

## The Genealogy of Yeshua

### Lecture 3

Some thoughts about questions to begin with; I think that all questions are good and I think it is important for everyone to ask these questions. I also think that everyone should ask themselves hard questions and try to answer them. When you ask me, you must understand it may take time for me to answer these questions. It is not just the question it is having the resources which can cost a considerable amount as well as the time. I want everyone to understand that when I say I do not know the answer it does not mean that I do not value your question, nor does it mean that I am ignoring it. What it means is that you have to give me time. I am not a drive through window with answer as you come. Many question that you ask I may not have not even thought of and I will have to search for the answer. The other thing that you have to understand my understanding has to be good enough to stand serious scrutiny. Because I am like you asking the real question for the first time and also I have the add burden of having an office here at CTOMC. That means my answer must represent all of us that are part of CTOMC these answers must be solid and credible. So I ask your patience as I work our away through the gospels. Good answers take along time sometimes. I also rely on your questions because these questions to direct my studies what comes to your mind will come to others and by your asking it here it prepares me for meeting the minds of others. If I am impatient with you I ask for your courage to correct me and for your forgiveness in advance.

*(Mat 1:11) and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.*

This verse has taken me almost 5 years from the time I first heard the question that arises out of it. The question that arise out of this verse is the curse *Jechoniah* found in Jermiah 22:29,30

*Jer 22:24-30 "As I live, declares the LORD, though Coniah the son of Jehoiakim, king of Judah, were the signet ring on my right hand, yet I would tear you off (25) and give you into the hand of those who seek your life, into the hand of those of whom you are afraid, even into the hand of Nebuchadnezzar king of Babylon and into the hand of the Chaldeans. (26) I will hurl you and the mother who bore you into another country, where you were not born, and there you shall die. (27) But to the land to which they will long to return, there they shall not return." (28) Is this man Coniah a despised, broken pot, a vessel no one cares for? Why are he and his children hurled and cast into a land that they do not know? (29) O land, land, land, hear the word of the LORD! (30) Thus says the LORD: "Write this man down as childless, a man who shall not succeed in his days, for none of his offspring shall succeed in sitting on the throne of David and ruling again in Judah."*

5 The implication made by the anti-missionaries and those who oppose the Messiahship of Yeshua is that because of these verses He can not stand as Messiah. What then shall we say to this? The other problem with Matthew 1:11 is it does not follow the record of 1 Chron 3:15-16.

10 Let us divide the answer in two replies. The first is biblical problems and responses and the second is an appeal to rabbinic literature. The first answer is that we must understand who Josiah's children are and let us deal with that.

15 *1Ch 3:15-16 The sons of Josiah: Johanan the firstborn, the second Jehoiakim, the third Zedekiah, the fourth Shallum. (16) The descendants of Jehoiakim: Jeconiah his son, Zedekiah his son;*

20 The first problem is the Jeconiah as we see it in Matthew as Jechoniah again it is translators choice of spelling by in referring to the Greek Matthew was following the MT<sup>1</sup> clearly because the LXX is very different spelling. The other problem in Hebrew text the spelling is different in 1 Chron3:16 it is יְחִיָּהוּ which corresponds to the spelling in Matthew, in Jeremiah it is יְחִיָּהוּ a different spelling but both Christian and Jewish commentator agree that this is the same person<sup>2</sup>. The problem with genealogy is not a problem because Matthew is speaking homiletically and using a method of biblical interpretation that was used at his time. He was showing the progenitor of Jechoniah was Josiah. Matthew has done this throughout his telling of the genealogy of Yeshua. The problem of the curse is answered in the referral three verses the first is;

35 *Jer 52:31-34 And in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth day of the month, Evil-merodach king of Babylon, in the year that he became king, lifted up the head of Jehoiachin king of Judah and brought him out of prison. (32) And he spoke kindly to him, and gave him a seat above the seats of the kings who were with him in Babylon. (33) So Jehoiachin put off his prison garments. And every day of his life he dined regularly at the king's table, (34) and for his allowance, a regular allowance was given him by the king according to his daily need, until the day of his death as long as he lived.*

