

# The Genealogy of Yeshua the Messiah

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In order to understand Yeshua's genealogies, we need to understand Jewish thought on how the genealogy is interpreted according to the scriptures. To begin, there are two observations that can be made about the genealogies in the Hebrew scriptures.

## Observations:

1. The male line is traced.
2. Only men's names appear.

Women's names are not given and neither are their descendants, except for a passing mention of their names. The father was the one who determined the nationality and tribal identity and this is held today in our society where daughters take on the names of their fathers. It appears that according to the Scriptures, only the fathers tribal identity and nationality is what is necessary. Also, one line is traced from the beginning to the end of biblical history, the line of King David. The scriptures list the names from Adam to David and then from David to Zerubabel. This is known as the messianic line since the messiah was to be descended from the house of David. According to the Torah, the Messiah is to be from the "Seed of the Woman" (*Bereshit / Genesis 3:15*, וַיִּשְׁפָּךְ הוּא זָרְעָה וּבִין זָרְעָה וּבִין הָאִשָּׁה וּבִין בֵּינָהּ אִשִּׁית בֵּינָהּ וּבִין הָאִשָּׁה וּבִין זָרְעָה וּבִין זָרְעָה הוּא יִשׁוּפָךְ. (רֵאשׁ וְאַתָּה תִּשׁוּפְנוּ עִקְבֵּי: יח וְהִתְבָּרְכוּ בְּזָרְעָה כָּל גּוֹיֵי, As the "Seed of Abraham" (*Bereshit / Genesis 22:18*, א וַיִּצָּא הַטֵּר מִגֹּזַע יִשְׂי וְנִצָּר, א וַיִּצָּא הַטֵּר מִגֹּזַע יִשְׂי וְנִצָּר, and from the "Seed of David" he was to be of the family of David, and "the priest after the order of Melchizedek" (*Tehillim / Psalms 110:4*, ד נִשְׁבַּע יְהוָה | וְלֹא יִנְחַם אֶתָּה-כֹּהֵן לְעוֹלָם עַל-דַּבְּרֹתַי מִלְכִּי-צֶדֶק. The Messiah is "Emmanuel," "the virgin's son" (*Isaiah 7:14*, יד לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֵם אוֹת הַנְּהַה הָעֵלְמָה הָרָה וְיִלְדֶת בֶּן וְקָרָאת, ב בַּיּוֹם הַהוּא יְהִי צֶמֶח יְהוָה לְצַבִּי וּלְכַבֹּד וּפְרִי הָאָרֶץ, "the branch of YHVH" (*Isaiah 4:2*, ב בַּיּוֹם הַהוּא יְהִי צֶמֶח יְהוָה לְצַבִּי וּלְכַבֹּד וּפְרִי הָאָרֶץ, and "the messenger of the covenant." The Messiah Yeshua fulfilled each of these Scriptural requirements according to the Tanach.

Studying the genealogies found in the Apostolic Writings (i) *Matthew 1:1-17* and (ii) *Luke 3:23-38*, a similar observation may be made, the male line is traced and mostly male names are listed. The gospels of Matthew and Luke deal with the birth and early life of Yeshua. Whereas, both Mark and John begin their accounts with Yeshua as an adult, thus Matthew and Luke provide details on his genealogy. Studying the two genealogies found in Matthew and Luke, each provide an account of the birth and early life of Yeshua but it seems each tells the story from a different perspective.

In Matthew, Joseph plays an active role, and Mary plays a passive role. According to Matthew, an angel appeared to Joseph (*Matthew 1:20*) and there is no record of an angel appearing to Mary. Matthew records Joseph's thoughts but nothing of Mary's thoughts. On the other hand in the Gospel of Luke the narrative appears to tell the story from Mary's perspective.

