

Week #:	233	Series:	The Gospels	Title:	Genealogy of the Messiah
Scriptures:	Matthew 1:1-25; Luke 3:23-38; Isaiah 8:9-15; I Kings 11:26-39; I Kings 15:28-30; I Kings 16:1-4; I Kings 16:11-15; I Kings 21:21-29; II Kings 9:6-10; II Kings 10:29-31; II Kings 14:8-12; Genesis 3:15; John 17:20; Matthew 13:52; Psalm 133:1; Psalm 133:3b;				

Genealogy of the Messiah:

Over the last few years there has been an explosion in interest in finding one's genealogy and in doing DNA research. Everyone wants to know where they come from. Where a person comes from gives significant insight into that person and can put their story and history in context. This is especially true of Jesus. You can't understand the Christmas story in its fullness without understanding His genealogy, because it conveys so much about the meaning and reveals some mysteries about the Messiah.

Biblically, genealogy serves various purposes in the Old Testament:

- As evidenced in Genesis and Numbers, ancestral lines dictated land division and inheritance rights.
- It formed the basis of kinsman redemption, ensuring property remained within the family.
- Ancestry was also a prerequisite for priesthood service, as seen in the book of Ezra.
- The most significant aspect was fulfilling God's promise that the Messiah would have specific individuals in his genealogy—such as Abraham and King David.

Only Matthew and Luke of the Gospel writers gave us a genealogy of Jesus. Note that it is only Matthew and Luke that tell of the birth and early life of Jesus. Both Mark and John begin their accounts with Jesus as an adult, so it is natural that only Matthew and Luke would have a record of genealogy.

Notice in the list below that there are differences between the two accounts, but there are not contradictions. Each list is its own and provides information that can be stacked with the other to give a much more detailed picture of the Messiah Jesus:

Matthew:

- Begins his genealogy with Abraham and moved forward to Jesus.
- The writer's purpose: Matthew, as a Levite (*priestly role*), focuses on the Messiahship (*role of being called Savior*) of Jesus in that he traces the legal line from Abraham through David, then Solomon and the royal line, to Joseph, the legal father of Jesus and the husband of Mary.
- In Matthew, Joseph plays an active role, but Mary plays a passive role:
 - Matthew records angels appearing to Joseph, but there is no record of angels appearing to Mary.
 - Matthew records Joseph's thoughts, but nothing is recorded about Mary's thoughts.

Luke:

- Starts his genealogy with Jesus and works backwards to get to Adam.
- The writer's purpose: Luke, as a physician, focuses on the humanity of Jesus. He traces the bloodline from Adam to Abraham and then Abraham to the House of David. Then Luke goes from David through Nathan (*a different son of David*) to Heli (*Father of Mary*) - the mother of Jesus.
- In Luke, Mary plays an active role, but Joseph plays a passive role:
 - Luke gives details about Mary's encounter with the angel, but says nothing of Joseph's encounter
 - Luke tells of Mary's flight to be with her cousin Elizabeth, but does not tell what Joseph did during this time.

It is interesting to note that even though Luke follows Mary's side of the family, she is not mentioned, but Joseph is. Luke gives the name Heli (*the father of Mary*) but then doesn't list Mary but mentions Joseph. Why? Heli had no sons; according to the Law of Moses, when there were no sons to preserve the inheritance, the husband (*son-in-law*) would become the son upon marriage to keep up the family name.

Therefore, Joseph, when he married Mary, became the legal son of Heli according to the Law of Moses and, therefore, could now be legally included in the genealogy. This is important because even though Joseph was not biologically the father of Jesus, he was legally the father of Jesus, in much the same way a father legally adopts a son today.

The lineage of Joseph and Mary follow a very similar pattern. Both come from the family called *BEN DAVID*, or *of the house of David*. To understand the need for these two genealogies, it is important to understand the two requirements for kingship in the Hebrew Scriptures. These were developed after the division of the kingdom after the death of Solomon.

One was applicable to the southern Kingdom of Judah, with its capital in Jerusalem, while the other was applicable to the northern Kingdom of Israel, with its capital in Samaria. The requirement for the throne of Judah was Davidic **descendancy**. 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), God warned that any such conspiracy was doomed to failure (Isaiah 8:9-15). The requirement for the throne of Israel was **prophetic sanction or divine appointment**. Anyone who attempted to rule on Samaria's throne without prophetic sanction was assassinated (1 Kings 11:26-39; 15:28-30; 16:1-4, 11-15; 21:21-29; 2 Kings 9:6-10; 10:29-31; 14:8-12).

