flower.html) *of David according to the* [*flesh*](body.html)*;*

# What About Luqas [One](one.html)?

A passage often used to [justify](justification.html) a virgin [birth](birth.html) is found in Luqas chapter [one](one.html):

***Luqas (***[***Luke***](luke.html)***) 1:26-37*** *And in the* [*sixth month*](six.html) *the* [*angel*](angels.html)[*Gabriel*](angels.html) *was sent from God unto a* [*city*](city.html) *of Galilee, named Nazareth, To a virgin* [*espoused*](betroth.html) *to a man whose* [*name*](name.html) *was* [*Joseph*](joseph.html)*, of the house of David; and the virgin's* [*name*](name.html) *[was] Mary. And the* [*angel*](angels.html) *came in unto her, and said, Hail, [thou that art] highly favoured, the Lord [is] with thee: blessed [art] thou among women. 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*](angels.html) *said unto her,* [*Fear*](fear.html) *not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy* [*womb*](thebirth.html)*, and bring forth a son, and shalt call his* [*name*](name.html)[*Yeshua*](yeshua.html)*. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his* [*father*](fathers.html) *David: And he shall reign over the* [*house of Jacob*](israelja.html) *for ever; and of his kingdom there shall be no end. Then said Mary unto the* [*angel*](angels.html)*, How shall this be, seeing I* [*know*](daat.html) *not a man? And the* [*angel*](angels.html) *answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the* [*sixth*](six.html) *month with her, who was called barren. For with God nothing shall be impossible.*

Miriam askes a question, “How can this be, seeing that I [know](daat.html) not a man (my husband)?” Miriam is asking how can she bear a son before her chuppah ([wedding](wedding.html) canopy). The answer: **Have** [**intercourse**](marriageact.html) **before the chuppah.** Having [intercourse](marriageact.html) before [marriage](mashal.html) is a valid Torah method for marrying a woman!

Now, before you get too riled up, there is a second possibility. Remember that an *almah* is a girl between the ages of [12](twelve.html) and 16. Now, not all girls of 12 years, have menstruated. Therefore, if Miriam was in this group, she may have been delaying the chupa for her menses to start. In this case, the [Angel](angels.html) [Gabriel](angels.html) is telling her to go to her chupa before menses This would have Miriam going to her chuppah before her menses, then [cohabiting](marriageact.html) with [Yoseph](joseph.html), after the chupa. Miriam’s surprise is now quite understandable. How can I possibly have a child, seeing that I have NOT had my menses, I have not had a chupa, and even if I [lay with](marriageact.html) a man I can not possibly conceive! So, just as in Yeshayhu 7:13-14, Miriam will have her chupa, her man, and her son, and it will be a miracle.

There is also a [third](three.html) possible answer to Miriam’s question. If [Yoseph](joseph.html) was either divorced or widowed, and [knew](daat.html) that he could not father children, then Miriam’s question would be: “How can this be, seeing that I [know](daat.html) not a (fertile) man (my husband)?” The obvious [connection](connection.html) with Bereshit 18 would be stunning:

***Bereshit (Genesis) 18:11-12*** *Now* [*Abraham*](avraham.html) *and Sarah [were] old [and] well stricken in age; [and] it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?*

Note also how similar this is to Boaz:

[***Ruth***](ruth.html) ***3:8-10*** *And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his* [*feet*](heel.html)*. And he said, Who [art] thou? And she answered, I [am]* [*Ruth*](ruth.html) *thine handmaid:* [*spread therefore thy skirt over thine handmaid*](marriageact.html)*; for thou [art] a near kinsman. And he said, Blessed [be] thou of the* [*HaShem*](hashem.html)*, my daughter: [for] thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.*

The Sages [teach](teacher.html) us that [Ruth](ruth.html) was [forty](forty.html) and that Boaz was at least eighty. However, I do think that the parallel between 1 Luqas 1:34-35 and the story of [Ruth](ruth.html) offer many parallels:

1. The husband is said to be much older than the woman, and
2. Both produce son of the royal line, and
3. Intimated here of course is not that [Ruth](ruth.html) was infertile but rather that Boaz due to age could well have been, and [HaShem](hashem.html) produced a miracle so that Boaz could have a child.

Note too that the scriptures never talk about either [Avraham](avraham.html) or [Boaz](ruth.html) having [sex](marriageact.html) with their wives. Never the less, both conceived and bore sons.