So, why are there two genealogies? Why was there a genealogy for Joseph if Yeshua is not the real son of Joseph? Some say that "Matthew's Gospel provides the royal line whereas Luke's Gospels provides the real line." To understand the need for these two genealogies we need to understand the differences in the two kingdoms in Israel following the death of king Solomon. One kingdom was the southern Kingdom of Judah, whose capital was in Jerusalem, whereas the other was the northern Kingdom of Israel, whose capital was in Samaria. The obvious question that follows is what are the requirements of the throne for these two kingdoms? The requirement for the throne of Judah was Davidic descentance. No one was allowed to sit on David's throne unless he was a member of the house of David. So, when there was a conspiracy to do away with the house of David (*Isaiah 7:5-6*, ה יַעַן כִּי-יַעַץ עָלֶיךָ אַרְמֵה רָעָה אֶפְרַיִם וּבֶן-רְמִלְיָהוּ לְאָמֹר: ו נַעֲלֶה, ה יַעַן כִּי-יַעַץ עָלֶיךָ אַרְמֵה רָעָה אֶפְרַיִם וּבֶן-רְמִלְיָהוּ לְאָמֹר: ו נַעֲלֶה, God warned that any such conspiracy was

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ט רְעו עַמִּים וְחַתּוּ וְהֶאֱזִינוּ כֹּל מְרַחֲמֵי-אָרֶץ הַתְּאֲזָרוּ וְחַתּוּ הַתְּאֲזָרוּ וְחַתּוּ: י עָצוּ, *(Isaiah 8:9-15)* עצה ותפר דברו דברו ולא יקום פי עמנו אל: יא כי כה אמר יהוה אלי בְּחִזְקַת הַיָּד וְיִסְרַנִּי מְלֶכֶת בְּדָרֶךְ הָעַם-הַזֶּה לֵאמֹר: יב לֹא-תֹאמְרוּן קֶשֶׁר לְכֹל אֲשֶׁר-יֹאמֵר הָעַם הַזֶּה קֶשֶׁר וְאֶת-מִזְרָאוֹ לֹא-תִירְאוּ וְלֹא תַעֲרִיצוּ: יג אֶת-יְהוָה צָבָאוֹת אֲתוֹ תִקְדִּישׁוּ וְהוּא מִרְאָכְכֶם וְהוּא מְעַרְצָכֶם: יד וְהִיָּה לְמִקְדָּשׁ וּלְאֶבֶן נִגָּף וּלְצִוִּיר מְכַשׁוֹל לְשָׁנֵי בְּתֵי יִשְׂרָאֵל (לֶפֶחַ וּלְמוֹקֵשׁ לְיוֹשֵׁב יְרוּשָׁלַם: טו וְכִשְׁלוֹ בָּם רַבִּים וְנִפְלוּ וְנִשְׁבְּרוּ וְנִקְשׁוּ וְנִלְכְּדוּ:

## **Isaiah 7:5-8:15**

*7:5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, 7:6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:*

*8:9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. 8:10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. 8:11 For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, 8:12 Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. 8:13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. 8:14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. 8:15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken. (KJV)*

According to verse 8:11, Isaiah should not have a part with these people (*i.e. those or anyone wanting to do away with the house of David*) and verse 8:15 states that they will stumble, fall, be broken, snared and taken, and that their conspiracy is doomed to fail! The requirement of the throne of Israel was either prophetic sanction or divine appointment. According to the Scriptures, everyone who attempted to rule Samaria's throne without prophetic sanction was assassinated (see *1 Kings 11:26-39, 15:28-30, 16:1-4, 11-15, 21:21-29, 2 Kings 9:6-10, 10:29-31, and 14:8-12*).

Based on these two biblical requirements for kingship and what is stated in the two genealogical accounts in the Apostolic Writings, the question of Yeshua's right to the throne can be solved! Looking at Matthew's genealogy, Matthew breaks with Jewish tradition and custom, he mentions the names of four women: Tamar, Rahab, Ruth and Bathsheba in Matthew 1:3, 5, and 6. The Talmud states, "A mother's family is not to be called a family." The few women Luke does mention were not the most prominent women in the genealogy of Yeshua. Matthew however has a reason for naming the four women and no others. Lets consider these four women listed in Matthew:

