

Rediscovering Jesus in the Jewish Gospels

Lesson 5

Matthew 1:1 “The book of the generation of Jesus Christ, the son of David, the son of Abraham.” Matthew opens with a descending *teleological* genealogy, since it culminates in one who is the end point or *telos* of the genealogy.¹ Luke gives an ascending genealogy starting with Jesus going back to Adam. Jesus’ genealogy documents Him as **an heir** and **the heir** to the throne based on God’s **covenant with David**. Jesus is presented as fulfilling the prophecies of the Anointed One/Messiah who came offering to restore David’s desolate throne and Israel’s desolate house - Kingdom. Matthew shows that Jesus Christ is **an heir** and **the heir** fulfilling God’s **covenant with Abraham**. They would have to accept Him as the divine person *Immanuel* before He would sit on the throne of David as head of the house of David. Acts 1:6 “When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?” Why would they ask about Israel’s Kingdom? “being seen of them forty days, and speaking of the things pertaining to the kingdom of God” Acts 1:3 All the boxes had been checked. With His bonafide genealogy; fulfillment of prophecies; miraculous signs; His victory over Roman crucifixion; by bodily resurrection - nothing hindered the restoration of the Kingdom now. They were not looking for nor did they have any knowledge of the Church, and He did not explain it. He just said be witnesses unto me. It was not given to them to know the timing of Israel’s Kingdom.

The Genealogical background of Jesus Christ, the son of David

The Davidic Covenant in 2 Samuel 7:16 “And thine **house** and thy **kingdom** shall be established **for ever** before thee: thy **throne** shall be established forever.” 1 Chronicles 17: 14 emphasizes the eternal reign of David’s heir through the Messiah. “I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.” Matthew 2:6 refers to Micah 5:2 indicating that Messiah “a Governor, that shall rule my people Israel,” will come from David’s hometown; Bethlehem. In Matthew people called Jesus “Son of David.” (Matthew 9:27; 12:23; 20:30-31).

Four Eternal Davidic Provisions - Dynasty, Kingdom, Throne, Person

“The eternalness of the dynasty, kingdom and throne are guaranteed only because the seed of David culminated in the person who is Himself eternal. Christ holds three offices: prophet , priest and king ... to be carried out in a chronological sequence. During His ministry on earth at His first coming, Christ functioned in the office of a prophet. However, this ceased at the time of His death. Since His death and resurrection, and until he returns, Christ is functioning in His office of a priest. This duty will cease at the second coming of Christ. Jesus has never yet functioned in His office of a king. For Him to do so, there must be the re- establishment of the Davidic throne, upon which Christ will sit to rule as king over Israel and king of the world...at the second coming.”² (Gospel of the Kingdom message will resume Matthew 24:14)

“**Psalm 89** is totally devoted to this theme. The eternal covenant is in verse 3. The eternal throne is in verses 4 and 29. The unconditional nature of the covenant is found in verses 34-37 and assert that since God cannot lie that this covenant is assured.”³ **Isaiah, 9:6** points to its surety because the child given, the son born to govern, is the everlasting Father. **Jeremiah 23:5,6** makes it clear that the one who will sit on David’s throne is the LORD. “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS - Jehovah Tsidkenu.**

¹ J. Richard Middleton, Matthew's Genealogy of Jesus: Part I - Article - BioLogos

² Israelology, The Missing Link, Arnold Fruchtenbau, Ariel ministries, San Antonia , TX p. 768

³ Ibid. p. 769

In **Jeremiah 33:14-26** the covenant's unconditional eternity is illustrated by the perpetual constant of day and night. Jeremiah 33:25 "If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob."

In **Amos 9:11,12** we see the kingdom established, the House of David repaired from ruins, the glory of the former kingdom exhibited and the scope of that kingdom as global over the gentiles.

The genealogy in Luke is preceded by the announcement of the angel to Mary in 1:32,33 in which all four aspects of the Davidic Covenant are repeated. "He shall be great, and shall be called the Son (person) of the Highest: and the Lord God shall give unto him the throne of his father David, (dynasty) And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Matthew is immediately making the connection of Jesus as the royal heir of David.

The Genealogical background of Jesus Christ, the son of Abraham.

Abrahamic Covenant Promises are stated five times. Genesis 12:1-3; 13:14-17; 15:1-18; 17:1-19; 22:15-18

The three provisions of the covenant apply to (1) Abraham, (2) His seed Israel, and to (3) the gentiles. The physical blessing aspect applies only to Israel. The spiritual blessing aspect extends to the gentiles.