With the background of these two Biblical requirements for kingship and what is stated in the two New Testament genealogies, the question of Jesus' right to the throne of David can be resolved, and why we have these two genealogy records given in Matthew and Luke of both Joseph and Mary.

Further, the two together show the biological AND the adoptive genealogy of Yeshua. This is a hidden clue as to the purpose of Yeshua's life – to be the savior of His biological people, the Jews, and to be a savior of His adoptive people, we who are adopted in to the lineage by accepting Him as "family."

Why would the writers of these two books want to trace the genealogy of Jesus' family tree back through 42 paternal generations and 62 maternal generations?

Writing to the Jews, Matthew was concerned with proving that Jesus is the Jewish Messiah. According to prophecies, the person given the Messianic title must be:

- born of royal decent
- heir to the throne of David
- descendant of the tribe of Judah
- the seed of Abraham.

Luke was addressing the Gentiles. Both the Gospel of Luke and the Book of Acts are addressed to a Roman named Theophilus. Therefore, Luke was more concerned with proving Jesus is the "seed of a woman" (Genesis 3:15) or the Savior of the world as promised to every generation since Adam. Accordingly, Luke's account traces the genealogy all the way back to Adam.

When we lay out the generations listed in Matthew, we find a very interesting pattern:

- 14 generations from Abraham to David
- 14 generations from David to the Babylonian exile
- 14 generations from the Babylonian exile to the Messiah

Luke reveals:

- 10 generations from Adam to Noah
- 10 generations from Noah to Abraham
- 14 generations from Abraham to David
- 40 generations from David to Joseph

What is the significance of these number patterns?

God doesn't waste words, so when I see a number, I am always particularly drawn to finding out WHY. So, the question here that I ask is: **What is the significance of the number 14?**

Hebrew is alphanumeric, meaning numbers do not have their own written form, they are assigned to different letters of the alphabet. Alph is 1, Bet is 2, Gimel is 3, Dalet is 4, Hey is 5, etc. The study of hidden numbers in alphanumeric language is called *Gematria*. Numbers and letters are interchangeable in this format.

THE 22 HEBREW LETTERS AND THE NUMERICAL VALUES										
1	2	3	4	5	6	7	8	9	10	11
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ ך
1	2	3	4	5	6	7	8	9	10	20
(a) Alef	B, V Bet	G Gimel	D Dalet	H He	W, V Vav	Z Zayin	H, X Chet	T Tet	J, I, Y Yod	K Kaph
12	13	14	15	16	17	18	19	20	21	22
ל	מ ם	נ ן	ס	ע	פ ף ף	צ ץ	ק	ר	ש	ת
30	40	50	60	70	80	90	100	200	300	400
L Lamed	M Mem	N Nun	S Samekh	(o) Ayin	P, F Pe	Ts Tsade	K, Q Qoph	R Resh	S, Sh Shin	T Tav

Greek is also alphanumeric, so, what we do with the Hebrew written Old Testament we can do also with the New Testament text as it was written in the Greek language. (Ancient Hebrew has 22 letters; ancient Greek has 27 letters, but only 24 at the time of the writing of the New Testament.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
A	B	Γ	Δ	E	Z	H	Θ	I	K	Λ	M	N	Ξ	O	Π	P	Σ	T	Υ	Φ	X	Ψ	Ω
α	β	γ	δ	ε	ζ	η	θ	ι	κ	λ	μ	ν	ξ	ο	π	ρ	σ	τ	υ	φ	χ	ψ	ω
1	2	3	4	5	7	8	9	10	20	30	40	50	60	70	80	100	200	300	400	500	600	700	800

Hebrew also does not have vowels, so the Hebrew name of David is the letters:

Dalet + Vav + Dalet” or: “D + V + D” / “4 + 6 + 4” which = 14

The number 14 is the numerical value of the name of DAVID, therefore the genealogy of Matthew is spelling out **DAVID DAVID DAVID**, even in the structure of the written text. It is hinting and alluding to the fact that this IS the Messiah, the “Son of David,” the legitimate heir to the throne of David.

