

The Genealogies of Christ
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Introduction

There is probably no subject in the scriptures that is more uniformly ignored or given a more perfunctory reading than the genealogies of Jesus Christ. The first few dozen times I read them there was little that seemed edifying beyond the satisfaction of recognizing a few familiar names. However, eventually as I became more aware of how all of the Old Testament was inextricably interwoven with the Gospel of Christ, I was led to look at them more carefully. Over a number of years, by bits and pieces they began to come together, thanks, I believe, to God's leading. There is a gold mine of information in them that sheds wonderful light on the rest of the Word. The genealogies lend wonderful perspective and detail to passages we just think we know all about. All of these things are there waiting for those who will look into God's word in confidence that every word in the Book is inspired by God and that anyone going into the Word with questions and faith will emerge with answers and greater faith.

The Bible is a unique document. Each of the Testaments is comprised of three types of books. The types are historical, instructional, and prophetic. History tells us about the past, instruction tells us about the present, and prophecy tells us about the future. Yet the historical books are not just a chronological record of events, they are also both an instruction in how to live, and a prophecy of things to come. Often events in the history of Israel were, in fact, just foreshadows of greater events to come. The entire forty years of Israel in the wilderness were a foreshadowing of the next 3500 years of history. Likewise, the instructional books are full of history and prophecy, while the prophetic books, because many of the prophecies have been fulfilled, also serve as histories. Furthermore, both Testaments were written in extremely different languages. The Hebrew and related Aramaic of the Old Testament were very poetic languages. It was impossible to write in Hebrew without relying on imagery and parable. On the other hand the Greek of the New Testament is a very precise and scientific language. Therefore, the expression in the New Testament is very rational and philosophic. Some of the record in the Bible is the inerrant expression of God's truth to mankind, while some is merely the accurate record of human folly and stupidity.

However, in spite of its complexity, even for the first-time reader, there are awesome life changing revelations. For the Christian who has spent a lifetime reading it, there are still mysteries unfolded every time the Bible is opened. All of Scripture is inspired by God, but God spoke in many ways. At times God spoke directly to prophets and apostles. In Christ, He spoke to us in the flesh, face to face. In the Old Testament His revelation came in the form of dreams, visions, and

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direct conversation. He used men like the prophet Daniel and the apostle John, who were impressive in their faith and personal righteousness. He used King David and the apostle Peter who were noted for their spiritual highs and lows. He also used Solomon, who, after a promising start, never grew and permanently lapsed into a life of sin and depravity. He even used Balaam, who died as the enemy of Israel, to give some of the greatest prophecies of Christ in the Bible. The Bible has many layers of meaning, and each passage in every book is linked with every other passage in every other book. The obvious and overwhelming story is of God's love, grace, and compassion for mankind. However, there are passages that seem to be a contradiction of that theme and test our faith in the unity of God's message. There are passages that are obscure and others that seem to just be taking up space. There are passages in the Word where God doesn't seem to be compatible with the God we see in Jesus Christ on the Cross. However, just as it is in our Christian life, so it is with reading the scriptures, we have to have the patience to wait. To the one who waits, God will show His face in every passage, and He is always the same God! In God's infinite wisdom He has hidden many things in the Word. Through a lifetime of reading and studying His word He will unfold the hidden things like the petals of a flower, grace upon grace, so that each time we open His Word is a time of excitement, of learning something new about the lover of our souls.

It is easy to see the wonderful story of God's love and provision written in the lives of the familiar Bible superstars, Abraham, Moses, David, Elijah and others. Through the genealogies of Christ, God has shown the same story through many generations of relatively unknown people. Those unknown stories teach us how God's plan is the same for all the rest of us "unknown" characters and "obscure" lives. They also show how the coming of Jesus Christ is foreshadowed in so many ways and woven so thoroughly through the generations of history that we cannot doubt that God's Word is really written and woven together by one Author who wants us to see that His Son and His Son's mission are and always have been the center of history. My hope in writing this paper is that others will be as blessed in seeing this as I have been.

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There are nine great prophecies or promises in the Scriptures made to the ancestors of Jesus the Messiah, which are marked “fulfilled” by the genealogies in the Gospels. Much could be written about each one.

1. God promised Adam that the seed of the woman would crush the serpent’s head. “And I will put enmity between you and the woman, and between your seed and her seed, he will crush your head, and you will strike his heel.” (Genesis 3:15)
2. God promised Eve that the seed would go through the line of Seth. (Genesis 4:25)
3. God promised that Noah would somehow remove the Curse. (Genesis 5:28)
4. God promised Abraham that “through your offspring all nations on earth will be blessed.”(Genesis 22:18)
5. God promised Isaac that, “through your offspring all nations on earth will be blessed.” (Genesis 26:4).
6. God promised Jacob that, “All peoples on earth will be blessed through you and your offspring ”(Genesis 28:14).
7. God promised Judah that “The scepter will not depart from Judah, nor the ruler’s staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his.”(Genesis 49:10)
8. God promised David that ““The LORD declares to you that the LORD himself will establish a house for you: When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever (2 Samuel 7:11-12).
9. God promised Zerubbabel: “Tell Zerubbabel governor of Judah that I will shake the heavens and the earth. I will overturn royal thrones and shatter the power of the foreign kingdoms. I will overthrow chariots and their drivers; horses and their riders will fall, each by the sword of his brother. ““On that day,’ declares the LORD Almighty, ‘I will take you, my servant Zerubbabel son of Shealtiel,’ declares the LORD, ‘and I will make you like my signet ring, for I have chosen you,’ declares the LORD Almighty.” (Haggai 2:21-23)

The fulfillment of these prophecies can be traced in the Genealogies in the last section of this paper. As much as could be written about these promises, most of it has already been treated many times before. The subject of this paper, which I have never seen treated before, is the four underlying themes in the genealogy of Christ which are played out, sometimes on the surface, sometimes under the surface. The succeeding four sections will deal with these four themes.

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Nothing is Impossible with God.

The first theme is that **nothing is impossible with God!** God played this theme out in history by continually allowing the impossible circumstances of advanced age and the accompanying impotence to fall upon the ancestors of Christ. By this He showed them and us that God is faithful to fulfill His promise no matter how dark the outlook. In the line of Christ God emphasizes the experience of Abraham in this connection. Anybody who has read Genesis is familiar with Abraham's trials, failures, and final victory in this matter. But it might surprise you to learn that there were **nine others** in the Messianic line who underwent the same test. The first was Noah.¹

Noah

Noah was the first of the descendants of Seth with whom the promise of the Messiah given to Eve was explicitly associated.

Genesis 5:28-29 When Lamech had lived 182 years, he had a son. He named him Noah and said, "He will comfort us in the labor and painful toil of our hands caused by the ground the LORD has cursed."

Lamech was prophesying that Noah would be part of the solution to the curse which resulted from the sin of Adam.

Genesis 3:17 To Adam he (*God*) said, "Because you listened to your wife and ate from the tree about which I commanded you, 'You must not eat of it,' "Cursed is the ground because of you; through painful toil you will eat of it all the days of your life.

Lamech was prophesying that the promised 'seed of the woman' would come through the line of Noah. Yet 500 years later, when most of Noah's contemporaries probably had hundreds if not thousands of descendants, Noah was childless. How do we know this?

Genesis 5:32 After Noah was 500 years old, he became the father of Shem, Ham and Japheth.

We know Shem, Ham, and Japheth were the only children because in all the genealogies of all the other forebears of Noah in Genesis 5 there is the phrase, "and (he) had other sons and daughters." No such statement is found about Noah.

¹ *This list does not mention the birth of Jacob to Isaac when he was 60 years old and the birth of Judah to Jacob when he was over 80.*

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When Noah was 480 years old God foretold the destruction of the earth in 120 years.

Genesis 6:3 Then the LORD said, “My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years.”

Since Noah was 600 years old when the flood started (see verse below) the math is simple. (600-120=480)

Genesis 7:11-12 In the six hundredth year of Noah’s life, on the seventeenth day of the second month--on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened. And rain fell on the earth forty days and forty nights.

So the situation was this; for twenty years after God foretold the destruction of mankind, Noah was still childless. Yet he was the one man who was supposed to be the source of God’s deliverance! Those were certainly impossible circumstances, yet God raised up three sons for Noah who helped him build his Ark. God then used that Ark to deliver Noah’s little family of eight souls from the judgement of the world’s sin. He later used another Ark, the Ark of the Covenant, to symbolize the deliverance of all of us who believe through the blood of the Lamb, Noah’s descendant Jesus Christ.

Next in the Messianic line is the case of eight consecutive generations of men who had their sons of the promise at over a hundred years of age.

Hezron though Jesse

Judah was the first descendant of Jacob with whom the promise of the Messiah was explicitly associated. This happened when Jacob, prophesying on his deathbed said:

Genesis 49:10 The scepter will not depart from Judah, nor the ruler’s staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his.

From Hezron, the grandson of Judah, to Jesse, the father of David, were eight generations. We do not know the specific age of paternity of each generation, but we do know that on average they were over a hundred years old. We know this because we know that Hezron was the son of Perez, and the grandson of Judah. He was one of the 66 souls who went into Egypt with Jacob as reported in the following passage.

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Genesis 46:8,12,26 These are the names of the sons of Israel (Jacob and his descendants) who went to Egypt: ---- The sons of Judah: Er, Onan, Shelah, Perez and Zerah (but Er and Onan had died in the land of Canaan). The sons of Perez: Hezron and Hamul. -----All those who went to Egypt with Jacob--those who were his direct descendants, not counting his sons' wives--numbered sixty-six persons.

We know that the children of Israel left Egypt 430 years after they went in, because Exodus tells us so.

Exodus 12:40-41 Now the length of time the Israelite people lived in Egypt was 430 years. At the end of the 430 years, to the very day, all the LORD's divisions left Egypt.

We also know that Solomon started the construction of the Temple 480 years after the Israelites had come out of Egypt.

1 Kings 6:1 In the four hundred and eightieth year after the Israelites had come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, the second month, he began to build the temple of the LORD.

It was the fourth year of his reign after David died at the age of seventy.

2 Samuel 5:4 David was thirty years old when he became king, and he reigned forty years.

We know from Matthew 1:17 that the descendants listed represent each succeeding generation, not just selected ancestors, which is the case in some genealogies.

Matthew 1:17 Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Christ.

The generations we are interested in were:

Matthew 1:3b-6a Hezron the father of Ram, Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, Salmon the father of Boaz, whose mother was Rahab, Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse, and Jesse the father of King David.

We can thus conclude that from the birth of Hezron to the birth of David, there were a total of eight generations (1. Hezron, 2. Ram, 3. Amminadab, 4. Nahshon, 5. Salmon, 6. Boaz, 7. Obed, 8. Jesse). These eight generations covered a period of

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at least 836 years (430 years for the exile plus 480 years from the exodus to the Temple minus the 70 year life of David and 4 years of the reign of Solomon, $430+480-70-4=836$). The average length of each generation was over 104 years.

Notice above that the fourth generation from the entrance into the land was Nahshon, who is listed in Numbers 2:3 as the leader of Judah in the Exodus. Thus there were four generations from the entry into Egypt to the Exodus. This fulfilled the promise given by God to Abraham that four generations would cover 400 years.

Genesis 15:13-16 Then the LORD said to him, “Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. You, however, will go to your fathers in peace and be buried at a good old age. In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure.”

This would probably indicate that the early generations were even longer than 104 years. At the time of the exodus, Nahshon as the leader of the tribe of Judah, was probably about 80 as his sister was Aaron’s wife and Aaron was about 84. If Nahshon was 80 (he might have been as young as 60) that would mean that Hezron, Ram, and Amminadab were on average 117 years old when they had their sons. $(430-80)/3$. The last five generations would have averaged 97 years $((836-350)/5=97.2)$. We know that the Bible says about Jesse that:

1 Samuel 17:12 Now David was the son of an Ephrathite named Jesse, who was from Bethlehem in Judah. Jesse had eight sons, and in Saul’s time he was old and well advanced in years.

