

Genealogy of Yeshua

Lecture 1

Before we get into the Text I promised that I would like to talk a bit about rabbinic literature. If you remember in the first discussion we had that I talked about viewing the scriptures in a Jewish context. The purpose of rabbinic literature is it to see the scriptures through Jewish eyes. The first and most important document is the Mishnah: it is written around 150CE. It is represent in references by small *m*. It quotes the Rabbis of the first century CE and to the 150CE. The reason for development of this is because people were being killed and oral knowledge was being lost. The next document to be produced is called the Tosefta. It was written in 200s CE as an answer to the questions that were not answered in the Mishnah. The Tosefta is represented in references by small *t*. The next set of important documents are the Talmud's there are two of them. The first and considered the most important is the Babylon Talmud. It is also called the Bavli represented by small *b*. The second is call the Jerusalem Talmud also called the Yerushalmi it is represented by a small *y* in referencesⁱ. The Talmuds were written between 400-500 CE. All these references will have a name beside the letter that is tractate that the quote came from. The page number is referenced with a or b this refers to the first printing page numbers and then became the standard way referring to a page with "a" being the frontside and the "b" being the backside of the page. There are later documents that are referred to, but not as often.

The Book of Matthew has some things that we should be aware of as an introduction. The first is that it is divided in to five main bodies of teaching these are, Sermon on the Mount 5:1-7:29, the sending of the disciples 9:35-10:42, The Kingdom parables 13:1-52, various Saying 18:1-35 and then the teaching on eschatology 23:1-25:46ⁱⁱ. These five sections are thought by most commentators to resemble the Torah. The Book of Matthew also introduces us to the idea of the inclusion of the gentiles into the Kingdom this is seen in the genealogy of Yeshua.

The Genealogy of Yeshua provides us with some problems. The reason for genealogy was to show firstly that he was Jewish. We must remember that in Judaism that membership in the community is based upon on their parents, grand parents, or great grandparents to prove your Jewish heritage. The second reason for the genealogy is that it showed Yeshua's connection to Abraham and David the ones with whom the covenant was made. The third reason was too dispel the accusation regarding the legitimacy his birth of Yeshuaⁱⁱⁱ.

The reason a number of women are included in the genealogy of Yeshua was to show that women of questionable background were in his genealogy, Tamar^{iv}, Rahab^v, Ruth^{vi} and Bathsheba^{vii}. It also teaches that Gentiles are included in the kingdom because each of these women were not members of the covenant or Jews. This is important theme in the book of Matthew. The other lesson of Matthew is that these names of

5 the women teach us that men and women in the gospel are of equal importance.

Why 14 generation in each section? The thought is that it agrees with the Gematria of David's name being 14^{viii}. The other thoughts but this thought to be the most likely^{ix}.

10 Why was not the accuracy of genealogy important, it was to make ideological point ie he belonged to the Jewish people. It was not about hard facts; that is important to us not to them; we must not approach the scriptures with the idea that they thought like us.

15 Table 1 Hebrew/Greek/English

<p>Gen 10:1 ואלה תולדת בני־נח שם חם ויפת ויולדו להם בנים אחר המבול:</p>	<p>Gen 10:1 Αὐται δὲ αἱ γενέσεις τῶν υἱῶν Νωε, Σημ, Χαμ, Ιαφεθ, καὶ ἐγενήθησαν αὐτοῖς υἱοὶ μετὰ τὸν κατακλυσμόν.</p>	<p>Mat 1:1 Βίβλος Ἰησοῦ Χριστοῦ, υἱοῦ Δαυΐδ, υἱοῦ Ἀβραάμ.</p>
<p>Gen 10:1 These are the generations of the sons of Noah, Shem, Ham, and Japheth. Sons were born to them after the flood.</p>	<p>Gen 10:1 Now these <i>are</i> the generations of the sons of Noe, Sem, Cham, Japheth; and sons were born to them after the flood.</p>	<p>Mat 1:1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.</p>

We can see that Matthew is using the LXX^x as guide for structure. The idea is to show his belonging to human race. We see this reflected in Paul's work when he reflect Yeshua as the second Adam.

20 The genealogy was copied out 1 Chronicles and there are discrepancies between the MT^{xi} and the LXX^{xii}. This would have created problems for a translator or if Matthew had written in Greek (though it is reported by the Church fathers not be so). Both Luke and Matthew follow the same list till David then Matthew goes down the line of Solomon and Luke follows with Nathan. The Jews also acknowledge this in their Targums^{xiii} in Zech. 12:12^{xiv}. I have to be honest with you I found no answer for the two different lists at this time that satisfies me. Tim Hegg also agrees with my conclusion and I was hoping that I could have triumphed over him but to no avail.