The number 14 is also connected with redemption. God brought Israel out of Egypt at the Passover. It was such a significant period that He told them to start their calendar all over again, and begin with the 14th day of the month of Nisan. It was the day the blood of the flawless lamb was placed on the doorposts and God honored them in passing over and not bringing death to them, but instead freeing them from their bondage. Jesus is the fulfillment of the Passover. He was on the cross on the 14th day of Nisan, shedding His blood for our redemption.

Out of all the days God could have picked, why did He choose the 14th day to assign this string of events? The number 14 also means “HAND”: Yod (10) + Dalet (4) = 14. God brought Israel out of Egypt with a “mighty hand and outstretched arm” and Yeshua dies as the Passover Lamb on the 14th day of Nisan, interestingly, with outstretched arms. He is the Hand of God revealed through history to redeem and rescue us.

We also have another event that took place, and is celebrated every year, on the 14th day of a month – the month of Adar. On this date Esther was able to save her people from destruction at the behest of the evil Haman.

So you have 14 redemption of Passover, and you have 14 redemption on Purim. This is significant because we have two hands, and these two redemptions are the revealed hand of God (Passover) and the hidden hand of God (Esther). Remember, the name of God isn't even mentioned in the book of Esther, yet His hand is clearly revealed through the situations that turn around for them all.

So in the number 14 we see the royalty connected to David, and the redemption connected to the Passover and Purim, all tied to Yeshua, whose name means "God Saves." Jesus is the hand by which God saves us. This is what the genealogy of Matthew, centered around the number 14, is telling us. It tells us Jesus' identity and His mission.

The book of Matthew also has a list of four women who are listed: Tamar, Rehab, Ruth, and Bathsheba. Traditionally, women are not included in genealogy in the first century, so why are these four listed? All four of these women have something in common: they were all four Gentiles. This is significant because in order to birth the line of David it took both JEW and GENTILE together. Just as it took Jew and Gentile together to birth the line of David, it takes Jew and Gentile together to birth the Kingdom of God as it is in Heaven. This is a hidden clue of the good news message that Messiah will bring to everyone.

Jew and Gentile become one in Messiah. As a follower of Yeshua, we become children of Abraham – adopted into the family lineage, and partakers of the blessings of the bloodline. In John 17 Jesus last prayer was:

²⁰ "I pray not only for **these**, but also for **those** who will trust in me because of their word, ²¹ that they may all be one. Just as you, Father, are united with me and I with you, I pray that they may be united with us, so that the world may believe that you sent me.

THESE are the Jews, THOSE are the Gentiles. When THESE and THOSE are ONE then everyone will know the Father sent Yeshua. We will not be perfected until Jew and Gentile come together.

Matthew 13:52

⁵² He said to them, "So then, every *Torah*-teacher who has been made into a *talmid* [disciple] for the Kingdom of Heaven is like the owner of a home who brings out of his storage room both new things and old."

A disciple can be compared to a household that brings forth both NEW and OLD treasures from their storehouses. This is why it is important to see that Jesus' genealogy has not only Jew, but Gentile as well. He is the connector that brings the two together.

John points out that the world will not be WON to Messiah until we are ONE in Him. There is a commanded blessing when Jew and Gentile become one.

Psalms 133:1

¹ Oh, how good, how pleasant it is for brothers to live together in harmony.

^{3b} ...For it was there that *ADONAI* ordained the blessing of everlasting life.

God's promised blessing when we come together in unity is that we will have everlasting life.

Matthew 1:1-25

¹ This is the genealogy of Yeshua the Messiah, son of David, son of Avraham:

² Avraham was the father of Yitz'chak,

Yitz'chak was the father of Ya'akov,

Ya'akov was the father of Y'hudah and his brothers,

³ Y'hudah was the father of Peretz and Zerach (their mother was Tamar),

Peretz was the father of Hetzron,

Hetzron was the father of Ram,

⁴ Ram was the father of 'Amminadav,

'Amminadav was the father of Nachshon,

Nachshon was the father of Salmon,

⁵ Salmon was the father of Bo'az (his mother was Rachav),

Bo'az was the father of 'Oved (his mother was Rut),

'Oved was the father of Yishai,

⁶ Yishai was the father of David the king.