When the Bible says “well advanced in years” it does not usually deal in exaggeration, but in understatement, from our point of view. Abraham was also described as “well advanced in years” before the birth of Isaac at the age of 100.

We must also understand that the Old Testament definitely tells us that these great ages were very unusual in their time. For example the genealogy of Ephraim (listed on page 44) lists 11 generations between Ephraim and Joshua as opposed to the 4 generations between Hezron and Nahshon. The genealogy of Samuel (1 Chronicles 6:33-38) lists 17 generations between the Exodus and Samuel’s time, about 350 years. Also Psalm 90:10 written by Moses tells us “The length of our days is seventy years-- or eighty, if we have the strength.” This indicates that a life of 70 years was considered old in Moses time, and 80 years was considered extraordinary.

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To further underscore the fact that the generational lengths were extraordinary, after David the generational length diminished considerably, averaging 37 years through the Solomon line and 24 years through the Nathan line.

There are other implications about this eight generation miracle which bear on the interpretation of scripture.

1. These generations of miraculous births in this one line of Judah must not have gone unnoticed in their own time. Perhaps Saul's paranoia about David started in the following verse.

^{1 Samuel 17:58} "Whose son are you, young man?" Saul asked him. David said, "I am the son of your servant Jesse of Bethlehem."

If Saul knew the prophecy from Genesis about Judah inheriting the rulership (Genesis 49:10), and the fact that David came from this family of Judah that had so obviously been marked out by God by these miraculous births, it would have made him suspect that this man was the one Samuel had spoken of:

^{1 Samuel 15:28} Samuel said to him, "The LORD has torn the kingdom of Israel from you today and has given it to one of your neighbors--to one better than you.

2. The story of Ruth is much more poignant and wonderful if we understand that Boaz was not a handsome young man, or even middle aged man, as the movies have portrayed him, but a kind, childless old man who had given up hope of a son and the continuation of the miracle that had, for some reason, followed his line for five generations. You will read more of this story in a succeeding section.

So what is the lesson for us? God works his miracles for all His people, the known and the unknown, the celebrities and the anonymous. God's power is available as much for us as for the well-known heroes of the Bible.

Also, we can take the lesson away that we need to pay close attention to the lesser known figures in the scriptures. I have found inspiring and fascinating stories in the Bible about many figures of whom no one seems to have heard. I have in mind people like Shimei, Asaph, Jehosheba, and Naamah. The key to discovering them was just by actually paying close attention to what the Word of God was saying and not skimming over so-called "difficult" or "boring" passages.

The Levirate Law - Though He was Dead Yet Shall He Live

The second theme in the genealogies is that where there was death God restores life. The first time this theme was sounded was in the garden. In the aftermath of Adam's sin while he stood condemned to death before God, yet God promised to raise a living seed for Adam. He kept the promise with the birth of Jesus Christ. You can see the truth of that in the following passages.

Genesis 2:16-17 And the LORD God commanded the man, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”

Romans 5:14 Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.

Romans 15:22 For as in Adam all die, so in Christ all will be made alive.

Romans 15:45 So it is written: “The first man Adam became a living being”; the last Adam, a life-giving spirit.

Again and again in the line of Christ, God used real events as shadow prophecy. In just that way God used a peculiar Old Testament law called the Levirate Law in the line of Jesus Christ to prophesy the **final** “life from death” drama. Although the law sounds slightly bizarre to our ears today, it is perfectly logical considering that the most important destiny of the people of Israel was to deliver the promised child who was to be the Messiah. It was imperative that no line die out if at all possible. The Levirate Law was a law by which families of Israel might perpetuate the male line and the inheritance of their childless dead. This was accomplished by having the widow of a deceased childless man conceive a child by a close relative of his. This relative was called “the Kinsman redeemer.” This law was in existence prior to the Law of Moses (see Genesis 38) and it was also enumerated in that Law (see Deuteronomy 25:6 below). It not only was used a number of times in the line of Christ to perpetuate the line, but it is the Divine type of the virgin birth of Jesus Christ, by which the dead line of Adam was raised and redeemed after the power of God overshadowed Mary so that she conceived the Son of Man and Son of God. God became our Kinsman-Redeemer. Below you will find the Levirate law as it appears in the Law of Moses:

Deuteronomy 25:5 If brothers ² are living together and one of them dies without a son, his

² The Hebrew word for “brothers” here is אחים {achim}. It also means close relatives or kin.

widow must not marry outside the family. Her husband's brother ³ shall take her and marry her and fulfill the duty of a brother-in-law to her.

I have found six Levirate births in the line of Christ. Some are obvious, and some are only found by looking between the lines. We will discuss the obvious ones first.

Perez the son of Er /Perez the son of Judah

The first obvious Levirate birth in the line of Christ is the birth of Perez the son of Judah. The story of this birth is found in the Book of Genesis. In that passage we can see that the Levirate Law was recognized as the law of Israel even before the Mosaic Law as this account was dated over 400 years before the giving of the Mosaic Law.

Genesis 38:1-30 At that time, Judah left his brothers and went down to stay with a man of Adullam named Hirah. There Judah met the daughter of a Canaanite man named Shua. He married her and lay with her; she became pregnant and gave birth to a son, who was named Er. She conceived again and gave birth to a son and named him Onan. She gave birth to still another son and named him Shelah. It was at Kezib that she gave birth to him. Judah got a wife for Er, his firstborn, and her name was Tamar. But Er, Judah's firstborn, was wicked in the LORD's sight; so the LORD put him to death. Then Judah said to Onan, "Lie with your brother's wife and fulfill your duty to her as a brother-in-law to produce offspring for your brother." But Onan knew that the offspring would not be his; so whenever he lay with his brother's wife, he spilled his semen on the ground to keep from producing offspring for his brother. What he did was wicked in the LORD's sight; so he put him to death also. Judah then said to his daughter-in-law Tamar, "Live as a widow in your father's house until my son Shelah grows up." For he thought, "He may die too, just like his brothers." So Tamar went to live in her father's house. After a long time Judah's wife, the daughter of Shua, died. When Judah had recovered from his grief, he went up to Timnah, to the men who were shearing his sheep, and his friend Hirah the Adullamite went with him. When Tamar was told, "Your father-in-law is on his way to Timnah to shear his sheep," she took off her widow's clothes, covered herself with a veil to disguise herself, and then sat down at the entrance to Enaim, which is on the road to Timnah. For she saw that, though Shelah had now grown up, she had not been given to him as his wife. When Judah saw her, he thought she was a prostitute, for she had covered her face. Not realizing that

³ The Hebrew word for "husbands brother" here is יָבֵם {yā-vām'}. Although the husband's brother was the first choice, any other close relative of the dead husband was acceptable. The closer the relative the more he was preferred.

she was his daughter-in-law, he went over to her by the roadside and said, "Come now, let me sleep with you." "And what will you give me to sleep with you?" she asked. "I'll send you a young goat from my flock," he said. "Will you give me something as a pledge until you send it?" she asked. He said, "What pledge should I give you?" "Your seal and its cord, and the staff in your hand," she answered. So he gave them to her and slept with her, and she became pregnant by him. After she left, she took off her veil and put on her widow's clothes again. Meanwhile Judah sent the young goat by his friend the Adullamite in order to get his pledge back from the woman, but he did not find her. He asked the men who lived there, "Where is the shrine prostitute who was beside the road at Enaim?" "There hasn't been any shrine prostitute here," they said. So he went back to Judah and said, "I didn't find her. Besides, the men who lived there said, 'There hasn't been any shrine prostitute here.'" Then Judah said, "Let her keep what she has, or we will become a laughingstock. After all, I did send her this young goat, but you didn't find her." About three months later Judah was told, "Your daughter-in-law Tamar is guilty of prostitution, and as a result she is now pregnant." Judah said, "Bring her out and have her burned to death!" As she was being brought out, she sent a message to her father-in-law. "I am pregnant by the man who owns these," she said. And she added, "See if you recognize whose seal and cord and staff these are." Judah recognized them and said, "She is more righteous than I, since I wouldn't give her to my son Shelah." And he did not sleep with her again. When the time came for her to give birth, there were twin boys in her womb. As she was giving birth, one of them put out his hand; so the midwife took a scarlet thread and tied it on his wrist and said, "This one came out first." But when he drew back his hand, his brother came out, and she said, "So this is how you have broken out!" And he was named Perez. Then his brother, who had the scarlet thread on his wrist, came out and he was given the name Zerah. (*Zerah means Sunrise*)

There is little of this story that on the surface seems spiritually edifying. Judah's eldest son was so evil the Lord killed him. His second son was also evil. Although the youngest son seemed to be all right and lived to become a part of Israel, Judah broke his word to Tamar concerning him. Then we saw Judah consorting with a woman he thought was a prostitute. At least he was a widower at the time. Tamar seemed to be deceptive and manipulative. There is not a character in this story that we can hold up as a role model in any way. **Except God!** The LORD was faithful to his promise to raise up the Messiah through Judah, and he used this method to bypass the evident evil pollution of the Canaanite heritage of Judah's wife Shua. This was a very unconventional Levirate birth, but it perpetuated the line of Christ through the seed of faith. It is a principal reiterated in Scripture that the actual bloodline of the Messiah passed through people of faith (example – Jacob rather than Esau).

Obed the son of Nashon /Obed the son of Boaz

The most obvious Levirate birth in the line of Christ is the birth of Obed son of Boaz. This birth of Obed is found in the book of Ruth. You are probably familiar with the story of Ruth. This story is full of admirable characters. Naomi, the widow of Elimelech, arrived home in Bethlehem from a prolonged sojourn in Moab having lost her husband Elimelech and two sons. Her husband's line was dead and her own hopes seemed to be dead. With her is her daughter-in-law Ruth, the widow her son of Mahlon, who has left home and family and religion to support her Mother-in-Law. As a hated alien, Ruth has even fewer prospects. However, a Levirate birth breathed new life into the line of Elimelech ("God is King"). Boaz, a kind, childless old man, married Ruth and God maintained both Elimelech's line and Boaz's line in the birth of Obed (means "servant"). Below are some of the key passages.

Ruth 2:20 "The LORD bless him!" Naomi said to her daughter-in-law. "He has not stopped showing his kindness to the living and the dead." She added, "That man is our close relative; he is one of our kinsman-redeemers."⁴

Ruth 3:7-13 When Boaz had finished eating and drinking and was in good spirits, he went over to lie down at the far end of the grain pile. Ruth approached quietly, uncovered his feet and lay down. In the middle of the night something startled the man, and he turned and discovered a woman lying at his feet. "Who are you?" he asked. "I am your servant Ruth," she said. "Spread the corner of your garment over me, since you are a kinsman-redeemer." "The LORD bless you, my daughter," he replied. "This kindness is greater than that which you showed earlier: You have not run after the younger men, whether rich or poor. And now, my daughter, don't be afraid. I will do for you all you ask. All my fellow townsmen know that you are a woman of noble character. Although it is true that I am near of kin, there is a kinsman-redeemer nearer than I. Stay here for the night, and in the morning if he wants to redeem, good; let him redeem. But if he is not willing, as surely as the LORD lives I will do it. Lie here until morning."

