

The Genealogy of Yeshua

Lecture 2

5 When we look at the genealogy we must not see it as just a list
of names but as a map of a journey. Hashem's hand is clearly
visible and we are to take note of it, the message is, salvation
comes from Hashem. It something we have all experienced, I
remember trying to find Talmud I could not buy it 30 years ago in
10 English. I remember that year looking for Jewish commentaries
and being awed by them but was not able to afford them. Each of
us has unique events in our lives, that has brought us here; this
genealogy explains how Yeshua got here. Our personal
testimonies are just like this genealogy they are fraught with
15 difficulties and events that are difficult to explain, many times are
hard for some else to understand.

20 *Mat 1:5 and Salmon the father of Boaz by Rahab, and
Boaz the father of Obed by Ruth, and Obed the father of
Jesse,*

This verse provides with a number of difficulties. First it is
taught by the Jewish sages that Rahab was married by Joshuaⁱ.
This creates a problem for us because Joshua was from the tribe of
25 Ephraim, the Messiah was to come from Judah Gen 49:10, and
Joshua lineage is found in I Chron. 7:20-29. So if we accept the
rabbinical tradition, we cannot accept that Yeshua is the Messiah.
So we must reject it because there is no biblical proof for this.
Matthew must have been drawing from a different tradition that I
30 am able to find no were other commentators that comments on it.

Matthew was not following the books of Ruthⁱⁱ and
1Chroniclesⁱⁱⁱ neither of these mention Rahab this brings up our
second problem. That there is gap of 200 years between Rahab,
35 and that of Boaz and Ruth is significant. We are also uncertain as
to when Salmon lived. Boaz and Ruth are in the days of the
Judges and Rahab was at the time of the taking of the land. The
timing for these events is by no means certain some dates for the
entry of the land at 1422BCE^{iv} others 1406 BCE^v. The time of
40 Ruth is put at by Klassen to be 1251^{vi} and by Hegg who agrees
with Keil and Delitzsch for Date around 1230 BCE^{vii} thus giving
us the gap in which there is no information as to who else would
should be include.

So then what I think that the Greek text is helps understand Σαλμὼν δὲ ἐγέννησε τὸν Βοὸζ ἐκ τῆς Ῥαχάβ, there is one little word εκ which in the Greek means *by* or *out of*^{viii}. The idea is that Boaz came from her line or through her children. This provides with same lesson that Tamar gave us foreign women were part of the line of the Messiah. That gentiles and women have inclusion in the line of the Messiah in the past, present and future no difference no dividing wall as in the first temple.

Matthew takes this lesson and drives it home with inclusion of Ruth appears to against this command;

Deu 23:3 "No Ammonite or Moabite may enter the assembly of the LORD. Even to the tenth generation, none of them may enter the assembly of the LORD forever,

This creates a number problem for the lineage of David as well as the Master. The Rabbi's had to deal with it so this is what they did but stating that Moabitess can but not a Moabite^{ix}. In fact the declaration made by Ruth 1:15-17

Rth 1:15-17 And she said, "See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law." (16) But Ruth said, "Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God. (17) Where you die I will die, and there will I be buried. May the LORD do so to me and more also if anything but death parts me from you."

The Rabbis see in this declaration her addition to the lineage of David and that of the Messiah;

"So too you find with Ruth the Moabite. What did she say to her mother in law . "For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God" The Omnipresent to her "You have not lost. Lo kingship (הַמְּלִיכָה) will be yours in this world and yours in the world to come^x."

There are many more references ask if you want them.

David is know as the son of Jesse Rth 4:17; 1Sa 16:18; 1Sa 16:20; 1Sa 17:12; 1Sa 17:17; 1Sa 17:58; 1Sa 20:27; 1Sa 20:30; 1Sa 20:31; 1Sa 22:7; 1Sa 22:8; 1Sa 22:9;

1Sa 22:13; 1Sa 25:10; 2Sa 20:1; 2Sa 23:1; 1Ki 12:16;
1Ch 10:14; 1Ch 12:18; 1Ch 29:26; 2Ch 10:16; 2Ch 11:18;
Psa 72:20; These are references. The reference to stump or root of
Jesse became Messianic symbol;