1. Tamar, Rahab, and Ruth were gentiles and it is probably true of Bathsheba as well, since her husband was Uriah the Hittite. This could possibly be a hint that salvation is coming also to the gentiles.
2. Three of these women were guilty of sexual sin. Bathsheba was guilty of adultery (*2 Samuel 11:3-4*), Tamar guilty of incest (*Bereshit / Genesis 38:15-19*) and Rahab was guilty of prostitution (*Joshua 2:1*). Matthew (*1:1-17*) traces the genealogy of Joseph, the stepfather of Yeshua, by going back and working forward until his time. He starts tracing the line with Abraham (Verse 2) and continues to David (verse 6). Out of David's many sons, Solomon is chosen (Verse 6), and the line is then traced to King Jeconiah (Verse 11), one of the last kings before the Babylonian captivity. From Jeconiah (verse 12), the line is traced to Joseph (Verse 16). This is significant in Matthew's genealogy be-

cause of the special curse pronounced on Jeconiah in *Jeremiah 22:24-30*.

According to *Jeremiah 22*, no descendant of Jeconiah has the right to sit in the throne of David. Until *Jeremiah* the first requirement for messianic lineage was to be of the house of David. Therefore, according to the Scriptures, the Messiah had to be not only of the house of David but also apart from Jeconiah's curse. According to Matthew's genealogy, Joseph had the blood of Jeconiah in his veins (*that is if Yeshua was born from Joseph*). Had Yeshua been born from Joseph's seed, He would not have been qualified to sit on David's throne. This means that no real son of Joseph would have the right to claim the throne of David. Therefore, if Yeshua was the real son of Joseph, he would have been disqualified from sitting on David's throne. The next logical question would be "*what is the purpose of Matthew's genealogy?*" The purpose is to show why Yeshua could not be king if he were really Joseph's son and therefore according to the Scriptures he was to be born from a virgin, Mary (*Isaiah 7:14*). Matthew provides the account of the virgin birth after the record of the genealogy. It appears from Matthew's viewpoint this is a valid solution to the Jeconiah problem. So, Matthew concludes that if Yeshua were really Joseph's son, he could not claim to sit on David's throne because of the Jeconiah curse however, Yeshua was not Joseph's son because he was born from the virgin Mary according to *Matthew 1:18-25*. Let's examine a little closer the virgin birth of Yeshua according to *Isaiah 7:14*.

## The virgin Birth

### *Isaiah 7:14*

7:14 "Therefore, my Lord Himself will give you a sign: Behold the maiden will become pregnant and bear a son, and she will name him Emmanuel."

יָד לְכֹן יִתֵּן אֲדֹנָי הוּא לְכֹם אֹת הַנְּהָה הַעֲלָמָה הָרָה וְיִלְדֵת בֵּן וְקָרְאת שְׁמוֹ עִמָּנוּוּ אֵל:

According to Rashi's commentary this message is prophetic and does not refer to Isaiah the prophet! According to *Langenscheidt Hebrew Dictionary Langenscheidt Publishers, Inc. 46-35 54th Road, Maspheth, N.Y. 11378*:

**Almah** - (*alma*) f, pl. *alamot*, - "maiden, young marriageable woman;"

**Harah** - (*hara*) f, *horah, harah*, pl. *horot, harot* - "to conceive, to be pregnant"

Based on these definitions, *Isaiah 7:14* may be read as is and still understand that it is referring to a virgin birth (*i.e. a virgin is a reference to a young woman who has never known a man*). According to the torah, it is a disgrace for a Jewish man to marry a woman who had played the harlot and gotten pregnant etc. *Vayikra / Leviticus 21:14* "A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife." יָד אֲלִמָּנָה וְגִירוּשָׁה וְחַלְלָה זִנְיָה אֶת-אִלְמָה לֹא יִקַּח) (כִּי אִם-בְּתוּלָה מִעַמּוֹ יִקַּח אִשָּׁה: According to the Torah, one is not to marry a harlot; one is to marry virgin from among his people. Now the question arises whether Isaiah should have used the world *betula* (בְּתוּלָה) instead of *almah* (הַעֲלָמָה) meaning young marriageable woman? The important point is that according to the Torah for a woman to be marriageable she must have her virginity. So in effect, Isaiah was saying that this woman would not only be marriageable but also a virgin according to the Torah! This is the mindset that Joseph had when he found her (Mary) to be pregnant, and rather than making it public he was going to put her away privately. According to *Matthew 1:18-19*, Joseph saw that she was pregnant and so did not want to dishonor himself by taking her to be his wife. However, an angel from the Lord came and told him this child is of the Holy Spirit (*Matthew 1:20*), so he did as the Lord had commanded him to do. Joseph took

Mary to be his wife.