Notice in the passage above that Boaz complimented Ruth for not running after the younger men. Ruth must have been in her mid-twenties at least. The term "younger men" helps confirm that Boaz was indeed an old man as indicated by the previous section. But Boaz was not the first in line to be the kinsman-redeemer, as the following passage makes clear:

⁴ *The qualification of a kinsman redeemer is listed in **Leviticus 25:49** "An uncle or a cousin or any blood relative in his clan may redeem him."*

Ruth 4:3 -11 Then he (*Boaz*) said to the kinsman-redeemer, “Naomi, who has come back from Moab, is selling the piece of land that belonged to our brother Elimelech. I thought I should bring the matter to your attention and suggest that you buy it in the presence of these seated here and in the presence of the elders of my people. If you will redeem it, do so. But if you will not, tell me, so I will know. For no one has the right to do it except you, and I am next in line.” “I will redeem it,” he said. Then Boaz said, “On the day you buy the land from Naomi and from Ruth the Moabite, you acquire the dead man’s widow, in order to maintain the name of the dead with his property.” At this, the kinsman-redeemer said, “Then I cannot redeem it because I might endanger my own estate. You redeem it yourself. I cannot do it.” (Now in earlier times in Israel, for the redemption and transfer of property to become final, one party took off his sandal and gave it to the other. This was the method of legalizing transactions in Israel.) So the kinsman-redeemer said to Boaz, “Buy it yourself.” And he removed his sandal. Then Boaz announced to the elders and all the people, “Today you are witnesses that I have bought from Naomi all the property of Elimelech, Kilion and Mahlon. I have also acquired Ruth the Moabite, Mahlon’s widow, as my wife, in order to maintain the name of the dead with his property, so that his name will not disappear from among his family or from the town records. Today you are witnesses!” Then the elders and all those at the gate said, “We are witnesses. May the LORD make the woman who is coming into your home like Rachel and Leah, who together built up the house of Israel. May you have standing in Ephrathah and be famous in Bethlehem. Through the offspring the LORD gives you by this young woman, may your family be like that of Perez, whom Tamar bore to Judah.”⁵

Boaz’s relative who had a superior right to be kinsman-redeemer wouldn’t marry Ruth because he was afraid it would endanger his estate. What was this about? It was about the fact that Ruth was a Moabite and the Moabites were under a curse by the Law.

Deuteronomy 23:3-6 No Ammonite or *Moabite* or any of his *descendants* may enter the assembly of the LORD, even down to the tenth generation.

It is certain that Boaz endangered his own estate under the same provision. However as was discussed in the previous section Boaz was almost certainly of a great age for procreation. One of the reasons Boaz had no concern for his own estate was that he had no children and didn’t expect any at his age. But God had a surprise for him! Boaz not only maintained his estate through a miraculous birth but in the process he raised up the line of his close relative Mahlon (which means

⁵ Notice that this passage refers to a previous Levirate birth.

“sickly”) to maintain the line of the King of Glory. We can only speculate that because of the miraculous nature of the birth of Boaz’s son, and his family history, and probably the intervention of God, his legitimacy wasn’t challenged, and he wasn’t cut off from the assembly of the LORD.

Salmon the son of Nahshon/Salma the son of Hur.

This Levirate birth has to be deduced, since it is not expressly stated. The son who was born in this Levirate birth was a man who is called Salmon in some passages and Salma in others. However a little study reveals that Salma and Salmon are in fact the same name and the same man.

Under the name of Salmon this fact is recorded about this man. His father was Nahshon leader of the tribe of Judah.

Ruth 4:18-22 This, then, is the family line of Perez: Perez was the father of Hezron, Hezron the father of Ram, Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, Salmon the father of Boaz, Boaz the father of Obed, Obed the father of Jesse, and Jesse the father of David.

Nahshon was the leader of the tribe of Judah before the rebellion at Kadesh Barnea as documented by the following verses.

Numbers 1:3-7 You and Aaron are to number by their divisions all the men in Israel twenty years old or more who are able to serve in the army. One man from each tribe, each the head of his family, is to help you. These are the names of the men who are to assist you: ---- from Judah, Nahshon son of Amminadab;

Numbers 2:3 On the east, toward the sunrise, the divisions of the camp of Judah are to encamp under their standard. The leader of the people of Judah is Nahshon son of Amminadab.

Numbers 7:11-12 For the LORD had said to Moses, “Each day one leader is to bring his offering for the dedication of the altar.” The one who brought his offering on the first day was Nahshon son of Amminadab of the tribe of Judah.

Numbers 10:11-14 On the twentieth day of the second month of the second year, the cloud lifted from above the tabernacle of the Testimony. Then the Israelites set out from the Desert of Sinai and traveled from place to place until the cloud came to rest in the Desert of Paran. They set out, this first time, at the LORD’s command through Moses. The divisions of the camp of Judah went first, under their standard. Nahshon son of Amminadab was in command.

The Genealogies of Christ

Under the name of Salma this fact is recorded about this man. His father was Hur, the lieutenant of Moses, and the cousin of Nashon. According to Jewish tradition, he was also the husband of Miriam, Moses sister. He founded Jerusalem.

¹ Chronicles 2:50-51 These were the descendants of Caleb. The sons of Hur the firstborn of Ephrathah: Shobal the father of Kiriath Jearim, Salma the father of Bethlehem, and Hareph the father of Beth Gader.

Hur was one of the two key lieutenants of Moses as attested in these passages:

^{Exodus 17:10-12} So Joshua fought the Amalekites as Moses had ordered, and Moses, Aaron and Hur went to the top of the hill. As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning. When Moses' hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up--one on one side, one on the other--so that his hands remained steady till sunset.

^{Exodus 24:13-14} Then Moses set out with Joshua his aide, and Moses went up on the mountain of God. He said to the elders, "Wait here for us until we come back to you. Aaron and Hur are with you, and anyone involved in a dispute can go to them."

Hur was the grandfather of the man who made the Tabernacle and its furniture.

^{Exodus 31:1-5} Then the LORD said to Moses, "See, I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts-- to make artistic designs for work in gold, silver and bronze, to cut and set stones, to work in wood, and to engage in all kinds of craftsmanship.

Salma founded Bethlehem.

¹ Chronicles 2:51 Salma the father of Bethlehem

¹ Chronicles 2:54a The descendants of Salma: Bethlehem

¹ Chronicles 4:4b These were the descendants of Hur, the firstborn of Ephrathah and father of Bethlehem.

So we know that the man named Salma helped found Bethlehem. We may assume with confidence that the man named Salmon was an important man in Bethlehem because his son Boaz was an important man in Bethlehem.

Ruth 2:1 Now Naomi had a relative on her husband's side, from the clan of Elimelech, a man of standing, whose name was Boaz.

Bethlehem was just one small town in Judah. In the Book of Joshua (*Josh. 15:20-63*) there is a list of 112 major towns belonging to Judah in which Bethlehem is not even listed, probably because it was not founded yet. It would seem odd that the sons of two princes of Judah, Nahshon and Hur lived in the same small town. Could it be that they were the same man? Was Hur the Levirate father of Nashon's line? The question is, why would Nashon need a Levirate birth to have a son? We know that Salmon married Rahab at least 38 years after Kadesh Barnea. There is a tradition that he was one of the two spies that Rahab hid in Jericho. Both Caleb and Joshua had been about forty when they had spied out the land before Kadesh Barnea. If Nashon was about the same age or younger he would have been born after Kadesh Barnea. What would have been the occasion of Nashon's need for a son from a Levirate birth? His death. We know that he was the leader of Judah at the time of the Kadesh Barnea disobedience and must have been under the curse described below.

Deuteronomy 1:42-44 But the LORD said to me, "Tell them, 'Do not go up and fight, because I will not be with you. You will be defeated by your enemies.'" So I told you, but you would not listen. You rebelled against the LORD's command and in your arrogance you marched up into the hill country. The Amorites who lived in those hills came out against you; they chased you like a swarm of bees and beat you down from Seir all the way to Hormah.

Deuteronomy 2:14-15 Thirty-eight years passed from the time we left Kadesh Barnea until we crossed the Zered Valley. By then, that entire generation of fighting men had perished from the camp, as the LORD had sworn to them. The LORD's hand was against them until he had completely eliminated them from the camp.

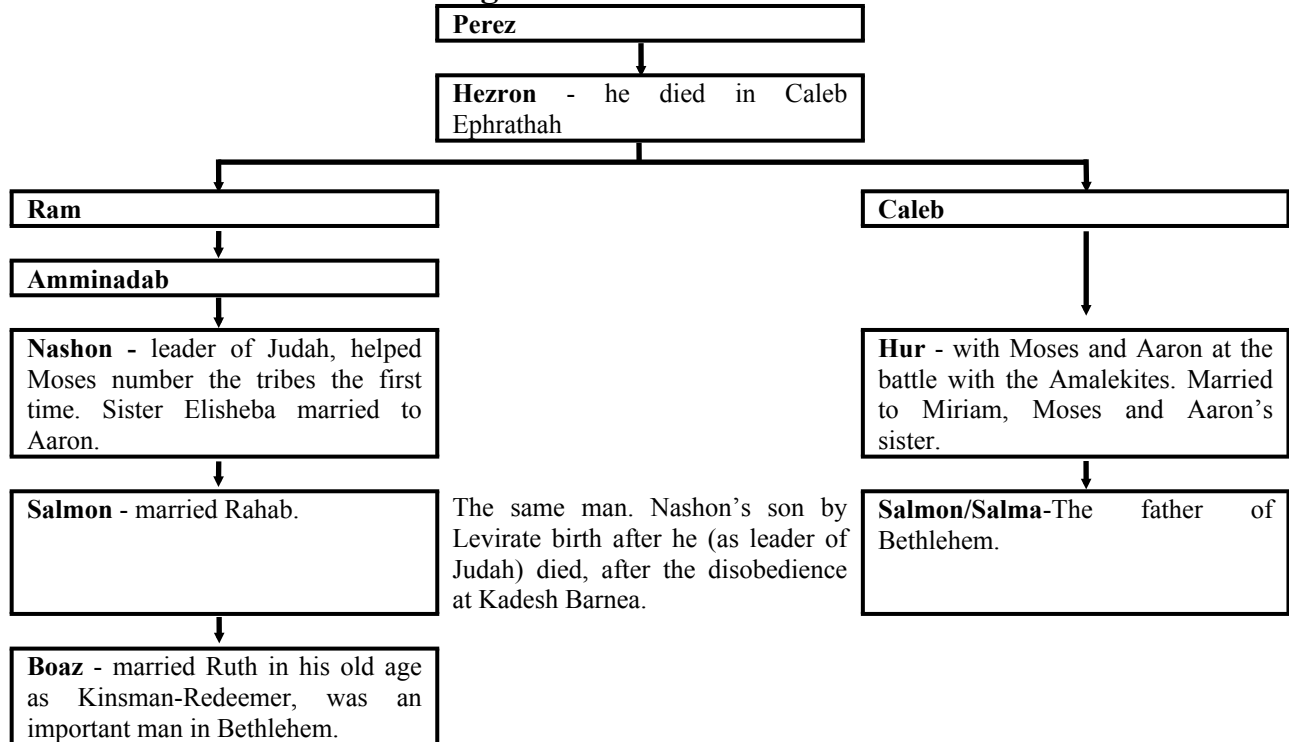
It seems likely just from this evidence that both Salmon and Salma are the same man. However, recently, while in Israel I was interested to find that according to Jewish tradition as well, Salma and Salmon are considered the same man. What probably happened was that Nashon died childless because of his part in the rebellion at Kadesh Barnea. Possibly any sons he may have had died in the same disaster. His close relative Hur must have then raised up a seed for him though his widow. Hur was also an in-law on two accounts. By Jewish tradition ⁶(See Josephus) he was married to Miriam, Moses' sister, and Miriam's niece was Nashon's mother. When one also takes into account the pattern of Levirate births in the line of Christ it seems even more likely. When you realize that Hur is really in the line of Christ, his appearance on the hill helping Aaron hold up the staff of

⁶ *Antiquities of the Jews, Flavius Josephus, Book III, Chapter 2, Verse 4.*

The Genealogies of Christ

Moses against the Amalekites becomes one of the great Christological types in the Bible. It is my contention that both Aaron and Hur are in the line of Mary and together they symbolize the Kingship-Priesthood of Christ. I will have more to say about this later.