30 *Mat 1:1 The book of the genealogy of Yeshua Messiaht, the son of David, the son of Abraham.*

5 Matthew wants to see that Yeshua is connected to both Abraham and to David. What is interesting is that in Matthew here and 1:18 are the only places where the Yeshua is called Messiah, Yeshua Messiah (Jesus Christ) this name and title. Paul use this combination 80 times in his books^{xv}, why is that? Here Matthew in stating that Yeshua is Messiah
10 which will prove in his account of his life. Paul on the other hand believes that you already understand this when you receive his letters. This verse is also a literary device to get the readers attention, a descendant of both of David and Abraham; he is the one who meets the criteria of the Anointed.

15 Here are some of my thoughts on the words for the anointed. In Greek the word is χριστος is the noun form of the verb χρισω to anoint. The Hebrew is מָשִׁיחַ meaning the anointed which describes a king, priest or prophet is the Hebrew word behind the χριστος. We understand
20 that this could refer to many different people when David called Saul *the LORD's anointed*^{xvi}. Does this mean that are many Messiahs as the master is? No! It does mean that we have to understand that he is unique because he fulfills all these offices. Some of the Jews, particularly in Chabad, argue that are many Messiahs this fails any serious scripture
25 examination in.

Mat 1:2 Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers,

30 Matthew begins with Abraham to show that He is the one who fulfils the covenant. This points to Gen 49:10 and the promise of rulers coming from Judah in particular in Targums;

35 Onkelos”*The ruler shall never depart from the house of Judah, nor scribes from his children’s children for evermore, until Messiah comes whose is the kingdom, and shall that nations obey.*”

40 Yerushalami” *Kings shall not cease from the House of Judah, nor scribes who teach the Torah , from his children’s children, until the time of coming of King Messia, to whom belongs the kingdom, and to whom all dominions of the earth shall become subservient. How beautiful is he, the King Messiah, who is destined to arise from the House of Judah.*”

45 Why did Matthew write *father of Judah and his brothers*? It is to show the importance of the first born. The first born is the one selected not the one born fist. The first born is an office that Hashem gives, he gave first to Issac, then Jacob and then to Judah and David the youngest
50 of Jesse’s sons. It points to the fact the one who is first born is not the first from the womb but one chosen for the office. This is tell us that this is not “merely a genealogy but a resume of salvation”^{xvii}.

5 *Mat 1:3 and Judah the father of Perez and Zerah by Tamar, and
Perez the father of Hezron, and Hezron the father of Ram,*

Let us again ask why Matthew puts both Perez and Zerah when Perez
is only of importance. Let us look at the story found Gen 38:27-30.

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*Gen 38:27-30 When the time of her labor came, there were
twins in her womb. (28) And when she was in labor, one put out
a hand, and the midwife took and tied a scarlet thread on his
hand, saying, "This one came out first." (29) But as he drew
back his hand, behold, his brother came out. And she said,
"What a breach you have made for yourself!" Therefore his
name was called Perez. (30) Afterward his brother came out
with the scarlet thread on his hand, and his name was called
Zerah.*

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Here again Zerah was first born but he was not the picked the 2nd born
was chosen for line of the Master. Again this brings to the point that it is
choosing of Hashem that makes one the firstborn. This seen in this
midrash;

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*Rabbi Johanan replied; Scripture stated, And when Saul saw
David go forth against the Philistine, he said unto Abner, the
captain host; 'Abner whose son is this youth?' And Abner said,
'As thy soul liveth, O King I cannot tell'. But did he not know
him? Surely it is written. And he loved him greatly; and he
became his amour bearer! —He rather made the inquiry
concerning his father. But did he not know his father? Surely it
is written, And the man was an old man in the days of Saul,
stricken in years among them; and Rabbi Yudah the Prince or it
might R Abba, stated that this referred to the father of David,
Jesse who came in with an Army and went out with an army!—It
is this that Saul meant; Whether he descended from Perez, or
from Zerah. If he descended from Perez he would be king, for
king breaks for himself a way and no one can hinder. If however,
he is descended for Zerah he would only be important man. (b
Yev 76b)*

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This story teaches us that the lineage is important in the mind of the
Jewish people in establishing Kingship. It is the lineage that
demonstrates what is their station in life because who their father is.
Side note is also to see that the text is used in a completely different way
that is actually used in the text and this typical of the interpretation of the
scriptures in ancient times is less concerned with the meaning of the text
and is making a point to the reader about who Yeshua is. This is what we
must understand that Matthew was less concerned about the accuracy of
the lineage and more about the point that he was making; He is the
Messiah.