45 This text shows that he was elevated again. The next text show that the curse was lifted for his line;

50 *Hag 2:21-23 "Speak to Zerubbabel, governor of Judah, saying, I am about to shake the heavens and the earth, (22) and to*

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<sup>1</sup> Masoretic Text the Hebrew bible

<sup>2</sup> See the Artscroll Tanach stone edition and any Christian commentary

5            *overthrow the throne of kingdoms. I am about to destroy the strength of the kingdoms of the nations, and overthrow the chariots and their riders. And the horses and their riders shall go down, every one by the sword of his brother. (23) On that day, declares the LORD of hosts, I will take you, O Zerubbabel*  
10            *my servant, the son of Shealtiel, declares the LORD, and make you like a signet ring, for I have chosen you, declares the LORD of hosts."*

15            Again we see in the prophet Zechariah that Zerubbabel is chosen by Hashem to rebuild the temple and that he is loved by Hashem;

20            *Zec 4:6-10 Then he said to me, "This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my Spirit, says the LORD of hosts. (7) Who are you, O great mountain? Before Zerubbabel you shall become a plain. And he shall bring forward the top stone amid shouts of 'Grace, grace to it!'" (8) Then the word of the LORD came to me, saying, (9) "The hands of Zerubbabel have laid the foundation of this house; his hands shall also complete it. Then you will know that the LORD of*  
25            *hosts has sent me to you. (10) For whoever has despised the day of small things shall rejoice, and shall see the plumb line in the hand of Zerubbabel. "These seven are the eyes of the LORD, which range through the whole earth."*

30            Here we see that his descendant is loved by Hashem here is the genealogy as given by 1 Chron.

35            *1Ch 3:16-19 The descendants of Jehoiakim: Jeconiah his son, Zedekiah his son; (17) and the sons of Jeconiah, the captive: Shealtiel his son, (18) Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama and Nedabiah; (19) and the sons of Pedaiah: Zerubbabel and Shimei; and the sons of Zerubbabel: Meshullam and Hananiah, and Shelomith was their sister;*

40            What does the name Shealtiel mean "I have asked of God"<sup>3</sup>. I can only in imagine Jechoniah pleading of Hashem for son for a continuance of himself. I also think that his name is indication of his repentance. So we see that he is accepted of Hashem many will want to argue that this cannot be in;

45            *Eze 18:14-17 "Now suppose this man fathers a son who sees all the sins that his father has done; he sees, and does not do likewise: (15) he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, does not defile his neighbor's wife, (16) does not oppress anyone, exacts no pledge, commits no robbery, but gives his bread to the hungry and covers the naked with a garment, (17) withholds his hand*  
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<sup>3</sup> Brown, Driver, Briggs pg 982

5           *from iniquity, takes no interest or profit, obeys my rules, and walks in my statutes; he shall not die for his father's iniquity; he shall surely live.*

10         Here we find the argument is that the judgement of the father will not be imposed on the son. So for those anti-missionaries and those oppose to Yeshua to say that the curse imposed on Jechoniah was passed on from generation to generation as is clearly wrong.

15         Now for the Rabbinic argument that states that Jechoniah was accepted into favour of Hashem. The first thing we must understand is that exile in the Jewish mind atones for sin; so that Jechoniah exile atoned for his sin. This sustain in the Talmud;

20           *R. Johanan said: Exile atones for everything for it is written, thus saith the Lord, write ye this man childless, a man shall not prosper in his days, for no man of his seed shall prosper sitting upon the throne of David and ruling any more in Judah[Jer. 22:30] Whereas after he [the King] was exiled it is written, and the sons of Jechoniah-the same is Assir- Shealtiel his son etc. [1 Chron 3;17] [He was called] Assir [meaning "imprisoned"] Shealtiel, [the sages considered this a second name for the same person] because God did not plant him[a play on the name שאלתיאל is close to אל שתלי ] in the way that others are planted. We know that by tradition that a women cannot conceive in a standing position, yet she did conceive in the standing position [for lack of room in the prison cf Midrash Rabbah Lev. 19]. Another interpretation; Shealteil [שאל אל] because God obtained [ of the Heavenly Court] absolution from his oath. Zerubbabel was so called because he was sown in Babylon [זרע לבב]<sup>4</sup>*