Genealogical Table for Salmon/Salma



Shealtiel the son of Jeconiah/Jehoiachin.

This Levirate birth is also never stated outright, but it is certain. If it did not exist the Scripture would be in error and the prophecies of God would be inaccurate. The birth resulted in a man called Shealtiel.

This is what we know about Shealtiel. He is listed in both the genealogy in Matthew and the genealogy in Luke as the father of Zerubbabel. However in Matthew he is listed as the son of Jeconiah/Jehoiachin of the line of Solomon. Jeconiah was the grandson of Josiah and also was called by the name Jehoiachin.

Matthew 1:12 After the exile to Babylon: Jeconiah was the father of Shealtiel, Shealtiel the father of Zerubbabel,

On the other hand in Luke he is listed as the father of Zerubbabel and the son of Neri of the line of Nathan (son of David and Bathsheba).

Luke 3:27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,

So again we have the phenomenon of one man with two listed fathers. We also know that Shealtiel cannot be a true son of Jeconiah/ Jehoiachin and still be in the line of the Messiah because of the prophecies of the Lord in the Books of Ezekiel and Jeremiah which state that no true son of Jehoiachin will ever sit on the throne Israel:

Ezekiel 19:1-14 “Take up a lament concerning the princes of Israel and say: “What a lioness was your mother among the lions! She lay down among the young lions and reared her cubs. She brought up one of her cubs, and he became a strong lion. He learned to tear the prey and he devoured men. The nations heard about him, and he was trapped in their pit. They led him with hooks to the land of Egypt. “When she saw her hope unfulfilled, her expectation gone, she took another of her cubs and made him a strong lion. He prowled among the lions, for he was now a strong lion. He learned to tear the prey and he devoured men. He broke down their strongholds and devastated their towns. The land and all who were in it were terrified by his roaring. Then the nations came against him, those from regions round about. They spread their net for him, and he was trapped in their pit. With hooks they pulled him into a cage and brought him to the king of Babylon. They put him (Jehoiachin) in prison, so his roar was heard no longer on the mountains of Israel. “Your mother was like a vine in your vineyard planted by the water; it was fruitful and full of branches because of abundant water. Its branches were strong, fit for a ruler’s scepter. It towered

high above the thick foliage, conspicuous for its height and for its many branches. But it was uprooted in fury and thrown to the ground. The east wind made it shrivel, it was stripped of its fruit; its strong branches withered and fire consumed them. Now it is planted in the desert, in a dry and thirsty land. Fire spread from one of its main branches and consumed its fruit. No strong branch is left on it fit for a ruler's scepter.' This is a lament and is to be used as a lament."

Jeremiah 22:24-30 "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. I will hand you over to those who seek your life, those you fear--to Nebuchadnezzar king of Babylon and to the Babylonians. I will hurl you and the mother who gave you birth into another country, where neither of you was born, and there you both will die. You will never come back to the land you long to return to." Is this man Jehoiachin a despised, broken pot, an object no one wants? Why will he and his children be hurled out, cast into a land they do not know? O land, land, land, hear the word of the LORD! This is what the LORD says: "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 anymore in Judah."

Jeremiah 36:30 Therefore, this is what the LORD says about Jehoiakim (the father of Jehoiachin) king of Judah: He will have no one to sit on the throne of David;

Even without the above prophecies the Old Testament records enough information to conclude that Shealtiel cannot be a true son of Jeconiah. This is because he was born in Babylon after Jeconiah's imprisonment.

2 Kings 24:15 Nebuchadnezzar took Jehoiachin captive to Babylon. He also took from Jerusalem to Babylon the king's mother, his wives, his officials and the leading men of the land. *(Note that there are no children mentioned)*

Matthew 1:12 After the exile to Babylon: Jeconiah (Jehoiachin) was the father of Shealtiel, Shealtiel the father of Zerubbabel, *(Note that Shealtiel was born after the exile.)*

We also know that Jeconiah was kept in prison for thirty-seven years.⁷

⁷ The following passages leave no doubt as to the conditions of the imprisonment of Jeconiah:

Ezekiel 19:1-2a;6-9 "Take up a lament concerning the princes of Israel and say: ----
"He prowled among the lions, for he was now a strong lion. He learned to

Jeremiah 52:31 In the thirty-seventh year of the exile of Jehoiachin king of Judah, in the year Evil-Merodach became king of Babylon, he released Jehoiachin king of Judah and freed him from prison on the twenty-fifth day of the twelfth month.

The date of the release would have been 561 BC. However we know that Shealtiel's son (that is Jehoiachin's grandson) Zerubbabel returned to Jerusalem after the captivity in 538 BC.

Ezra 2:1-2 Now these are the people of the province who came up from the captivity of the exiles, whom Nebuchadnezzar king of Babylon had taken captive to Babylon (they returned to Jerusalem and Judah, each to his own town, in company with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum and Baanah): The list of the men of the people of Israel:

Zerubbabel returned to Jerusalem as the Persian governor of Jerusalem and the Grandson of Jeconiah in 538 BC. Shealtiel could hardly have been the natural son of Jeconiah (unless they allowed conjugal visits in prison) because his son (and Jeconiah's Grandson) Zerubbabel was a full grown man just 23 years after Jeconiah was released from prison! Furthermore, it seems likely from the prophecy of Isaiah that Nebuchadnezzar had emasculated all the heirs of the line of Hezekiah when they were taken to Babylon.

2 Kings 20:16-18 Then Isaiah said to Hezekiah, "Hear the word of the LORD: The time will surely come when everything in your palace, and all that your fathers have stored up until this day, will be carried off to Babylon. Nothing will be left, says the LORD. And some of your descendants, your own flesh and blood, that will be born to you, will be taken away, and they will become eunuchs in the palace of the king of Babylon." Also **Isaiah 39:5-7**

tear the prey and he devoured men. He broke down their strongholds and devastated their towns. The land and all who were in it were terrified by his roaring. Then the nations came against him, those from regions round about. They spread their net for him, and he was trapped in their pit. With hooks they pulled him into a cage and brought him to the king of Babylon. They put him in prison, so his roar was heard no longer on the mountains of Israel.

Jeremiah 52:33 So Jehoiachin put aside his prison clothes and for the rest of his life ate regularly at the king's table.

We have to conclude that when Jeconiah/Jehoiachin was thrown in prison, his family in Babylon concluded he was incapable of having an heir. They decided to raise up a son for him and the Royal line through one of his wives by the Levirate law. They picked the closest relative from the line of David that was available, Neri from the line of Nathan. All the closer relatives were still in Judah or were eunuchs as was prophesied by Isaiah:

As it turned out there were seven sons raised up (see 1 Chronicles 3:17-19 below), but Shealtiel was the first.

Zerubbabel the Son of Shealtiel

The only possible reconciliation of the following passages is that Zerubbabel ⁸ was actually the Levirate son of Pediah who was the brother of Shealtiel and the son of Neri like his brother Shealtiel. He raised up a son to his dead brother Shealtiel.

(In this verse Zerubbabel is listed as the son of Pedaiiah, the brother of Shealtiel.)

¹ Chronicles 3:17-19 The descendants of Jehoiachin the captive: Shealtiel his son, Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama and Nedabiah. The sons of Pedaiah: Zerubbabel and Shimei.

(In these verses Zerubbabel is listed as the son of Shealtiel.)

^{Ezra 3:2} Then Jeshua son of Jozadak and his fellow priests and Zerubbabel son of Shealtiel and his associates began to build the altar of the God of Israel to sacrifice burnt offerings on it, in accordance with what is written in the Law of Moses the man of God. Matthew 1:12 After the exile to Babylon: Jeconiah was the father of Shealtiel, Shealtiel the father of Zerubbabel,

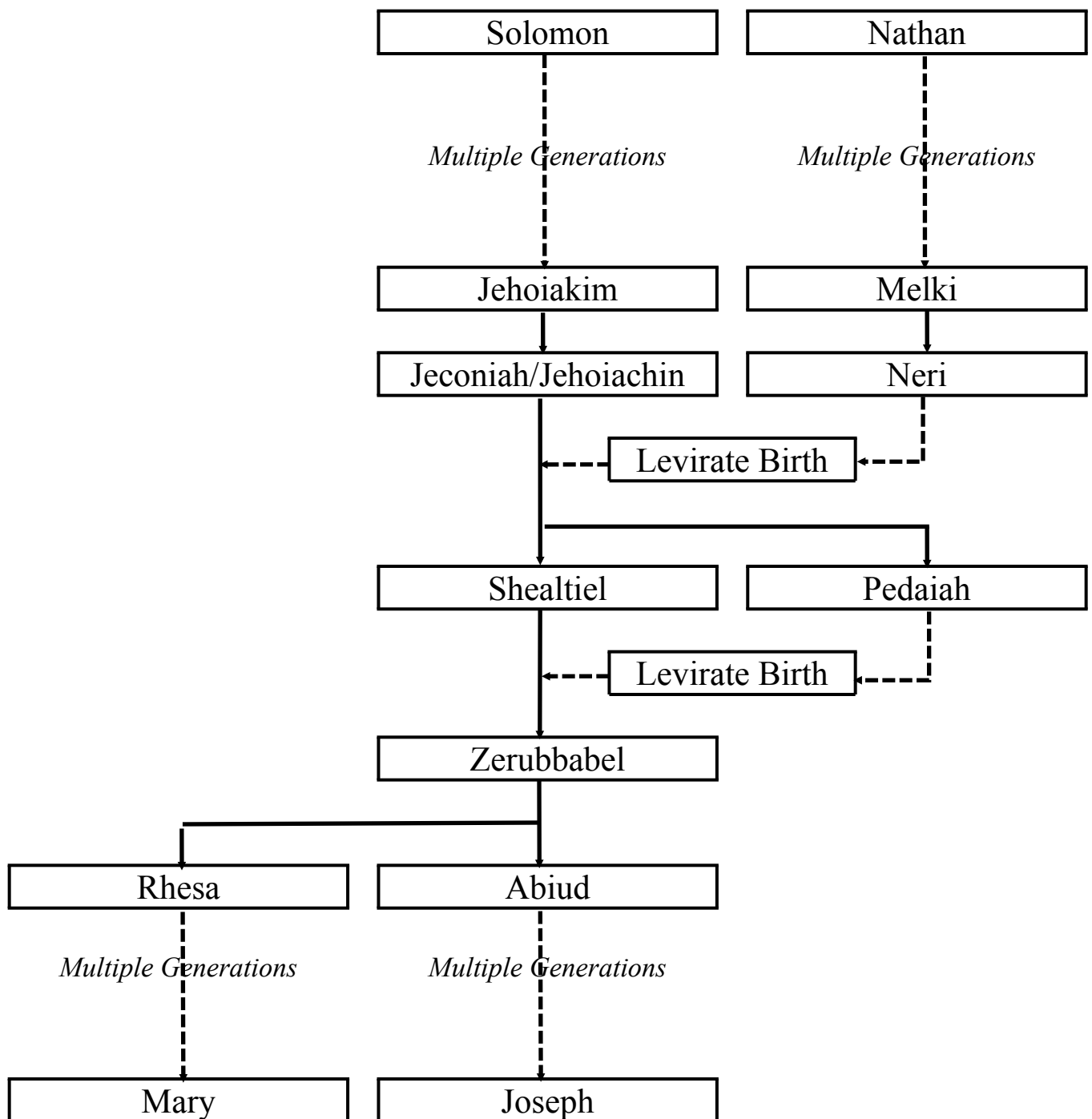
^{Luke 3:27} the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, *(Shealtiel's physical father is listed in the genealogy in Luke.)*

You have to remember that the Jews were struggling to maintain the Royal line and their enemies were struggling to exterminate it and them. Shealtiel may have been killed at a young age as a threat to Babylonian power. Witness the continued attempts to kill the Jews both individually and collectively in the books of Daniel and Esther.