5

*(Isa 11:1) There shall come forth a shoot from the stump of
Jesse, and a branch from his roots shall bear fruit.*

10

*(Isa 11:10) In that day the root of Jesse, who shall stand as
a signal for the peoples--of him shall the nations inquire,
and his resting place shall be glorious.*

15

The Targum Jonathon on this Is 11:1 reads “A king shall go
forth from the sons of Jesse and Messiah will increase from the
sons of the sons. Finally in our prayers the 15th blessing in the
Shemonei Esrei reads

20

*The sprout of David Your servant may you speedily cause
to flourish and enhance his pride through Your salvation
for we hope in Your salvation all day long. Blessed are You
Hashem, who causes the pride of Salvation to flourish. ^{xi}*

25

Here in the prayer we see the *stump of Jesse^{xii}* and *root of
Jesse^{xiii}* interpreted as the *sprout of David^{xiv}*. Also in the Didache
which is one of the earliest document we have from the believers
in 9:2 thv agiav ampelou dauid tou paidov sou^{xv},
translated *the holy vine of David your servant* or *the holy vine of
David your son^{xvi xvii}*.

30

*(Mat 1:6) and Jesse the father of David the king. And
David was the father of Solomon by the wife of Uriah,*

35

This verse in the beginning is representative of the way LXX in
presents it in IChr3:4, also at the end of the verse as well Ruth 4:22
in some Manuscripts. This verse also marks a transition from the
first 14 to the next. Here Matthew diverts from Luke’s account of
the Genealogy.

40

In this verse we also have the last of the foreign women
inserted. Matthew is trying to show us that that the women had a
prominent rule in bringing of David to his kingship. We have a
Jewish idea called the clothes of the soul that is very prominent
who your parents are determine who you are^{xviii}. That gentiles
parents have unclean clothes to give to there children. In many
ways Matthew is laying foundation for Luke’s book of Acts. In
particular Acts chapter 10-11, in Acts10:4 an angel from Hashem

45

appears to Gentile to the Jewish mind this was impossible. The Gentiles by definition are unclean or unable to stand before Hashem or his angels at anytime as well being in there houses^{xix}. This accounts for the three courts in 2nd temple period. There was only one court in 1st temple period. Then in verse 15 makes declaration that he was not to think of the Gentiles as unclean (this has nothing to do with food). This was very much at the heart of the issue in Galatians. Then verse 22 confirms this when are asked why they have come; Peter must have been amazed by this that angle of Hashem which appeared to a gentile! Verse 28 makes the whole argument regarding the text and explains the vision. Verses 44 and 45 drive home the fact that the disciples were amazed. Then in chapter 11 to verses 1-25 makes these points all over again and shows the struggle in the early community of believers even to speak to the gentile communities. Today we accept everyone as equal all brothers in Messiah will recognizing the unique position of the Levites and Cohens as well as the brother who are Jewish. One is not greater and the other less for all we are called to the community of the covenant and in the Kingdom of Heaven or in the world to come we will all be priests or Cohens.

(Mat 1:7) and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph,

Rehoboam adopted the pagan practices of his mother who is an Ammonitess. This is outlined in 1Kings 14:21-24 and 2Chronicles 12:13-14.

Abijah is given a negative report in 1Kings 15:1-8 in particular verse 3. Though in 2 Chronicles 13 we see a different picture being painted by record keeper in particular in verse 10-15.

Asaph, the ESV has made a mistake in there reading of the Greek in my opinion, the NASB agrees with me, the reading should be Asa^{xx}. Also the all the Hebrew manuscripts have the Asa. Asaph is reported as a good king in 1kings 15:9-24. Regarding Asaph as King he did well in the first part of his reign 2 Chronicles 14, 15 and in the latter part of his reign he did not trust in Hashem 2Chronicles 16 . It is interesting that in Hebrew text Asa is used.

(Mat 1:8) and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah,(Mat 1:9) and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah,

5 Jehoshaphat was good King and this recorded in 2 Chron 17 though his end was shorten because he did not listen to the prophet of the Hashem and that is recorded 2 Chron 18. In 1 Kings 22:41-50 there is also no record of his life. His mother is recorded 1Kings 22:42 though the record of home is not present I was unable to determine where it was.