To sew this together, lets look at [one](one.html) more passage:

***Matityahu 1:24-25*** *Then* [*Joseph*](joseph.html) *being raised from* [*sleep*](mashal.html) *did as the* [*angel*](angels.html) *of the Lord had bidden him, and took unto him his wife: And* [*knew*](daat.html) *her not till she had brought forth her firstborn son: and he called his* [*name*](name.html)[*Yeshua*](yeshua.html)*.*

What does it mean when it says that [Yoseph](joseph.html) took Miriam as his wife? According to [Jewish](gen-jew.html) [law](law.html), [one](one.html) “takes a wife” when he has provided a woman with [food](food.html) from his money, with clothes from his money, and with [cohabitation](marriageact.html). There is no other way. The [chupa](wedding.html), ketruba, and [wedding](wedding.html) canopy, are merely sanctifying the union in a formal manner. It still must be executed with [food](food.html), clothing, and [sex](marriageact.html). Therefore, I suggest that [Yoseph](joseph.html) took Miriam to the chupa, then to his bedroom. After this consummation, he had no more relations till after [His Majesty](yeshua.html) King [Yeshua](yeshua.html) was born.

# The [Fourth](four.html) Option

In Matthew chapter [one](one.html) we have [Messiah](mashiach.html)’s genealogy. A virgin [birth](birth.html) means that [Yeshua](yeshua.html) had no actual father. The fact that [Jesus](yeshua.html) was conceived without a human father means that [Joseph](joseph.html) was NOT [Yeshua](yeshua.html)’s actual father, making the gospels’ use of [Joseph](joseph.html)’s genealogy totally irrelevant to [Yeshua](yeshua.html)’s own qualification for kingship. Yet, we are presented with not just [one](one.html) genealogy of [Joseph](joseph.html), in Matthew, but [two](two.html) (in [Luke](luke.html)) very different ones. Think about this for a moment and let it sink in!

Finally, there is a [fourth](four.html) option that seems most likely. Recall that [Joseph](joseph.html) has to go to [Bethlehem](bethlehem.html) for the census. Because these were dangerous times, [Joseph](joseph.html) did not want to expose Mary to the dangers of [travel](mashal.html). IMMEDIATELY followed by the following statement:

***Matthew 1:18-25*** *¶ Now the* [*birth*](thebirth.html) *of* [*Jesus*](yeshua.html) *Christ was on this wise: When as his mother Mary was espoused to* [*Joseph*](joseph.html)*, before they came together, she was found with child of the Holy Ghost. 19 Then* [*Joseph*](joseph.html) *her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. 20 But while he thought on these things, behold, the* [*angel*](angels.html) *of the Lord appeared unto him in a* [*dream*](dreams.html)*, saying,* [*Joseph*](joseph.html)*, thou son of David,* [*fear*](fear.html) *not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his* [*name*](name.html)[*JESUS*](yeshua.html)*: for he shall* [*save*](salvation.html) *his people from their* [*sins*](sin.html)*. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his* [*name*](name.html) *Emmanuel, which being interpreted is, God with us. 24 Then* [*Joseph*](joseph.html) *being raised from* [*sleep*](mashal.html) *did as the* [*angel*](angels.html) *of the Lord had bidden him, and took unto him his wife: 25 And* [*knew*](daat.html) *her not till she had brought forth her firstborn son: and he called his* [*name*](name.html)[*JESUS*](yeshua.html)*.*

The [first](one.html) thing that strikes you is the fact that [Joseph](joseph.html) and Mary are MARRIED (espoused). And [Joseph](joseph.html) was considering divorcing Mary. Why was he considering a divorce? The text tells us that he was a ‘just’ man and did not want to make her a public example. Now, if Mary is pregnant and her husband did not cause the pregnancy, then there would be nothing that [Joseph](joseph.html) could do to prevent her from being a public example – the pregnancy will do that quite on its own.

At this point we have the following facts:

1. Mary is pregnant.
2. [Joseph](joseph.html) [wants](needs.html) to divorce her.
3. The goal of divorce is to prvent a public example.
4. An [angel](angels.html) tells [Joseph](joseph.html) not to divorce.
5. An [angel](angels.html) tells him to’take’ Mary anyway, but he does not have [sex](marriageact.html) with her.
6. In v.25 [Joseph](joseph.html) did not “[know](daat.html)” (have [sex](marriageact.html)) Mary till [Yeshua](yeshua.html) was born (v.25).

What is ‘taking’ if it has nothing to do with [sex](marriageact.html) and they are ALREADY MARRIED (v.18)?

[Joseph](joseph.html) gets up from his [sleep](mashal.html) and takes Mary where? He takes Mary with him to [Bethlehem](bethlehem.html). This will insure that [Yeshua](yeshua.html) is born in [Bethlehem](bethlehem.html).