⁸ Interestingly enough Zerubbabel through whom the seed of the woman would come had a name that means "the seed of Babylon"

The Genealogies of Christ

Genealogical Table for Shealtiel and Zerubbabel



The Divine Levirate Birth

All of these Levirate births in the line of Christ were merely a foreshadowing of the Great Levirate birth by which God Himself became our kinsman-redeemer. He raised up, through Mary, and for Adam, a blessed Son. The line of Adam that was dead was made alive in Christ! This was the significance of the Virgin birth. It is

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“in Adam all die.” Christ was born Spiritually alive so that he could die for us so that “In Christ all will be made alive.”

Romans 15:22 For as in Adam all die, so in Christ all will be made alive.

God will Redeem the Woman under the Curse.

Another theme which recurs throughout the scriptures is that, by her own seed, God will redeem the Woman under a curse. Her Seed will deliver the death blow to the Great Adversary. Israel, in fact, existed so that the virgin daughter of Judah would be available at the right place and the right time to give birth to the Messiah.

Genesis 3:15 “And I will put enmity between you and the woman, and between your seed and her seed, he will crush your head, and you will strike his heel.”

Genesis 4:25 And Adam knew his wife again; and she bare a son, and called his name Seth. For, said she, God hath appointed me another seed instead of Abel; for Cain slew him.

Below are two verses that are an example of this figure:

Judges 5:24-26 “Most blessed of women⁹ be Jael, the wife of Heber the Kenite, most blessed of tent-dwelling women. He asked for water, and she gave him milk; in a bowl fit for nobles she brought him curdled milk. Her hand reached for the tent peg, her right hand for the workman’s hammer. She struck Sisera, she crushed his head, she shattered and pierced his temple.

In this passage God tells the strange, seemingly incongruous story about the woman who strikes a tent peg through the head of the adversary of Israel. About 900 years later God helps clarify the image with the following passage from Zechariah:

Zechariah 10:4 From Judah will come the cornerstone, from him the tent peg, from him the battle bow, from him every ruler.

In Judges we also have the story of Abimelech who slaughtered the sons of Gideon. A clear type of Satan. How does he come to his end? A woman crushes his skull by dropping a stone on it.

Judges 9:52-53 Abimelech went to the tower and stormed it. But as he approached the entrance to the tower to set it on fire, a woman dropped an upper millstone on his head and cracked his skull.

The stone or rock appears as a type of Christ many times, but the following statement by the Lord Himself confirms this type.

⁹ In Luke 1:42 Elizabeth to Mary: “***Blessed are you among women***”

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Matthew 21:42-44 Jesus said to them, “Have you never read in the Scriptures: “‘The stone the builders rejected has become the capstone ; the Lord has done this, and it is marvelous in our eyes’ ? “Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed.”

And we have in Book of Revelation the clearest and most striking example of the figure.

Revelation 12:1 A great and wondrous sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head. She was pregnant and cried out in pain as she was about to give birth. Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on his heads. His tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born. She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne.

The woman in this passage is Israel and by extension the Virgin Mary. The child is Jesus Christ. In the genealogy of Christ this image of the seed of the woman redeeming those under the curse is repeated again and again.

The Seven Mothers in Christ’s Lineage were Redeemed from a Curse

Apart from Mary, in the genealogy in Matthew there are four women who are specially mentioned apart from the male line. They all came into our view under a curse. After they gave birth they became part of the blessing that God was preparing in Jesus Christ. They are Tamar, Rahab, Ruth, and Bathsheba.

Tamar

Tamar was the wife of Judah’s son Er. To maintain the line of her family she tricked Judah into sleeping with her. We have already seen her story. She was first childless, and then under the sentence of death for adultery.

The Curse

Her childlessness and her death sentence.

The Redemption

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First she was redeemed from death by the seal and staff that Judah had left her as a pledge. The seal may be seen to stand for God's covenant, and the staff can be seen to stand for the Cross.

She was redeemed from the curse of childlessness by the birth of Perez who became part of the line of the Redeemer.

Matthew 1:3 Judah the father of Perez and Zerah, whose mother was Tamar,--- 1:16 and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

Rahab

Rahab was the wife of Salmon. She and her family were the only ones who survived the destruction of Jericho. She was a prostitute and a Canaanitess.

Joshua 6:25 But Joshua spared Rahab the prostitute, with her family and all who belonged to her, because she hid the men Joshua had sent as spies to Jericho-- and she lives among the Israelites to this day.

The Curse

The Canaanites were under a curse. Prostitutes were under a curse.

Genesis 9:24-25 When Noah awoke from his wine and found out what his youngest son had done to him, he said, "Cursed be Canaan! The lowest of slaves will he be to his brothers."

Deuteronomy 7:1-3 When the LORD your God brings you into the land you are entering to possess and drives out before you many nations--the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites, seven nations larger and stronger than you-- and when the LORD your God has delivered them over to you and you have defeated them, then you must destroy them totally. Make no treaty with them, and show them no mercy. Do not intermarry with them. Do not give your daughters to their sons or take their daughters for your sons,

Deuteronomy 23:17 No Israelite man or woman is to become a shrine prostitute.

The Redemption

Rahab was redeemed from the curse of her birth through faith in the Great Redeemer who would be her descendant.

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Matthew 1:5a Salmon the father of Boaz, whose mother was Rahab --- 1:16 and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

It is instructive, that while Israel as a nation became a prostitute running after other Gods and was severely judged, God was always willing to redeem the prostitute who would seek after Him.

Ruth

Ruth became the wife of Boaz. She was a Moabitess.

Ruth 1:3 Now Elimelech, Naomi's husband, died, and she was left with her two sons. They married Moabite women, one named Orpah and the other Ruth.

The Curse

The Moabites were under a curse.

Deuteronomy 23:3-6 No Ammonite or **Moabite** or any of his descendants may enter the assembly of the LORD, even down to the tenth generation. For they did not come to meet you with bread and water on your way when you came out of Egypt, and they hired Balaam son of Beor from Pethor in Aram Naharaim to pronounce a curse on you. However, the LORD your God would not listen to Balaam but turned the curse into a blessing for you, because the LORD your God loves you. Do not seek a treaty of friendship with them as long as you live.

The Redemption

Ruth was redeemed from the curse of the Moabites through her faith in the Great Redeemer who would be her descendant.

Matthew 1:5b Boaz the father of Obed, whose mother was Ruth --- 1:16 and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

Bathsheba

Bathsheba had been the wife of Uriah the Hittite. She committed adultery with David.

2 Samuel 11:2-4 One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very

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beautiful, and David sent someone to find out about her. The man said, “Isn’t this Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite?” Then David sent messengers to get her. She came to him, and he slept with her.

Although we can sympathize with her as being under the power of the King, nevertheless, under the Law, since she didn’t cry out, she was guilty.

Deuteronomy 22:23-24 If a man happens to meet in a town a virgin pledged to be married and he sleeps with her, you shall take both of them to the gate of that town and stone them to death--the girl because she was in a town and did not scream for help, and the man because he violated another man’s wife. You must purge the evil from among you.

Then, as a consequence of her silence, David murdered her husband.

2 Samuel 11:14-15 In the morning David wrote a letter to Joab and sent it with Uriah. In it he wrote, “Put Uriah in the front line where the fighting is fiercest. Then withdraw from him so he will be struck down and die.”

Afterward, she married David and she had both Solomon, who fathered both the line listed in Matthew, and Nathan who fathered the line listed in Luke.

The Curse

Bathsheba’s adultery not only resulted in the death of her husband, but the death of her grandfather Ahithophel.¹⁰ He, along with Uriah was one of David’s thirty mighty men, and David’s chief and most wise counsellor. After this affair, Ahithophel’s attitude toward David was never the same, and he wound up betraying David in the Absalom revolt and committing suicide when the revolt failed.

The Redemption

Bathsheba was redeemed from the curse of her sin through her faith in the Great Redeemer who would be her descendant.

Matthew 1:6b David was the father of Solomon, whose mother had been Uriah’s wife -
-- 1:16 and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

¹⁰ *Bathsheba’s father was Eliam (2 Samuel 11:3), who was the son of Ahithophel (2 Sam. 23:34).*

There are, two other examples in the genealogy of Christ of a curse being redeemed by the seed of the woman. You will not have ever heard of them as being in the genealogy of Christ, but I believe you will see why I have included them.

Na'amah

First of all it is vital to remember that God never changes. There is no such thing as a God of the Old Testament and a God of the New Testament. There is one God, and He has always been the same. (Hebrews 13:8 "Jesus Christ, the same yesterday, today, and forever." Malachi 3.6 "I the Lord, do not change.") He is always seeking to redeem every person regardless of race or heritage. Every soul is equally precious and no one is beyond redemption. With that preamble, I will make the provocative claim that Na'amah the daughter of Lamech the descendant of Cain is in the line of Christ. I believe that in the seventh generation, the line of Cain was redeemed and rejoined to the line of Seth through Na'amah.

The Curse

The curse on Na'amah was the curse on the line of Cain.

Genesis 4:10 The LORD said, "What have you done? Listen! Your brother's blood cries out to me from the ground. Now you (*Cain*) are under a curse and driven from the ground, which opened its mouth to receive your brother's blood from your hand.

The Story of Na'amah's Redemption

For you to understand, perhaps it will be best to relate how I came to understand this passage. *For years when I studied Genesis 4, I was exposed to what seems to be the usual interpretation. To summarize, that rather grim interpretation holds that Cain sinned in murdering his brother Abel, God cursed him, and he died. Then, when after several generations, his line had learned nothing, they were all killed in the flood. I accepted this even though I knew that it was jarringly inconsistent with the message of Genesis 3 which is a message of grace and hope. Genesis 3 begins with Adam's sin, continues with God's curse, but concludes with God's gracious promise of a redeemer and the first shadow type of Christ in the sacrifice of the innocent animals to provide the skins to clothe Adam and Eve. I also accepted it even though I knew that the whole of scripture is the story of God's persevering grace.*

Read for yourself the story of Cain in Genesis 4.

Genesis 4:1-7 Adam lay with his wife Eve, and she became pregnant and gave birth to Cain. She said, "With the help of the LORD I have brought forth a man." Later she gave birth to his brother Abel. Now Abel kept flocks, and Cain worked the soil. In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. But Abel brought fat portions from some of the first born of his flock. The LORD looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast. Then the LORD said to Cain, "Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door (*sin is unbelief or lack of faith*); it desires to have you, but you must master it." ¹¹

From the time of Adam when God provided a covering for sin with animal skins which could only be provided by the death of the animals, it had been made clear that only the death of an innocent redeemer would propitiate God. God would eventually provide the true redeemer, but an animal sacrifice was a ceremonial picture of God's promised redeemer. The two passages below make my point:

Genesis 22:13-14 Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. So Abraham called that place The LORD Will Provide. And to this day it is said, "On the mountain of the LORD (**Mt. Zion where in the providence of God Jesus Christ was crucified**) it will be provided. "

Job 19:25 I know that my Redeemer lives, and that in the end he will stand upon the earth.

The story of Cain continues.

Genesis 4:8-24 Now Cain said to his brother Abel, "Let's go out to the field." And while they were in the field, Cain attacked his brother Abel and killed him. Then the LORD said to Cain, "Where is your brother Abel?" "I don't know," he replied. "Am I my brother's keeper?" The LORD said, "What have you done? Listen! Your brother's blood cries out to me from the ground. Now you are under a curse and driven from the ground, which opened its mouth to receive your brother's blood from your hand. When you work the ground, it will no longer yield its crops for you. (*Even God's curse on Cain was a blessing in that by making it impossible for Cain to bring the fruits of the soil as an offering, the*

¹¹ The alternate rendering has been given by some Hebrew scholars, which makes more sense "Sin is lies at the door. It desires to master you, but you must master it." The word translated desire only occurs 3 times in the OT. It also occurs in Genesis 3:16.