The genealogy located in the book of Luke (*Luke 3:23-38*) appears to follow strict Jewish procedure and custom in that he (Luke) omits no names and mentions no women, unlike Matthew. This presents us with a question? If according to Jewish custom one would not mention the name of the woman how would one trace a woman's genealogy? The answer is "One would use the name of the husband." In addition to this, there is a possible precedent for this in the Tanach in *Ezra (2:61 Of the sons of the priests: the sons of Habaiah, the sons of Hakkoz, the sons of Barzillai, who took a wife from the daughters of Barzillai the Gileadite, and he was called by their name. NASB)* and in *Nehemiah (7:63 Of the priests: the sons of Hobaiah, the sons of Hakkoz, the sons of Barzillai, who took a wife of the daughters of Barzillai, the Gileadite, and was named after them. NASB)*. This raises a second question? Studying a genealogy how would one know whether the genealogy were that of the husband or that of the wife; since in either case the husbands name would be used? In English it is not good grammar to use the definite article ("the") before a proper name for example: "the" Matthew or "the" Luke or "the" Mary, however it is very permissible in Greek grammar. In the Greek text of Luke's genealogy every single name mentioned has the Greek definite article "the" with one exception, the name of Joseph (*Luke 3:23, <sup>23</sup>Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὧν υἱός, ὡς ἐνομιζέτο, Ἰωσήφ τοῦ Ἡλίου*). A Greek speaking person reading the passage would understand by the missing article from Joseph's name that this was not really Joseph's genealogy, but that of his wife Mary. In addition to this, many translations of *Luke 3:23* read: "...being supposedly the son of Joseph, the son of Eli..." as a result of the missing Greek definite article before the name of Joseph, that same verse could be translated as follows: "Being the son (as was supposed) of Joseph the son of Heli..." (A.T. Robertson, *A Harmony of the Gospels*) In other words, the final parenthesis could be expanded so that the verse reads that although Yeshua was "supposed" or assumed to be the descendant of Joseph, he was really the descendant of Heli, where Heli was the father of Mary. The absence of Mary's name is quite in keeping with the Jewish practices on genealogies. The Jerusalem Talmud recognized this genealogy to be that of Mary and not Joseph and refers to Mary as the daughter of Heli (*Hagigah 2:4*).