In [Luke](luke.html) chapter [two](two.html) we read that [Joseph](joseph.html) takes Mary to [Bethlehem](bethlehem.html) to be taked.

So, what was the point of divorcing Mary? According to halcha, if [Joseph](joseph.html) were to have trouble on this trip, and dissapear, then Mary waould becom an aguna, a chanined woman; a woman unable to remarry because her husband might still be alive. The way to prevent Mary from becoming an aguna would be to divorce her before he left. This is what King David required of all of his soldiers before they went off to war. This means that Mary would **not** be a public example of a woman who could not mary.

# My Reconciliation

The virgin [birth](birth.html) story was inspired by the Tanach:[[25]](#footnote-25) Throughout the Tanach, we hear of unusual births: The Sages say that Sarah did not have a [womb](thebirth.html) until she was ninety years old. The [birth](thebirth.html) of [Yitzchak](isaac.html) was truly a miracle:

***Bereshit (Genesis) 11:30*** *But Sarai was barren; she [had] no child.*

Rivka was barren and bore [Yaakov](israelja.html) and [Esau](edom.html) only after much [prayer](prayer.html):

***Bereshit (Genesis) 29:31*** *And when* [*HaShem*](hashem.html) *saw that Leah [was] hated, he opened her* [*womb*](thebirth.html)*: but* [*Rachel*](rachel.html) *[was] barren.*

Samson’s mother was barren and conceived only after an angelic visit:

***Shoftim (Judges) 13:2*** *And there was a certain man of Zorah, of the family of the Danites, whose* [*name*](name.html) *[was] Manoah; and his wife [was] barren, and bare not. And the* [*angel*](angels.html) *of* [*HaShem*](hashem.html) *appeared unto the woman, and said unto her, Behold now, thou [art] barren, and bearest not: but thou shalt conceive, and bear a son.*

Elizabeth, the mother of Yochanan, was also barren. She, too, conceived after an [angel](angels.html) visited her husband. Elizabeth was also advanced in years:

***Luqas (***[***Luke***](luke.html)***) 1:7*** *And they had no child, because that Elisabeth was barren, and they both were [now] well stricken in years.*

It seems to be the pattern of [HaShem](hashem.html), that the great women of the Tanach bore children in miraculous ways. How then does this apply to [His Majesty](yeshua.html)?

I suggest that Miriam became pregnant after her [first](one.html) [intercourse](marriageact.html). The Sages [teach](teacher.html) us that a woman ‘never’ becomes pregnant on the [first](one.html) intimacy except by a miracle of [HaShem](hashem.html):

***Yevamoth 34a*** *Surely, no woman conceives from the* [*first*](one.html) *contact!*

[***Midrash***](orallaw.html) ***Rabbah - Genesis XLV:4*** *AND HE WENT IN UNTO HAGAR, AND SHE CONCEIVED (XVI, 4). R. Levi b. Haytha said: She became pregnant through the* [*first*](one.html) *intimacy. R. Eleazar said: A woman never conceives by the* [*first*](one.html) *intimacy.*

I have already mentioned several ways that would make it hard for [Joseph](joseph.html) to understand how Miriam became pregnant on this [first](one.html) intimacy. [His Majesty](yeshua.html)’s mother, Miriam, already set aside for [Joseph](joseph.html), before the chupa, is found pregnant and [Joseph](joseph.html) finds out about it. He being a tzadik, decides to send her away secretly, to avoid having to turn her in to be stoned. [Joseph](joseph.html) could not, by Torah [law](law.html), just put her away privately:

***Vayikra (Leviticus) 20:10*** *And the man that committeth* [*adultery*](marriageact.html) *with [another] man's wife, [even he] that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.*

The genealogy of [Mashiach](mashiach.html) has many “irregularities” that might cause [one](one.html) to wonder what is going on. Here are some of the irregularities that I am aware of:

## Lot and his daughters

[Mashiach](mashiach.html) was [found in Sodom](flower.html) according to the [Midrash](orallaw.html). When Lot’s eldest daughter committed incest with her father, a son named [Moab](stages.html) was the result. This daughter managed to turn the [sin of incest into a mitzva](sin.html)! And from this [mitzva](cmds613.html) we get a progenitor of the [Mashiach](mashiach.html).

## Yehudah and Tamar (prostitution)

[Yehudah had a relationship with Tamar](flower.html) who was disguised as a prostitute. Recall that Tamar had previously married Er and Onan, the sons of Yehudah, who were killed for their [sins](sin.html). From Tamar came the ancestor of the [Mashiach](mashiach.html).