*LORD was giving Cain an opportunity to learn that human works were not the entrance to God's presence.) You will be a restless wanderer on the earth." Cain said to the LORD, "My punishment is more than I can bear. Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me." But the LORD said to him, "Not so; if anyone kills Cain, he will suffer vengeance seven times over." Then the LORD put a mark ¹² on Cain so that no one who found him would kill him. So Cain went out from the LORD's presence and lived in the land of Nod, east of Eden. ¹Cain lay with his wife, and she became pregnant and gave birth to ²Enoch. Cain was then building a city, and he named it after his son Enoch. To Enoch was born ³Irada, and Irada was the father of ⁴Mehujael, and Mehujael was the father of ⁵Methushael, and Methushael was the father of ⁶**Lamech**. Lamech married two women, one named Adah and the other Zillah. Adah gave birth to Jabal; he was the father of those who live in tents and raise livestock. His brother's name was Jubal; he was the father of all who play the harp and flute. Zillah also had a son, Tubal-Cain, who forged all kinds of tools out of bronze and iron. Tubal-Cain's sister was ⁷**Na'amah**. Lamech said to his wives, "Adah and Zillah, listen to me; wives of **Lamech**, hear my words. I have killed a man for wounding me,¹³ a young man for injuring me. If Cain ¹⁴ is avenged seven times, then Lamech seventy-seven times."*

Reading through Genesis 4 in the past I, was always troubled by several things. The first thing was that, the standard explanation for this entire section on the line of Cain was that it was a cautionary tale on the evil line of Cain. I was troubled by this because I have often noted that God delights in showing that no people are beyond his grace. Korah who rebelled against Moses is an example. He is in fact compared to Cain in Jude 1. Yet God delighted in the fact that the Sons of Korah wrote eleven of the Psalms and the Prophet Samuel was the seventeenth generation from Korah.

¹² *The Hebrew word **t/a** {owth} translated "mark" is also used in speaking of the rainbow of God's promise to Noah and the miraculous signs of Moses. It might have been something like a light emanating over or around Cain. Whatever it was, it was something that made anyone who saw Cain aware that he had supernatural protection.*

¹³ *Unlike Cain, Lamech had no "mark" to protect him. However, having been forced to kill to protect himself, he reasoned God's response would be grace.*

¹⁴ *It could well be that Cain was still alive and the head of his family. After all, Adam live 230 years after the birth of the 8th generation through Seth. If so, Cain's mark or sign was a perpetual testimony of the persevering grace of God.*

Furthermore God expresses his opinion of condemning people for their heritage in the Book of Ezekiel:

Ezekiel 18:1-4 The word of the LORD came to me: “What do you people mean by quoting this proverb about the land of Israel: “‘The fathers eat sour grapes, and the children’s teeth are set on edge’? “As surely as I live, declares the Sovereign LORD, you will no longer quote this proverb in Israel. For every living soul belongs to me, the father as well as the son--both alike belong to me. The soul who sins is the one who will die.

How then could God himself be condemning an entire race of people in Geuesis 4, particularly when nearly all of the rest of the human race wound up condemned by their own choices.

The second thing was that I could never understand how Jabel, Jubal, and Tubal-Cain could be the Fathers of any people who “live in tents” and “raise livestock” and “play harps” (*note the present tense used by Moses in about 1450 BC to describe these people*) if they and all their descendants and knowledge were wiped out in the flood almost a thousand years before. Also, the fact that Na’amah is the only daughter mentioned in all the genealogies in Genesis from Adam to Jacob seemed unusual. Every word in the scriptures is there by God’s express decree. In short, the whole common interpretation of Genesis 4, seemed completely out of kilter with the spirit of Scripture.

As I reread Genesis 4, a few years ago, I saw something else that I had missed. It was not surprising, since it was something that Cain seemed to have missed too. That something was that God’s judgment was demonstrating to Cain his persevering grace. God told Cain, after he had killed innocent Abel, that his life was more protected than before. His life was protected by a sevenfold penalty. God’s response to Cain’s sin was not to reduce Cain’s value, but to increase it. I could not help thinking about the parable of the lost sheep.

Mark 15:4-7 “Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it? And when he finds it, he joyfully puts it on his shoulders and goes home. Then he calls his friends and neighbors together and says, ‘Rejoice with me; I have found my lost sheep.’ I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.

Then as I read down to the story of Lamech with the understanding that the sevenfold protection was God’s grace to Cain, I began to understand the story. Lamech called his wives together to announce something important.

Genesis 4:23-24 Lamech said to his wives, “Adah and Zillah, listen to me; wives of Lamech, hear my words. I have killed a man for wounding me, a young man for injuring me. If Cain is avenged seven times, then Lamech seventy-seven times.”

The traditional interpretation is that Lamech was arrogantly boasting of his “Sin.” Consider this, what Lamech did is not even against the Mosaic Law.

Exodus 22:2 “If a thief is caught breaking in and is struck so that he dies, the defender is not guilty of bloodshed;

Second, if the sevenfold protection of Cain was grace, then the seventy-seven fold protection of Lamech is grace. I was struck by the connection to the passage in Matthew:

Matthew 18:21-22 Then Peter came to Jesus and asked, "Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?" Jesus answered, "I tell you, not seven times, but seventy-seven times.

It is interesting that the number seven is identified in the Bible with grace or completion time and time again.

As I read down to the passage of Na’amah the oddity of a woman being mentioned in the Genealogies struck me. Since I had long been aware that the peculiar mention of women in the Genealogy in Matthew is related to the Messianic line I proposed this question. What if Na’amah married back into the Line of Seth? What generation number was she and which generation would she most likely marry into. I counted. Na’amah is the seventh generation (See count in Genesis 4 above). Again the number seven. If she married the seventh generation of Seth (See count in Genesis 5 below) she would have married Methuselah.

Genesis 4:25 - 5:32 Adam lay with his wife again, and she gave birth to a son and named him Seth, saying, "God has granted me another child in place of Abel, since Cain killed him." Seth also had a son, and he named him Enosh. At that time ~~men began~~ *he had begun*¹⁵ to call on the name of the LORD. This is the written account of Adam's line. When God created man, he made him in the likeness of God. He created them male and female and blessed them. And when they were

¹⁵ There is no “men” in the Hebrew. There is only *l’j*; in the Hophal, Perfect, Third Person, Masculine, Singular which should be translated “he” not “they.” Clearly this is referring to Seth who was the beginning of the regenerate line that ran all the way to Jesus Christ. This should be “he had begun.” The current translation might call into question the salvation of Adam and Eve, Abel and even Seth.

created, he called them "man. " When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him 'Seth. After Seth was born, Adam lived 800 years and had other sons and daughters. Altogether, Adam lived 930 years, and then he died. When Seth had lived 105 years, he became the father of ²Enosh. And after he became the father of Enosh, Seth lived 807 years and had other sons and daughters. Altogether, Seth lived 912 years, and then he died. When Enosh had lived 90 years, he became the father of ³Kenan. And after he became the father of Kenan, Enosh lived 815 years and had other sons and daughters. Altogether, Enosh lived 905 years, and then he died. When Kenan had lived 70 years, he became the father of ⁴Mahalalel. And after he became the father of Mahalalel, Kenan lived 840 years and had other sons and daughters. Altogether, Kenan lived 910 years, and then he died. When Mahalalel had lived 65 years, he became the father of ⁵Jared. And after he became the father of Jared, Mahalalel lived 830 years and had other sons and daughters. Altogether, Mahalalel lived 895 years, and then he died. When Jared had lived 162 years, he became the father of ⁶Enoch. And after he became the father of Enoch, Jared lived 800 years and had other sons and daughters. Altogether, Jared lived 962 years, and then he died. When Enoch had lived 65 years, he became the father of ⁷Methuselah. And after he became the father of Methuselah, Enoch walked with God 300 years and had other sons and daughters. Altogether, Enoch lived 365 years. Enoch walked with God; then he was no more, because God took him away. When Methuselah had lived 187 years, he became the father of **Lamech**. And after he became the father of Lamech, Methuselah lived 782 years and had other sons and daughters. Altogether, Methuselah lived 969 years, and then he died. When Lamech had lived 182 years, he had a son. He named him Noah and said, "He will comfort us in the labor and painful toil of our hands caused by the ground the LORD has cursed." After Noah was born, Lamech lived 595 years and had other sons and daughters. Altogether, **Lamech lived 777 years**, and then he died. After Noah was 500 years old, he became the father of Shem, Ham and Japheth.

Methuselah's son was named Lamech. More interesting still, since Lamech was the name of Na'amah's father. To round out the picture it turns out that Lamech the son of Methuselah who would have completed this union of seventh generations lived to be 777 years old. He also got to make the first confirmation of the Messianic promise to his line since Adam (Genesis 5:28-29 already noted in this paper on page 3). Also Na'amah means "pleasant, sweet, beautiful, delightful." Considering the story began with the rejection of Cain's offering it is appropriate that it ends with Na'amah whose offering of faith was pleasant to God.

Deuteronomy 28:1-2 The LORD said to Moses, "Give this command to the Israelites and say to them: 'See that you present to me at the appointed time the food for my offerings made by fire, as an aroma pleasing (sweet) to me.'

I believe that the Lord's promise to Cain was God's way of saying to Cain that he was still under grace despite his sin. Cain never understood. Lamech finally did and he and his house were saved and brought into the family of Enoch and became the Grandfather of Lamech and the Great-grandfather of Noah. Furthermore, I believe that the families of Lamech and Enoch (Methuselah's father) moved together and the daughters and granddaughters of Jabal, Jubal, and Tubal-Cain ¹⁶ married into the line of Enoch and brought their family skills and knowledge with them which were taken into the world after the flood by Noah, Shem, Ham, and Japheth and their four wives.

This interpretation brings the passage in perfect harmony with the whole theme of the Word of God, both the written and the Living. The idea that God would devote a half chapter to a line of people that died in their sins doesn't ring true. However a hidden confirmation of His loving grace is in wonderful harmony.

Ezekiel 18:23 Do I take any pleasure in the death of the wicked? declares the Sovereign LORD. Rather, am I not pleased when they turn from their ways and live?

When I started looking for grace in the passage, the number seven just kept bouncing up. Seven generations, sevenfold protection, seventy-sevenfold protection, 777 years of age. If this is the correct interpretation of this passage, and I believe it is, God purposely kept it obscure. Why? So that we can uncover it, and realize anew that God is always a God of grace. To those who want to see God as a hard man who "harvests where he has not sown and gathers where he has not scattered seed" (Matthew 25:24) God will judge them according to their own hearts. But God will richly reward those who love Him as a God who always deals with us in compassion. Jonah knew just what God was like.

Jonah 4:2 I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity.

I believe Lamech finally saw God's love, and God rewarded him by removing the curse through Na'amah his Daughter.

As a later note, I noticed that the name Cainan, which is listed in the Genealogy of the Lord in Luke 3:36 and in the Septuagint versions of Genesis 10:24 and 11:12 could possibly be translated "son of Cain." He was the grandson of Shem. The

¹⁶ *If the families of Lamech and Enoch came together in the marriage of Naamah and Methuselah as I believe, the tool making of Tubal-Cain would have been very useful in the constuction of the ark of Noah.*

The Genealogies of Christ

name seems to have been expunged from later Hebrew texts. I couldn't help wondering if this was an example of how people refuse to recognize God's grace to Cain and his line.