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A couple of final points on this verse Hezron is of the tribe of Judah
found in these references Gen 46:12, Num 26:21 1 Chron 4:1 it is not to

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5 be confused with a clan of the tribe of Reuben Gen 46:9, Ex 6:14 and
1Chron 5:3. Finally in Matthew we have a difficulty with the name *Ram*.
This name does not appear in the MT but it does follow the LXX. We
should not say well this is all wrong. It should be understood that Dead
Sea Scrolls at times follow the LXX and not the Hebrew we know of.
10 There is a real possibility that Matthew may have been following another
Textual Tradition. It is possible that Masorets edited the Text in an
antichristian move. We do not know what Matthew used or if he or
someone else translating his text using the LXX.

15 The copies of the Hebrew and Aramaic Apostolic Scriptures, that I
have examined, contain *Ram* as well. The Orthodox Jewish Bible does
not include it. The anti missionaries jump on this as one reason we can
not trust the apostolic scriptures. They will lie and say that Hebrew text
has suffered no difficulty in transmission that is a lie. The Masorites are
20 doing what our modern scholars are doing even today as they struggle to
identify the most accurate text. The Masorites realized that there were different
readings of MT and worked to identify the most accurate reading and
destroy everything that did not agree with their reading, this is why we
have had only the Leningrad Codex as the Hebrew text of Antiquity until the
25 availability of the Dead Sea Scrolls. The question we face is when we jump
around with translation is what is the translator doing to the text. Who has
the right to change things? If we say, we can, because we know better,
then we have to agree with the Catholic's (hear the KJV and Vulgate)
right to change the reading of the text that has been added at late dates.
30 Then it leads to the problem whose reading is right and whose reading
is wrong? We must therefore trust to those Manuscripts of antiquity before
there were verses added to give us the most correct reading. We must
not shy away from arguing this point that no one has the right to change
the reading of the text and the old and more reliable schools of copyists
35 should be followed.

What do I mean as I have read this I realized that I am assuming that
everyone understands textual criticism which is the biblical discipline of
choosing the most accurate reading of the Bible. Let me make one thing
40 clear that most of these differences relate to vowels and diphthongs in
Greek, and, yuds, vuv, and chet and ha, in Hebrew. It is not until
we come to 7th cent. CE do we see the Catholic Church really starting to
change the reading of the text. Prior to that we find the variations are
centered on vowels this brings problems of person, number and verb type
45 not meaning of the verb and not salvation content. In regards to Hebrew
text up till 30 years ago the only text of antiquity of Hebrew text was the
Leningrad Codex now we have the Dead Sea Scrolls. What is interesting
about the Dead Sea Scrolls is that they did not change the meaning of the
text and reflect the reading we have for the most part in regard to the
50 Hebrew Text. The Dead Sea Scrolls at times agree with the MT in other
places with the LXX and in other places there were disputes regarding
readings that are different from anything else that we have. Yet the
message has remained unchanged from beginning.

5 *Mat 1:4 and Ram the father of Amminadab, and Amminadab the
father of Nahshon, and Nahshon the father of Salmon,*

10 **Here Luke adds Admin as the father of Amminadab. Nahshon
is called a prince of Judah in 1Chron 2:10 he was the first one to
enter the opened sea for all others were afraid (*b Sota 37a*)**

ⁱ It also call the Palestinian Talmud in most scholarly circles

ⁱⁱ Matthew by Tim Hegg pgs 9f

ⁱⁱⁱ Ibid pg 13f (the accusation was that his father was Roman Soldier named
Pantheras as Cited by Hegg by Contra Celsum I 28,32,33,39)

^{iv} Genesis 38

^v Joshua 2

^{vi} Ruth

^{vii} 2 Sam 11+12

^{viii} ט=4 י=6 ד=4

^{ix} Ibid pg15

^x LXX means Septuagint

^{xi} MT=Masoretic Text the Hebrew bible

^{xii} Verse 11-16, and 18-23 and names are missing out a number of verse.

^{xiii} Targums are Aramaic translation that the Jews used in Babaylon

^{xiv} As cited by Tim Hegg pg 22

^{xv} Ibid pg 17

^{xvi} 1 Sam 26:11 and 16 במשיח יהודה

^{xvii} Hegg pg 25