35         Again we find that they, the Rabbi's, recognize in much later teaching in Midrash Rabbah on Song of Songs 8.5 written in 700 CE;

40           *R. Tanhum b. R Jermaih said; He was called Assir because he was fettered in the prison (beth ha' asurin); he was called Sheltiel because from him the Kingdom of the house of David was replanted (hushtelah)<sup>5</sup>.*

45         The message from Rabbis material agrees 100% with Matthew and that Yeshua lineage is acceptable in Jewish terms. Again what is more amazing in regards to the commentary on Zech 4:6-10 found in the Midrash Rabbah Genesis;

50           *For who hath despised the day of small things (Zech 4:10) also who art thou, O great mountain before the Zerubbabel (ib 7)?*

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<sup>4</sup> B San 37b as quoted by Tim Hegg Matthew pg 31f

<sup>5</sup> Midrash Rabbah Song of Songs 8.5 as quoted by Hegg 32

5            *Futhermore the Messiah will be decended from the tribe of  
Judah, as it says, And it shall to pass in that day, that root of  
Jesse, that standeth for ensign of the people, unto him the  
nations will seek (Is 9:10). Thus from the tribe of Judah were  
descended Slolomon, who built the first Temple and Zerubbabel  
10            who built the second temple and [from him will be descended]  
the royal Messiah, who will rebuild the Temple. Thus we find  
that these two tribes, Judah and Levi are the most distinguished  
in their lineage of all Israel, since in them were royalty and  
priesthood.<sup>6</sup>*

15            Here we find the most important defence right within the Literature of  
Rabbi's for the defense of the Master genealogy as being acceptable by  
Hashem.

20            *Mat 1:12 And after the deportation to Babylon: Jechoniah was  
the father of Shealtiel, and Shealtiel the father of Zerubbabel,*

              At this point the again the genealogy list by Luke and Matthew merge  
momentarily. Yet we must remember Matthew remains committed to his  
25            14 and 1. Zerubbabel is report by Josephus to be governor of Judea<sup>7</sup>

*Mat 1:13 and Zerubbabel the father of Abiud, and Abiud the  
father of Eliakim, and Eliakim the father of Azor,*

30            At this point the Tanach has no listing for us to refer to and we are left  
with also with 500 year period between the Zerubbabel and Joseph and  
Mary. We find names mentioned in Tanach but not in genealogy. So  
very little is know about these individuals. Nor do we know what source  
Matthew was drawing his information from for these names. That is not  
35            to say that they are not legmate.

              Some thoughts on Evidence for things in ancient times that lack  
documentation; if there no evidence to support a position or statement in  
40            scriptures this does not mean that it is false it means rather it means that  
there is no evidence. They only way to determine documents validity is  
evidence for or against is by evidence that is substantial and numerous.

              Also we find the name Avner added in DuTillet as the son of Abiud.  
On what basis this name is added Tim Hegg states, "is not known"<sup>8</sup>. I  
45            was also unable to find to find any evidence to support this. Does this it  
is wrong again we have no evidence of this name being added in any of  
the earlier Greek Manuscripts so it is not known why it was added here if  
for no other reason to make the 14 up. The DuTillet Matthew dates form

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<sup>6</sup> Midrash Rabbah Genesis 97 as quoted by Hegg pg 33

<sup>7</sup> Ant. Book 11:3:1 (the reference is read as Book: Chapter: Paragraph)

<sup>8</sup> Hegg pg 33

5 the 14<sup>th</sup> cent CE<sup>9</sup>. For those that are interested in the DuTillet Matthew Hegg site has it available in 4 different forms of it that are free and download able.

10 Next week we will wind up the genealogy and move on into the life of the Messiah.

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<sup>9</sup> Introduction to the DuTillet Matthew by Tim Hegg pg 1