Esther

Esther is a surprise because I have never read anyone who has ever proposed that she is in the line of Christ. I will give you my reasons and you can make up your own mind.

This story starts 600 years before Esther with a man who was Esther's ancestor. His name was Shimei. If ever there was a more ignored or misunderstood man in the Bible I have never run across him. Because he seems like a minor figure in passing, few have troubled to piece together all that the Bible tells us about him. Maybe that is why God arranged that his name would be Shimei which means "Hear me!"

We first meet Shimei on a hill throwing rocks at David as he flees from Jerusalem during the Absalom revolution.

^{2 Samuel 16:5-14} As King David approached Bahurim, a man from the same clan as Saul's family came out from there. His name was Shimei son of Gera, and he cursed as he came out. He pelted David and all the king's officials with stones, though all the troops and the special guard were on David's right and left. As he cursed, Shimei said, "Get out, get out, you man of blood, you scoundrel! The LORD has repaid you for all the blood you shed in the household of Saul, in whose place you have reigned. The LORD has handed the kingdom over to your son Absalom. You have come to ruin because you are a man of blood!" Then Abishai son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Let me go over and cut off his head." But the king said, "What do you and I have in common, you sons of Zeruiah? If he is cursing because the LORD said to him, 'Curse David,' who can ask, 'Why do you do this?'" David then said to Abishai and all his officials, "My son, who is of my own flesh, is trying to take my life. How much more, then, this Benjamite! Leave him alone; let him curse, for the LORD has told him to. It may be that the LORD will see my distress and repay me with good for the cursing I am receiving today." So David and his men continued along the road while Shimei was going along the hillside opposite him, cursing as he went and throwing stones at him and showering him with dirt. The king and all the people with him arrived at their destination exhausted. And there he refreshed himself.

The first instinct is to call Shimei a sorehead who is kicking David when he is down. In my studies I have found Shimei described as an ungrateful, sniveling coward and dismissed with contempt. Would it surprise you to discover that Shimei reappears in God's Holy Scripture six more times? When you take the trouble to really study his background and the context of his actions, the picture of him changes dramatically.

Shimei, Son of Gera

Who was Shimei?

Shimei was the nephew of King Saul who lived in Bahurim. We know this from the following passages.

^{2 Samuel 16:5} As King David approached Bahurim, a man from the same clan as Saul's family came out from there. His name was Shimei son of Gera, and he cursed as he came out. (*A clan is the same as an extended family*)

^{Esther 2:5} Now there was in the citadel of Susa a Jew of the tribe of Benjamin, named Mordecai *descendant* of Jair, the *descendant* of Shimei, the *descendant* of Kish, (*Note that in Biblical Genealogies multiple generations are often skipped as they are here*).

^{1 Samuel 9:1-2} There was a Benjamite, a man of standing¹⁷, whose name was Kish son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah of Benjamin. He had a son named Saul, an impressive young man without equal among the Israelites--a head taller than any of the others.

Shimei was about the same age as David. We know this because at the time of David's death at the age of seventy, David described Shimei as having a "gray head" 1 Kings 2:9.

Why was Shimei throwing rocks at David?

Shimei had plenty of reasons to hate David.

First, he had replaced his Uncle and his family as the royal family of Israel.

Second, he had been involved in the assassination of his cousin Abner.

^{2 Samuel 3:26-27} Joab then left David and sent messengers after Abner, and they brought him back from the well of Sirah. But David did not know it. Now when Abner returned to Hebron, Joab took him aside into the gateway, as though to speak with him privately. And there, to avenge the blood of his brother Asahel, Joab stabbed him in the stomach, and he died.

Third, he had cooperated in the murder of Saul's male descendants.

¹⁷ Only three men in the Bible are described as "men of standing". They are Boaz, Kish, and Jeroboam.

² Samuel 21:5-9 They (*the Gibeonites*) answered the king, “As for the man who destroyed us and plotted against us so that we have been decimated and have no place anywhere in Israel, let seven of his male descendants be given to us to be killed and exposed before the LORD at Gibeah of Saul--the Lord’s chosen one.” So the king said, “I will give them to you.” The king spared Mephibosheth son of Jonathan, the son of Saul, because of the oath before the LORD between David and Jonathan son of Saul. But the king took Armoni and Mephibosheth, the two sons of Aiah’s daughter Rizpah, whom she had borne to Saul, together with the five sons of Saul’s daughter Merab, whom she had borne to Adriel son of Barzillai the Meholathite. He handed them over to the Gibeonites, who killed and exposed them on a hill before the LORD. All seven of them fell together; they were put to death during the first days of the harvest, just as the barley harvest was beginning.

This in spite of David’s oath to Saul.

¹ Samuel 24:21-22 Now swear to me (*Saul*) by the LORD that you will not cut off my descendants or wipe out my name from my father’s family.” So David gave his oath to Saul. Then Saul returned home, but David and his men went up to the stronghold.

Also, as a resident of Bahurim he had probably witnessed the scene when David had Michal, who was Saul’s daughter and his ex-wife, taken away from the husband who loved her. He later had her put away from him and never knew her as his wife again. She was Shimei’s first cousin.

² Samuel 3:14-16 Then David sent messengers to Ish-Bosheth son of Saul, demanding, “Give me my wife Michal, whom I betrothed to myself for the price of a hundred Philistine foreskins.” So Ish-Bosheth gave orders and had her taken away from her husband Paltiel son of Laish. Her husband, however, went with her, weeping behind her all the way to Bahurim. Then Abner said to him, “Go back home!” So he went back.

What was the Character of Shimei’s action the Day that David fled past Bahurim?

Shimei hated David, but he was not a coward. All he did, he did unarmed, except for stones and dirt, in the full sight of hundreds of David’s armed men, including Joab. Joab, he had reason to know, would not hesitate to kill anyone who offended him, particularly from Saul’s family. We also know that if Shimei had wanted to oppose David in a more substantial way he probably could have. After David’s victory over Absalom he brought 1,000 men of Benjamin to pledge allegiance to

David which indicated he was a man of great influence. As probably the closest living kinsman of Saul (who was not a cripple or a child) he was probably the leading citizen of Bahurim if not of the entire tribe of Benjamin.

2 Samuel 19:16-17 Shimei son of Gera, the Benjamite from Bahurim, hurried down with the men of Judah to meet King David. With him were a thousand Benjamites, along with Ziba, the steward of Saul's household, and his fifteen sons and twenty servants.

After David had passed, messages were sent by two spies telling David to flee across the Jordan. The spies were hidden in Bahurim. They were not betrayed, and lies were told on their behalf. The result was that David crossed to the other side of the Jordan in safety.

2 Samuel 17:16-22 Now send a message immediately and tell David, 'Do not spend the night at the fords in the desert; cross over without fail, or the king and all the people with him will be swallowed up.'” Jonathan and Ahimaaz were staying at En Rogel. A servant girl was to go and inform them, and they were to go and tell King David, for they could not risk being seen entering the city. But a young man saw them and told Absalom. So the two of them left quickly and went to the house of a man in Bahurim. He had a well in his courtyard, and they climbed down into it. His wife took a covering and spread it out over the opening of the well and scattered grain over it. No one knew anything about it. When Absalom's men came to the woman at the house, they asked, “Where are Ahimaaz and Jonathan?” The woman answered them, “They crossed over the brook.” The men searched but found no one, so they returned to Jerusalem. After the men had gone, the two climbed out of the well and went to inform King David. They said to him, “Set out and cross the river at once; Ahithophel has advised such and such against you.” So David and all the people with him set out and crossed the Jordan. By daybreak, no one was left who had not crossed the Jordan.

Shimei's Pledge of Loyalty and David's Original Acceptance

David's forbearance towards Shimei at Bahurim always struck me as one of the three greatest moments in his spiritual life. (The others being his fight with Goliath and his refusal to kill Saul) At that moment he was most Christlike. David's attitude held after his victory over Absalom, when Shimei came to offer his apology and ask forgiveness. It is clear that Shimei had had a change of attitude toward David and that it was not based on fear. Shimei had proved he was not a coward! I believe he had finally forgiven David and accepted God's will! His subsequent actions proved that his pledge of loyalty was not phony.

^{2 Samuel 19:15-23} Then the king returned and went as far as the Jordan. Now the men of Judah had come to Gilgal to go out and meet the king and bring him across the Jordan. Shimei son of Gera, the Benjamite from Bahurim, hurried down with the men of Judah to meet King David. With him were a thousand Benjamites, along with Ziba, the steward of Saul's household, and his fifteen sons and twenty servants. They rushed to the Jordan, where the king was. They crossed at the ford to take the king's household over and to do whatever he wished. When Shimei son of Gera crossed the Jordan, he fell prostrate before the king and said to him, "May my lord not hold me guilty. Do not remember how your servant did wrong on the day my lord the king left Jerusalem. May the king put it out of his mind. For I your servant know that I have sinned, but today I have come here as the first of the whole house of Joseph to come down and meet my lord the king." Then Abishai son of Zeruiah said, "Shouldn't Shimei be put to death for this? He cursed the LORD's anointed." David replied, "What do you and I have in common, you sons of Zeruiah? This day you have become my adversaries! Should anyone be put to death in Israel today? Do I not know that today I am king over Israel?" So the king said to Shimei, "You shall not die." And the king promised him on oath.

Shimei's Proof of Loyalty

Shimei was thereafter steadfastly loyal to David, and everyone knew it. Witness the account of Adonijah's conspiracy to crown himself as King. David had clearly nominated Solomon! The Bible makes a point of telling us the conspirators knew better than to invite Shimei. Why? He would have seemed a likely conspirator if his loyalty was not beyond question, unappreciated though his loyalty was to prove to be.

^{1 Kings 1:7-10} Adonijah conferred with Joab son of Zeruiah and with Abiathar the priest, and they gave him their support. But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei¹⁸ and Rei and David's special guard did not join Adonijah. Adonijah then sacrificed sheep, cattle and fattened calves at the Stone of Zohelath near En Rogel. He invited all his brothers, the king's sons, and all the men of Judah who were royal officials, but he did not invite Nathan the prophet or Benaiah or the special guard or his brother Solomon.

¹⁸ Most authorities unaccountably identify this as the Shimei son of Ela mentioned in 1 Kings 4:18 although he is never mentioned before or after. Note this is four chapters later. My Shimei is named 7 times in the eight chapters preceding this passage and 10 times in the two chapters following this passage.

Why would my Shimei be important to Adonijah in planning a coup? For this reason, Shimei was the leader of the house of Saul and the Tribe of Benjamin. Benjamin controlled all the territory to the north of the capital city of Jerusalem.

David Reneges on His Forgiveness

At the end of David's life he had lost his walk with the Lord. He sinned the great sin in numbering the people. He tried to make Solomon the answer to God's covenant with him. He became bitter and resentful. At that time he instructed Solomon to take revenge on Shimei after he, David was dead (remember, he promised him with an oath at the Jordan that he would live). This was definitely not David's high point.

¹ Kings 2:8-9 “And remember, you have with you Shimei son of Gera, the Benjamite from Bahurim, who called down bitter curses on me the day I went to Mahanaim. When he came down to meet me at the Jordan, I swore to him by the LORD: ‘I will not put you to death by the sword.’ But now, do not consider him innocent. You are a man of wisdom;¹⁹ you will know what to do to him. Bring his gray head down to the grave in blood.”

It is worth noting in this context that David forgave the elders of Judah who had conspired with Absalom to kill David,²⁰ and had sent their men to fight David. David, in the long run, could not forgive Shimei who had done neither

Solomon Carries out David's Revenge

Solomon carried out David's revenge on Shimei after David had died.