In addition to this, a difference between Matthew's genealogy is that Luke begins his account from the present (his time) and works his way back to Adam. At the family of David verses 31-32 and the son of David involved in this genealogy is not Solomon but Nathan. So like Joseph, Mary was a member of the house of David. However, unlike Joseph she came from David's son Nathan and not Solomon. Mary was a member of the house of David but apart from Jeconiah, and since Jesus was Mary's son he too was a member of the house of David, apart from Jeconiah. The messiah did not have to be descended the first born of David. The inheritance may be passed down through either one of his sons, just as the inheritance was passed down through Jacob rather than Esau, where Esau was the first-born and Jacob the second born. Secondly, looking at the concept of women receiving the inheritance of their fathers rather than the son, there is precedence in the Torah in *Bamidbar / Numbers 27:4-11* (ד לָמָּה יִגְרַע נָשִׁים-אֲבִינֹו מִתּוֹךְ מִשְׁפַּחְתּוֹ כִּי אֵין לוֹ בֶן תְּנֶה-לָנוּ אֲחִיזָה בְּתוֹךְ אֲחֵי אֲבִינֹו: ה וַיִּקְרַב מֹשֶׁה אֶת-מִשְׁפָּטָן לִפְנֵי יְהוָה: פ [רביעי] ו וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: ז כֹּן בָּנוֹת צִלְפַּחַד דְּבָרְתָן נָתַן תַּתָּן לָהֶם אֲחִיזָה נִחְלָה בְּתוֹךְ אֲחֵי אֲבִיהֶם וְהֵעֲבַרְתְּ אֶת-נַחֲלַת אֲבִיהֶן לָהֶן: ח וְאֶל-בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר אִישׁ כִּי-יָמוּת וּבֶן אֵין לוֹ וְהֵעֲבַרְתֶּם אֶת-נַחֲלָתוֹ לְבָתּוֹ: ט וְאִם-אֵין לוֹ בֵת וּנְתָתֶם אֶת-נַחֲלָתוֹ לְאֲחֵיו: י וְאִם-אֵין לוֹ אֲחִים וּנְתָתֶם אֶת-נַחֲלָתוֹ לְאֲחֵי אֲבִיו: יא וְאִם-אֵין אֲחִים לְאֲבִיו וּנְתָתֶם (אֶת-נַחֲלָתוֹ לְשָׂארוֹ הַקָּרֵב אֵלָיו מִמִּשְׁפַּחְתּוֹ וַיִּרַשׁ אֹתָהּ וְהָיְתָה לְבְנֵי יִשְׂרָאֵל לְחֶקֶת מִשְׁפָּט כַּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה: א וַיִּקְרְבוּ רֵאשֵׁי הָאָבוֹת לְמִשְׁפַּחַת בְּנֵי-גִלְעָד בֶּן-מְכִיר בֶּן-מְנַשֶּׁה מִמִּשְׁפַּחַת בְּנֵי) and *Bamidbar / Numbers 36:1-13* יוֹסֵף וַיְדַבְּרוּ לִפְנֵי מֹשֶׁה וּלְפָנֵי הַנְּשָׂאִים רֵאשֵׁי אָבוֹת לְבְנֵי יִשְׂרָאֵל: ב וַיֹּאמְרוּ אֶת-אֲדֹנָי צִוָּה יְהוָה לְתַת אֶת-הָאָרֶץ בְּנַחֲלָה בְּגוֹרָל לְבְנֵי יִשְׂרָאֵל וְאֲדֹנָי צִוָּה בִּיהוָה לְתַת אֶת-נַחֲלַת צִלְפַּחַד אֲחֵינוּ לְבָנֹתֵינוּ: ג וְהָיוּ לְאֲחֵי מִבְּנֵי שְׁבִטֵי בְנֵי-יִשְׂרָאֵל לְנָשִׁים וְנִגְרָעָה נַחֲלָתוֹ מִנַּחֲלַת אֲבֹתֵינוּ וְנוֹסֵף עַל נַחֲלַת הַמָּטָה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִגְרָל נַחֲלָתוֹ יִגְרַע: ד וְאִם-יְהִי הַיֵּכֶל לְבְנֵי יִשְׂרָאֵל וְנוֹסְפָה נַחֲלָתוֹ עַל נַחֲלַת הַמָּטָה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִנַּחֲלַת מָטָה אֲבֹתֵינוּ יִגְרַע נַחֲלָתוֹ: ה

וַיִּצְוּ מֹשֶׁה אֶת-בְּנֵי יִשְׂרָאֵל עַל-פִּי יְהוָה לֵאמֹר כֵּן מִטָּה בְנֵי-יוֹסֵף דְּבָרִים: ו זֶה הַדְּבָר אֲשֶׁר-צִוָּה יְהוָה לְבָנוֹת צִלְפֹּחַד לֵאמֹר לְטוֹב בְּעֵינֵיהֶם תִּהְיֶינָה לְנָשִׁים אֲדָה לְמִשְׁפַּחַת מִטָּה אֲבִיהֶם תִּהְיֶינָה לְנָשִׁים: ז וְלֹא-תִסָּב נַחֲלָה לְבְנֵי יִשְׂרָאֵל מִמִּטָּה אֶל-מִטָּה כִּי אִישׁ בְּנַחֲלַת מִטָּה אֲבֹתָיו יִדְבְּקוּ בְנֵי יִשְׂרָאֵל: ח וְכָל-בֵּית יִרְשֶׁת נַחֲלָה מִמִּטּוֹת בְּנֵי יִשְׂרָאֵל לְאֶחָד מִמִּשְׁפַּחַת מִטָּה אֲבִיהָ תִּהְיֶה לְאִשָּׁה לְמַעַן יִירָשׁוּ בְנֵי יִשְׂרָאֵל אִישׁ נַחֲלַת אֲבֹתָיו: ט וְלֹא-תִסָּב נַחֲלָה מִמִּטָּה לְמִטָּה אַחֵר כִּי-אִישׁ בְּנַחֲלָתוֹ יִדְבְּקוּ מִטּוֹת בְּנֵי יִשְׂרָאֵל: י כֹּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה כֵּן עָשׂוּ בָנוֹת צִלְפֹּחַד: [מפסיר] יא וְתִהְיֶינָה מַחֲלָה תִרְצָה וְחֻגְלָה וּמְלָכָה וְנֹעָה בָנוֹת צִלְפֹּחַד לְבְנֵי דָדֵיהֶן לְנָשִׁים: יב מִמִּשְׁפַּחַת בְּנֵי-מְנוּשָׁה בֶן-יוֹסֵף הָיוּ לְנָשִׁים וְתִהִי נַחֲלָתָן עַל-מִטָּה מִשְׁפַּחַת אֲבִיהֶן: יג אֵלֶּה הַמְצָוֹת וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה בְּיַד-מֹשֶׁה אֶל-בְּנֵי יִשְׂרָאֵל בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן יְרַחוּ: (מואב על ירדן ירחו)