10 Joram was wicked king who reigned for 8 years his recorded is found in 2Kings 8:16-24. This King married Ahab's daughter and was led astray (2Kings 8:18)

15 Uzziah we find the record of his life in 2Chr. 26 he started out well but finished somewhat poorly. What is interesting was his mother was from Jerusalem (2Chr 26:3).

20 Jotham we find the record of his life in 2Chr 27 that he did what was right before the Hashem; his mother was also from Jerusalem (2Chr 27:2)

Ahaz life is record in 2 Kings 16 and 2Chr 28 and he was reported to have done evil in the sight of the Lord.

25 Hezekiah the record of his rulership is I kings 18-20, 1Chr 29-32 and many parts of the book of Isaiah deal with him in particular 36-39. Hezekiah's mother is report to be Jew in 2Kings 18:2. He considered by the Jewish Sages as Messiah like figure *b* Sanh. 94a; *b* Ber 28b. The statement is made about him in:

30 *(2Ki 18:5) He trusted in the LORD the God of Israel, so that there was none like him among all the kings of Judah after him, nor among those who were before him.*

35 *(Mat 1:10) and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah,*

40 Manasseh was consider a very wicked king, Tim Hegg consider him "the most wicked of the kings of Judah"^{xxi}. His life is recorded in 2 Kings 21:1-18 and in 2Chr 33:1-9 he is reported to have repent at the end of his life in 2Chr 33:10 to the end of the chapter. It is debated by Jewish Sages as to whether his repentance was genuine. We have the name of his mother in 2 Kings 21:1 but no other information regarding her

45

Amon^{xxii} the record of his life is found in 2Kings 21:18 to the end of the chapter he did evil in sight of the Hashem. His mother is Meshullemeth the daughter of Haruz of Jotbah, she is reported by aient commentators that she was from Judah^{xxiii}.

ⁱ Rabbi Nosson Scherman The Rubin Edition Prophets, Joshua and Judges publisher Mesorah Publications Ltd 2000 pg 30

ⁱⁱ Ruth 4

ⁱⁱⁱ 2Chr 2:10--12

^{iv} Frank R. Klassen The Chronology of the Bible Regal Publishers inc 1975 pg 29

^v Tim Hegg Matthew 2005 pg 27

^{vi} Klassen pg 32

^{vii} Keil and Delitzsch Commentary on the Old Testament Ruth Eerdmans reprint 1980 pg 471

^{viii} Joseph Henry Thayer The New Thayer's Greek English Lexicon of the New Testament Christian books inc reprint 1979

^{ix} Tim Hegg quotes *b. Yev 76a, b. Ketuvot 7b*.

^x Sifre Numbers 78

^{xi} Rabbi Nosson Scherman Artscroll Transliterated Linear Siddur: Weekday edition Mesorah Publications Ltd 1998; supplemented by my translation

^{xii} מְגִזַּע יֵשׁוּעַ

^{xiii} שֶׁרָשׁ יֵשׁוּעַ

^{xiv} צְמַח דָּוִד

^{xv} Diadache 9:2 2 prwton peri tou pothriou, eucaristoumen soi, pater hmwn, uper thv agiav ampelou dauid tou paidov sou, hv egnwrisav hmin dia Ihsou tou paidov sou, soi h doxa eiv touv aiwnav.

^{xvi} My translation Through the first born we give thanks to our father by means of the holy vine of David your son(servant) You know though Yeshua your son (servant) you enter the glory of eternity

^{xvii} I have followed Tim Hegg's discussion here

^{xviii} See both Chabad.org and 613.org for extensive discussion on this idea.

^{xix} In many gentile homes the dead ancestors were buried there as well so that to enter a home of a gentile made one unclean.

^{xx} Reading should be in greek Ασα and not Ασαφ

^{xxi} Hegg pg 30

^{xxii} In some LXX Manuscripts it is spelled Amos.

^{xxiii} Jerome makes this comment in his commentary this in reported by Keil and Delitzsch Commentary on the Old Testament Vol 3 2Kings pg 478