- **Abraham** (1) the nation would become great; (2) was to possess the promised land; (3) would have personal blessings; (4) would be a blessing to all families; (5) His name would be great.
- **Seed** is a collective singular reference to Israel.(1) Innumerable; (2) possess the promised land; (3) victorious over their enemies
- **Gentiles** (1) Blessings for "them" who bless Israel; (2) Cursing for "him" who curses Israel; (3) Gentiles would be blessed through one (absolute singular) "seed" of Abraham – The Messiah.

Just prior to the last confirmation of the Abrahamic Covenant, (Genesis 22:15-18) God tested Abraham's love and faith. He does not hesitate to offer His only son of promise as a sacrifice to God. As a result, a promise is prophesied that through his Seed blessing could extend to all families. In Genesis 22:8 after being stopped by the angel and given a ram as a substitute, Abraham offered praise to God and named the spot *Jehovah Jireh*, meaning "God will provide" and prophetically included the phrase "Himself a Lamb." The phrase "In the mount of the Lord it shall be seen," is the first reference to Mt. Zion where Jesus would die as the Lamb of God. This expands upon the Edenic promise of a solution for man's sin. (Gen. 3:15) "her seed shall bruise thy head." Satan who deceived Eve through a serpent will be destroyed by the very seed of the woman, who will crush his head "In the mountain of the LORD."

Through which son of Abraham would God's covenant be confirmed? In Genesis 26:2-5 Isaac was chosen not Ishmael. Five of the specific provisions of the covenant were confirmed to Isaac. In Genesis 28:13-15 three of the specific provisions were confirmed to Jacob not Esau. In Genesis 49, Jacob (Israel) on his deathbed confirmed the covenant to all descendants of Abraham, Isaac and himself. God remembered and reaffirmed the covenant repeatedly throughout every age and dispensation. (Exodus 2:23-25; 6:2-8; 32:11-14; Nehemiah 9:7,8; 2 Kings 13:22,23; 1 Chronicles 16:15-19; 2 Chronicles 20:7-8; Psalm 105:7-12; Luke 1:68-73; Matthew 22:23-33; Acts 26:6-8; Romans 4:18; Hebrews 11:19)

Matthew's genealogy proves that Jesus is the Jewish descendant of Abraham and David and legal heir to the Promises and throne and the telios, the genealogical and spiritual end point of those two men of renown.

Prophetic background of Jesus

Genesis 49:10 – "The **scepter shall not depart from Judah**, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*."

Numbers 24:17 - "there shall come a Star out of Jacob, and a **Sceptre shall rise out of Israel**"

Isaiah 7:14 – Miraculous virgin birth“ Immanuel” – “God with us”

Isaiah 9:6 - “a child, a son, Mighty God, Wonderful counselor, Everlasting Father, Prince of Peace”

Daniel 9:26 – Calendar countdown of 483 years till Messiah the Prince shall be “cut off” before the Temple is destroyed. <https://www.jewishawareness.org/the-vision-of-daniel-9/>

12 “minor” prophets in 200 years gave a drum-roll of anticipation ahead of 400 years of prophetic silence.

The last prophecies of the Old Testament era came fast and furious narrowly preceding their fulfillment.

- **Messianic prophecy to Zacharias** quoting from Malachi 4:5,6 “he shall go before **him** in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” Luke 1:5,9-17 A direct connection to the last prophecy of Malachi.
- **Zechariah’s prophecy** – Luke 1:67-73 “Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, 69 And hath raised up an horn of salvation for us in the house of his servant David; 70 As he spake by the mouth of his holy prophets, which have been since the world began: 72 To perform the mercy *promised* to our fathers, and to remember his holy **covenant**; 73 The oath **which he sware to our father Abraham.**”
- **Messianic Prophecy to Mary** Luke 1:26, 30-33 “And **he shall reign over the house of Jacob forever**; and **of his kingdom there shall be no end.**”
- **Proclamation of Mary** 1:55 referencing the Abrahamic Covenant “He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of *his* mercy; As he spake to our fathers, to **Abraham, and to his seed for ever.**”
- **Prophecy to Joseph - referencing Isaiah** Matthew 1:20 “behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou **son of David**, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name **JESUS: for he shall save his people from their sins.** 22 Now all this was done, **that it might be fulfilled which was spoken of the Lord by the prophet, saying,** 23 **Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.**”
- **Location** – Micah 5:2 – Bethlehem Ephrathah (4:8) – Specifically at the “tower of the flock, stronghold of Zion, Unto thee shall it come, even the first **dominion, the kingdom shall come** to the daughter of Jerusalem.”
- **Confirmation of Simeon** – Luke 2:25,26 31 “waiting for **the consolation of Israel**” – Anticipating Christ. 4000 years of preparation “he should not see death before he had seen **the Lord’s Christ/Messiah**”
- **Confirmation of Anna** “spake of Him to **them that looked for redemption** in Jerusalem.” 2:36-38