According to the Torah in Bamidbar / Numbers 27:6-11, from Parashat Pinchas YHVH gave a commandment concerning inheritance as a decree of justice to the children of Israel. The daughters of Zelophehad spoke because their father had no sons and he had died in the wilderness because of his sin (27:3) there was no one to pass the inheritance on. God declared that if this was the case the inheritance should be passed on to the daughters, fathers brothers, or closest relative to keep the land within the family. In like manner when Jeconiah was cursed there was no one to pass on the line to the throne of David therefore in this case the inheritance was passed through the second son Nathan and on to Mary the mother of Yeshua. Yeshua therefore had the right to sit on the throne of David. Studying the genealogy, there were other members of the house of David that were apart from the curse of Jeconiah. These descendants could equally claim the throne of David because they didn't have Jeconiah's blood in their veins. So another question might be why Yeshua and not one of the others? This is where divine appointment comes into the picture; the second biblical requirement for kingship. Of all the members of the house of David apart from Jeconiah only one received divine appointment according to *Luke 1:30-33*.

### **Luke 1:30-33**

*1:30 And the angel said unto her, Fear not, Mary: for thou hast found favor with God. 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 1:32 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 David: 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*

It is very clear that by the word of the angel from the Lord, Yeshua was divinely appointed to the throne of David according to *Luke 1:32*.

Two things should be noted in conclusion of this study. First, many rabbinic objections to the messiahship of Yeshua are based on his genealogy. The argument goes something like: “*Since Yeshua was not a descendent of David through his father, he cannot be Messiah and King.*” However, according to the Scriptures, the Messiah was supposed to be different. As early as *Bereshit / Genesis 3:15*, it was proposed that the Messiah would be reckoned after the “*seed of the woman,*” although this went contrary to the biblical norm. (*Remember the precedence set according to the Torah on inheritance being passed onto the daughters of Israel.*) The necessity for this exception to the rule became apparent with *Isaiah 7:14* that states “*Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel.*” This verse declares that the Messiah was going to be born from a virgin, a woman who has not known a man sexually! Whereas, all others received their humanity from both father and mother, the Messiah would receive his humanity entirely from his mother. The father normally determined Jewish nationality and tribal identity, however with the Messiah it would be different. Since he was to have no human father, his nationality and his tribal identity would be entirely from his mother. True, this is contrary to the norm, but so is a virgin birth. With the Messiah, things would be different.

In conclusion I want to leave you all with a thought. A thought about these genealogies, they present a

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sort of fourfold picture of the messiah through four titles. In *Matthew 1:1* he is called the “*Son of David*” and the “*Son of Abraham.*” In *Luke 3:38* he is called the “*Son of Adam*” and the “*Son of God.*” So what does this say? As the Son of David, it means that Yeshua is King, as the Son of Abraham Yeshua is a Jew, as the Son of Adam Yeshua is a man, and could be tempted just like we are and, as the Son of God Yeshua is God! This picture of the Messiah as presented by the genealogies is that of the Jewish God-Man King, Could the messiah be anything less?