## Boaz and [Ruth](ruth.html) (a Moabite)

[Ruth](ruth.html) was a Moabite and a descendant of Lot. Further, the Torah specifically forbids a Moabite from entering the Congregation of Israel. It is only because of the [oral law](law.html) that we [know](daat.html) that a Moabite [female](male%2Bfemale.html) was allowed to enter the Congregation of Israel.

***Devarim (Deuteronomy) 23:3*** *An Ammonite or Moabite shall not enter into the congregation of* [*HaShem*](hashem.html)*; even to their tenth* [*generation*](toldot.html) *shall they not enter into the congregation of* [*HaShem*](hashem.html) *for ever:*

Now Boaz had an ancestor who’s [name](name.html) was Yehudah. So his genealogy is irregular.

Boaz and [Ruth](ruth.html) had a child who was the ancestor of [Messiah](mashiach.html).

## Ishai and his “wife”

See the [study](study.html) on [FATHERS](fathers.html).

## David and Bathsheba

See the [study](study.html) on [FATHERS](fathers.html).

[Mashiach](mashiach.html) will come at an impossible [time](time.html) and in an [impossible way](fathers.html). Never the less, we must hold to the impossible and to expect Him every day.

**\* \* \***

***Niddah 31a*** *There are* [*three*](three.html) *partners in the production of man: The Holy* [*One*](one.html)*, blessed be He, the father and the mother.[[26]](#footnote-26)*

**\* \* \***

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1. This is Matthew’s Hebrew name. [↑](#footnote-ref-1)
2. This is Luke’s Hebrew name. [↑](#footnote-ref-2)
3. The Nazarean Codicil does not teach a virgin birth! Only ignorant Christians push such a ridiculous non-Jewish concept. [↑](#footnote-ref-3)
4. We see this with [Isaac](isaac.html) and Ishmael. Both had the same father, yet, only Isaac was his son because only Isaac was born from Sarah. Thus Sarah his mother gave him the ability to be Avraham’s son. [↑](#footnote-ref-4)
5. Shiphrah (more commonly spelled "Shifra") [↑](#footnote-ref-5)
6. Ibn Ezra [↑](#footnote-ref-6)
7. Sotah 11b [↑](#footnote-ref-7)
8. Exodus Rabbah 1:13 [↑](#footnote-ref-8)
9. Gentiles – all the Jewish males would have been killed. [↑](#footnote-ref-9)
10. A more precise name for the *New Testament* which is neither new nor a testament. [↑](#footnote-ref-10)
11. HaShem is the way pious Jews refer to the One who is called the yod-hay-vav-hay (YHVH). [↑](#footnote-ref-11)
12. The New Testament [↑](#footnote-ref-12)
13. Bereshit (Genesis) 38. [↑](#footnote-ref-13)
14. Melachim alef (I Kings) 1:1‑4. [↑](#footnote-ref-14)
15. Maimonides, *Mishneh Torah*, Hilchot Ishut 1:4, Hilchot Na'arah Betulah 2:17; *Shulchan Aruch*, Even HaEzer 26:1, 177:5. [↑](#footnote-ref-15)
16. For example, a prostitute is not likely to ask her client if he’s a kohen. [↑](#footnote-ref-16)
17. Yevamot 61a [↑](#footnote-ref-17)
18. Palestinian Talmud, Sanhedrin ch. 10, 28d; Mishnat Rabbi Eliezer, parashah 18, p. 335-6; Eichah Rabba 5 [↑](#footnote-ref-18)
19. Gittin 81b; Tosafot there, s.v. Beit Shammai. [↑](#footnote-ref-19)
20. Opinion of the Sages in Yebamot 61b as opposed to the opinion of R. Elazar there. [↑](#footnote-ref-20)
21. Shabbat 64b; Maimonides, Laws of Forbidden Intercourse 4:3; Shulhan Arukh YD 197:1. [↑](#footnote-ref-21)
22. *Sefer Hamitzvot* ("Book of Commandments") by Maimonides. [↑](#footnote-ref-22)
23. From Yevamot 46b, K'rithoth 9b [↑](#footnote-ref-23)
24. The sod hermaneutic is the mystical fourth level which is required by a king in order to rule. [↑](#footnote-ref-24)
25. Tanach is an acronym for: **T**orah, **N**eviim, and **K**etuvim – The [Law](law.html), the Prophets, and the Writings. [↑](#footnote-ref-25)
26. Cf. Sotah 17a; Genesis Rabba 8.9 [↑](#footnote-ref-26)