Following the list of Jesus Jewish ancestors, Matthew 1 “verse 17 gives a summary of the three lists, fourteen names in each” (in the list of 42) “So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.” Matthew 1:17. “Within the first set of fourteen generations (from Abraham to David), Matthew inserts three annotations referring to particular women in the history of Israel—Tamar (Matt 1:3), Rahab (Matt 1:5), and Ruth (Matt 1:5)—and Matthew mentions them as the mothers of particular figures in the genealogy. They are all positively valued in the Old Testament for their respective roles in the history of Israel.”

“Without Rahab, Israel would never have been successful in entering the Promised Land; without Tamar and Ruth there would have been no Davidic monarchy (since the line of descent passed through their children). They also prepare us for Mary, whom critics view negatively because of her premarital pregnancy, yet without whom there would be no Messiah (this story is recounted right after Matthew’s genealogy). These names prepare us for Mary, without whom there would be no Messiah.”⁴

2. From David to the Babylonian Exile

Although Matthew states that it is fourteen generations from David to the exile (Matt 1:17), the fourteen generations technically begin with David’s son, Solomon (1:6b) and end with Jeconiah (Matt 1:11)—otherwise we would get fifteen generations. All the fourteen names in this list are kings in the Davidic dynasty and Matthew bases his list on the genealogy in 1 Chronicles 3:1-17. Whereas David and Solomon ruled the united kingdom of Israel and Judah, the kingdom was divided in the days of Solomon’s son, Rehoboam; so all the kings on Matthew’s list from Rehoboam to Jeconiah are kings of Judah.⁵

3. From the exile to Jesus

“Certainly, the second batch of names in Matthew’s genealogy (Solomon to Jeconiah) represents a downward spiral, concluding with the definitive ending of the Davidic monarchy in the deportation to Babylon. So we might think that Matthew is contrasting the upward turn in phase 1 of his genealogy (Abraham to David) with the downward spiral in phase 2 (Solomon to Jeconiah).”

The Royal mess with Jechoniah – Jeremiah 22:24-30

“According to the genealogy in Matthew 1:12, **Jesus is a descendant of Jeconiah.** But Jeconiah was cursed in Jeremiah 22:24 and 22:30: “As surely as I live,” declares the LORD, “even if you, Jehoiachin son of Jehoiakim king of Judah, were a signet ring on my right hand, I would still pull you off.” “Record this man as if childless, a man who will not prosper in his lifetime, for none of his offspring will prosper, none will sit on the throne of David or rule any more in Judah. Since no descendant of Jeconiah could ever sit on the throne, if Jesus is a descendant of this cursed king, he is disqualified from being the Messiah.”⁶(See the end notes: an excellent resource for a complicated issue. Downloadable chart link attached.)

A Divine solution

“Therefore if Jesus were the real son of Joseph, he would have been disqualified from sitting on David’s throne. Neither could he claim the right to David’s throne by virtue of his adoption by Joseph, since Joseph was not the heir apparent. The purpose of Matthew’s genealogy, then, is to show why Yeshua could not be king if he were really Joseph’s son. The purpose was not to show the royal line. For this reason, Matthew starts his Gospel with the genealogy, presents the Jeconiah problem, and then proceeds with the account of the virgin birth which, from Matthew’s viewpoint, is the solution to the Jeconiah problem. In summary, Matthew deduces that if Jesus were really Joseph’s son, he could not claim to sit on David’s throne because of the Jeconiah curse; but Jesus was not Joseph’s son, for he was born of the virgin Miriam (Matthew 1:18-25).” While Matthew’s genealogy showed why Yeshua could not be king if he really were Joseph’s son, Luke’s genealogy shows why Yeshua could be king. When he returns, he will be king. Only David’s Messianic heir can be the LORD King of Righteousness. Only the virgin birth makes it possible.⁷

⁴ J. Richard Middleton, Matthew's Genealogy of Jesus: Part I - Article - BioLogos

⁵ J. Richard Middleton, Matthew's Genealogy of Jesus: Part I - Article - BioLogos

⁶ The Genealogy of the Messiah - Jews for Jesus

⁷ *ibid.*