

## Leviticus: Living Life at the Second Fork

Leaving Leviticus

December 14, 2025

Text: **Matthew 1:1-6; Luke 3:23-38**

**Matthew** presents Jesus as King of the Jews; Matthew traces Jesus' lineage only back to Abraham, the first Jew.

**Luke** presents Jesus as a man; his genealogy traces Jesus all the way back to Adam, the first man. (If Adam was just a myth, then our Savior came from a *myth*.)

**Matthew's** genealogy includes Jeconiah, a king under a curse, that no king from his line would prosper sitting on the throne of David; see **Jeremiah 22:28-30**. Yet, Jeremiah said there would be a righteous Branch from David; See **Jeremiah 23:5,6**.

Subtle differences: **Matthew** uses the terminology "Abraham fathered/begat Isaac," etc. **Luke** uses form "the son of Matthat, the son of Levi," etc. Saying someone "fathered" someone is different than saying someone is the "son" of someone, due in part to the broader meaning of the term "son." (See "*huios*" in Greek lexicon).

**Matthew** presents a genealogy through King David's son Solomon; **Luke**, through King David's son Nathan; these are two different genealogies. (**Matthew 1:6; Luke 3:31**)

**Matthew** does not say "Joseph was the father of Jesus."

**Matthew 1:16** "...Joseph the husband of Mary, by whom Jesus was born..."

"whom" is a feminine singular pronoun, i.e., Jesus was born of Mary, but not of Joseph.

Taking all this together, it becomes evident that **Matthew** presents the genealogy of Joseph, wherein Jesus is born into the family of King David, and thus has a legal right to the Kingship of the Jews. And **Luke** presents the genealogy of Mary. Jesus's mother did not descend from the line of Jeconiah, so the curse of Jeconiah did not apply to Him.

These are all critical distinctions, but perhaps the most important name in the genealogy is that of Judah, one of the twelve sons of Jacob. Not only is Jesus a King, He is also a Priest, but He did not descend through the family of Levi, the tribe of the priests of the Mosaic Law. His priesthood is distinct from, superior to, and of an altogether different nature than the priesthood of the Levites.

The Levitical priesthood: **2 Corinthians 3:7** "...the ministry of death, in letters engraved on stones... 9...the ministry of condemnation..."

The Melchizedek priesthood: **Hebrews 9:11** "But when Christ appeared as a high priest of the good things to come..."

**Hebrews 7:11** If the Law could save us, then why would we need another priest from a different order of priests?

**V 12** See **Romans 8:2** "For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death."

**Vv 13,14** There are no OT priests from the line of Judah.

**Vv 15-17** Jesus' priesthood did not come from inheriting the position as a Levite, but from the priesthood without genealogy.

**Vv 18,19** The Law has been set aside, and the Levitical priesthood with it, because it is useless to give us life; something better, Jesus Christ, has taken its place. Through Jesus, we can draw near to God.

**Vv 20-22** The Levitical priests practiced their duties without an oath; Jesus has an oath. God has sworn to the priesthood of Jesus.

**Vv 23,24** The Levitical priests numbered in the hundreds, or thousands, because they died and needed replacing; Jesus numbers in the "one" because He never needs replacing; He lives forever.

**V 25** Jesus can see us through to the end of our lives, no matter our problems, our troubles, or our weaknesses. If you are a believer, Jesus is your High Priest of the good things to come. He is truly "God with us."

**Matthew 1:23** "BEHOLD, THE VIRGIN SHALL BE WITH CHILD AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," which translated means, "GOD WITH US."