David was the father of Shlomo (his mother was the wife of Uriyah),

⁷ Shlomo was the father of Rechav'am,

Rechav'am was the father of Aviyah,

Aviyah was the father of Asa,

⁸ Asa was the father of Y'hoshafat,

Y'hoshafat was the father of Yoram,

Yoram was the father of 'Uziyahu,

⁹ 'Uziyahu was the father of Yotam,

Yotam was the father of Achaz,

Achaz was the father of Hizkiyahu,

¹⁰ Hizkiyahu was the father of M'nasheh,

M'nasheh was the father of Amon,

Amon was the father of Yoshiyahu,

¹¹ Yoshiyahu was the father of Y'khanyahu and his brothers
at the time of the Exile to Bavel.

¹² After the Babylonian Exile, Y'khanyahu was the father of Sh'altiel,

Sh'altiel was the father of Z'rubavel,

¹³ Z'rubavel was the father of Avihud,

Avihud was the father of Elyakim,

Elyakim was the father of 'Azur,

¹⁴ 'Azur was the father of Tzadok,

Tzadok was the father of Yakhin,

Yakhin was the father of El'ichud,

¹⁵ El'ichud was the father of El'azar,

El'azar was the father of Mattan,

Mattan was the father of Ya'akov,

¹⁶ Ya'akov was the father of Yosef the husband of Miryam,
from whom was born the Yeshua who was called the Messiah.

¹⁷ Thus there were fourteen generations from Avraham to David,
fourteen generations from David to the Babylonian Exile,
and fourteen generations from the Babylonian Exile to the Messiah.

¹⁸ Here is how the birth of Yeshua the Messiah took place. When his mother Miryam was engaged to Yosef, before they were married, she was found to be pregnant from the *Ruach HaKodesh*. ¹⁹ Her husband-to-be, Yosef, was a man who did what was right; so he made plans to break the engagement quietly, rather than put her to public shame. ²⁰ But while he was thinking about this, an angel of *ADONAI* appeared to him in a dream and said, “Yosef, son of David, do not be afraid to take Miryam home with you as your wife; for what has been conceived in her is from the *Ruach HaKodesh*. ²¹ She will give birth to a son, and you are to name him Yeshua, [which means ‘*ADONAI* saves,’] because he will save his people from their sins.”

²² All this happened in order to fulfill what *ADONAI* had said through the prophet,

²³ **“The virgin will conceive and bear a son,
and they will call him ‘Immanu El.’”**^[a]

(The name means, “God is with us.”)

²⁴ When Yosef awoke he did what the angel of *ADONAI* had told him to do — he took Miryam home to be his wife, ²⁵ but he did not have sexual relations with her until she had given birth to a son, and he named him Yeshua.

Luke 3:23-38

²³ Yeshua was about thirty years old when he began his public ministry. It was supposed that he was a son of Yosef who was of Eli,

²⁴ of Mattat, of Levi, of Malki, of Yannai, of Yosef,

²⁵ of Mattityahu, of Amotz, of Nachum, of Hesli, of Naggai,

²⁶ of Machat, of Mattityahu, of Shim’i, of Yosef, of Yodah,

²⁷ of Yochanan, of Reisha, of Z’rubavel, of Sh’altiel, of Neri,

²⁸ of Malki, of Addi, of Kosam, of Elmadan, of Er,

²⁹ of Yeshua, of Eli’ezer, of Yoram, of Mattat, of Levi,

³⁰ of Shim’on, of Y’hudah, of Yosef, of Yonam, of Elyakim,

³¹ of Mal’ah, of Manah, of Mattatah, of Natan, of David,

³² of Yishai, of ‘Oved, of Bo’az, of Salmon, of Nachshon,

³³ of Amminadav, of Admin, of Arni, of Hetzron, of Peretz, of Y’hudah,

³⁴ of Ya’akov, of Yitz’chak, of Avraham, of Terach, of Nachor,

³⁵ of S’rug, of Re’u, of Peleg, of ‘Ever, of Shelah,

³⁶ of Keinan, of Arpakhshad, of Shem, of Noach, of Lemekh,

³⁷ of Metushelach, of Hanokh, of Yered, of Mahalal’el, of Keinan,

³⁸ of Enosh, of Shet, of Adam, of God.