¹ Kings 2:36-46 Then the king sent for Shimei and said to him, “Build yourself a house in Jerusalem and live there, but do not go anywhere else. The day you leave and cross the Kidron Valley, you can be sure you will die; your blood will be on your own head.” Shimei answered the king, “What you say is good. Your servant will do as my lord the king has said.” And Shimei stayed in Jerusalem for a long time. But three years later, two of Shimei's slaves²¹ ran off to Achish son of Maacah, king of Gath, and Shimei was told, “Your slaves are in Gath.” At this, he saddled his donkey and went to Achish at Gath in search of his slaves. So Shimei went away and brought the slaves back from Gath. When Solomon was told that Shimei had gone from Jerusalem to Gath and had returned, the king summoned Shimei and said to him, “Did I not make you swear by the LORD and warn you, ‘On the day you leave to go anywhere else, you can be sure you will die’? At that time you said to me, ‘What you say is

¹⁹ Note that Solomon was already considered wise, even before God's special gift of wisdom to him. *1 Kings 3:11-14*

²⁰ *2 Samuel 19:11-14*

²¹ The word used here is the Hebrew word *shim* which means servant and is so translated when speaking of Shimei's twenty servants in *2 Samuel 19:17*. This is just another case of translators interpreting instead of translating.

good. I will obey.’ Why then did you not keep your oath to the LORD and obey the command I gave you?” The king also said to Shimei, “You know in your heart all the wrong you did to my father David. Now the LORD will repay you for your wrongdoing. But King Solomon will be blessed, and David’s throne will remain secure before the LORD forever.” Then the king gave the order to Benaiah son of Jehoiada, and he went out and struck Shimei down and killed him. The kingdom was now firmly established in Solomon’s hands.

There are several things about this passage we need to consider. Solomon had sworn to David that he would execute Shimei. Three years had passed. If Shimei was not to die of old age something had to be done. How did it come about that the two servants had gone down to serve Achish, the King of Gath (at this time a vassal of King Solomon)? Why did Shimei go down himself to retrieve his two servants. He was an old man. Was he the only one that could identify them? Not likely! I submit that somehow it was set up so that Shimei was almost forced to go. I submit that this was a trap set up by Solomon with Achish’s connivance to lure Shimei into breaking his promise, so that Solomon could keep his promise to David.

Solomon knew immediately that Shimei had broken his restrictions. Probably, Achish told him. There was no list of charges made. There was no testimony taken. There was no trial given. Shimei was simply executed at the word of Solomon. Solomon may have been king, but that did not absolve him from the obligation to follow the Mosaic Law. Under the Law every man was entitled to a trial.

There is also something else to consider. Shimei was the probably the head of the family of Saul and the tribe of Benjamin. This is indicated by the fact that he had led the delegation of Benjamin to meet David on his return from defeating Absalom. This delegation included the steward of Saul’s house and 1000 Benjamites. As the head of the previous royal house and leader of the clan of Benjamin, Shimei was probably considered as a possible rival claimant to the throne. That is why the passage above says that “the kingdom was now firmly established in Solomon’s hands,” after the death of Shimei. Every possible rival claimant had been eliminated.

At the end of David’s life, there is an irony. We remember David’s great moments when he spared Saul though Saul was trying to kill him, because Saul was God’s anointed. Saul’s relative, Shimei showed David the same kind of selfless loyalty and David had him killed.

God’s Lesson

Was Shimei the hapless victim of David's revenge? Did Solomon get away with murder? There is a greater arbiter than any king. Shimei's loyalty and forgiveness of David was not forgotten. The bloodline of Solomon did not produce the Savior, but God made Shimei the father of the line of Mordecai and Esther who saved the entire Jewish race in 480 B.C. The following passages establish that Mordecai and Esther were descended from Shimei.

Esther 2:5-6 Now there was in the citadel of Susa a Jew of the tribe of Benjamin, named Mordecai son of Jair, the son of Shimei, the son of Kish, who had been carried into exile from Jerusalem by Nebuchadnezzar king of Babylon, among those taken captive with Jehoiachin king of Judah.

Remember that in the Bible, listed genealogies often skip many generations between individuals. In this case all the generations for about 600 years between Shimei and Jair are skipped. Jair, I believe was the father of Mordecai.²² We know that Shimei was the grandson of Kish the Benjamite, the father of King Saul.

Esther 2:7 Mordecai had a cousin named Hadassah, whom he had brought up because she had neither father nor mother. This girl, who was also known as Esther, was lovely in form and features, and Mordecai had taken her as his own daughter when her father and mother died.

Esther 2:15 When the turn came for Esther (the girl Mordecai had adopted, the daughter of his uncle Abihail)

In the original language, "daughter" in this verse can also mean "granddaughter," "great-granddaughter," etc., i.e. descendant). Since we know that Mordecai had been born in Jerusalem before the exile (Esther 2:5-6 above), we know that Mordecai was very old, and was probably Esther's first cousin thrice removed.

Having established Shimei as the ancestor of Esther, I believe I can also establish Esther in the line of Christ.

Esther in the line of Christ

The reason I believe that Esther was in the line of Jesus Christ is because of the following passage:

Zechariah 12:10-14 "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they

²² *Although he could have been the son of Shimei, and the 600 year gap was between Jair and Mordecai.*

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have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. On that day the weeping in Jerusalem will be great, like the weeping of Hadad Rimmon in the plain of Megiddo. The land will mourn, each clan by itself, with their wives by themselves: the clan of the house of David and their wives, the clan of the house of Nathan and their wives, the clan of the house of Levi and their wives, the clan of Shimei and their wives, and all the rest of the clans and their wives.

This passage is striking because it is so clearly talking about the Messiah, the “one they have pierced.” Why does it mention the four families? David’s family was clearly designated as the line of the Messiah. This is the only passage that I know of that mentions anything about the family of David’s son Nathan, the line listed in Christ’s genealogy in Luke 3. The next section will illustrate the significance of Levi in the genealogy of Christ. Why then Shimei? I believe, because he too is in the line of Christ through Esther.

The year Zechariah recorded the prophecy above, the Jews returned to Jerusalem after the exile, and one of the most prominent names among the returnees was Mordecai.

Nehemiah 7:6-7 These are the people of the province who came up from the captivity of the exiles whom Nebuchadnezzar king of Babylon had taken captive (they returned to Jerusalem and Judah, each to his own town, in company with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum and Baanah

The other three underlined names in the Zechariah passage, David, Nathan and Levi are in the genealogy of Christ and their ancestors were prominent in the return to Jerusalem after the exile. Zerubbabel was descended from both David and Nathan, Joshua the high priest from Levi. Mordecai was descended from Shimei. Interestingly, the associates of Joshua the High Priest are said to be symbolic of things related to the coming of the Messiah (the Branch) in Zechariah:

Zechariah 3:8 “Listen, O high priest Joshua and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch.

I believe these passages indicate that one of the lines of Christ came through Esther.

Clearly, if Mordecai was in Susa of Babylon, in 480 B.C. and he was “among those taken captive with Jehoiachin king of Judah” (Esther 2:6), in 596, he was of great age, at least 116 years old. Also, if he was one of those who returned to Jerusalem

with Zerubbabel and Joshua, he somehow, for some reason, returned to Susa. Josephus gives us the reason in **Antiquities of the Jews**, Book XI, Chapter 4, Verse 9 when he relates that Mordecai was one of the Ambassadors sent by the Jews sent back to Babylon to deal with the opposition of the Samaritans. He records the following letter of Darius: "King Darius to Tanganas and Sambabas, the governors of the Samaritans, to Sadraces and Bobelo, and the rest of their fellow servants that are in Samaria: Zorobabel, Ananias, and **Mordecai, the ambassadors** of the Jews, complain of you, that you obstruct them in the building of the temple, and do not supply them with the expenses which I commanded you to do for the offering their sacrifices."

Considering that Mordecai was still there some forty years later, it seems likely that he had stayed there as a permanent Ambassador for Jewish interests. He had probably retired long before the story begins, but having had long access to the Royal Court, in his retirement it was natural and accepted that he sat at the King's gate. This is the most likely explanation for his continued presence there in the narrative of the Book of Esther. Even in just this paper, we have seen the repeated theme of how God loves to use the old and the weak to bring deliverance.

Six years after the events recorded in Esther, Xerxes the king of Babylon was assassinated. I suspect Esther moved to Israel and married one of the descendants of Zerubbabel. I am reminded about the great prophecy of Balaam "A star will come out of Jacob; a scepter will rise out of Israel." There is considerable evidence that the dedication of Jesus Christ in the Temple occurred on the Fast of Esther in 4 BC, just before the star became visible to wise men in Jerusalem. Is it just a coincidence that Esther's name means "star."

It is also possible that the words of the Prophet Samuel were related to the coming of Christ in the female line of Esther through Kish, the father of Saul. In 1 Samuel 9:20b "And to whom is all the desire of Israel turned, if not to you and all your father's family?" Saul's father's family included Esther in later generations.

The Curse

The condemnation of Esther and all of Israel to death by Haman.

The Redemption

The deliverance of the Jews by Esther and Mordecai (*means the Prince of God*) from death. God also uses this story as a very powerful figure of our deliverance from death by the Prince of Peace.

The Seventh and Last Woman in the Line of Christ is Mary

Mary is the reason Israel existed, to provide the human heritage for the Son of Man / Son of God. Figuratively, she was foreshadowed as the Virgin Daughter of Judah, the Virgin Daughter of Israel, the Daughter of Zion. Her heritage included races under a curse, individuals under a curse, but most of all, a species under a curse, the human race.

The Curse

The curse of the disobedience of Adam on mankind.

Genesis 2:17 but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”

The curse of the disobedience of the law on Israel.

Deuteronomy 27:26 “Cursed is the man who does not uphold the words of this law by carrying them out.”

The Redemption

The redemption of mankind.

Romans 15:22 For as in Adam all die, so in Christ all will be made alive.

The redemption of Israel.

Galatians 3:13 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a tree.”

The Promises to Levi and Judah are Fulfilled in Christ

In my studies of the Word, I have often been puzzled by an apparent anomaly. First, the New Testament makes it clear that Jesus Christ will be the High Priest forever. Second, the Old Testament records God's promise of an eternal priesthood to Levi, Aaron, Phineas, Zadok, and Joshua (see Genealogical Table – page 41).

Jesus Christ will be the High Priest forever.

The New Testament promise that Jesus Christ will be our eternal High Priest is incontrovertible. First there is the testimony of Hebrews in the following passages.

Hebrews 2:17 For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.

Hebrews 3:1 Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, the apostle and high priest whom we confess.

Hebrews 4:14 Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess.

Hebrews 5:5-10 So Christ also did not take upon himself the glory of becoming a high priest. But God said to him, "You are my Son; today I have become your Father." And he says in another place, "You are a priest forever, in the order of Melchizedek."²³ During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. Although he was a son, he learned obedience from what he suffered and, once made perfect, he became the source of eternal salvation for all who obey him and was designated by God to be high priest in the order of Melchizedek.

Hebrews 6:19-7:1 We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where Jesus, who went before us, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek. This Melchizedek was king of Salem and priest of God Most High.

Hebrews 7:23-26 Now there have been many of those priests, since death prevented them from continuing in office; but because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them. Such a high

²³ *Psalms 110:4*

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priest meets our need--one who is holy, blameless, pure, set apart from sinners, exalted above the heavens.

There is even the Old Testament prophecy of Zechariah which points out that the coming King will be a High Priest.

Zechariah 6:11-13 Take the silver and gold and make a crown, and set it on the head of the high priest, Joshua son of Jehozadak. Tell him this is what the LORD Almighty says: ‘Here is the man whose name is the Branch, and he will branch out from his place and build the temple of the LORD. It is he who will build the temple of the LORD, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne. And there will be harmony between the two.’

Another passage that links Jesus to the High Priesthood is the one in Numbers that says death of the High Priest was the occasion of pardoning those under threat of death. In the shadow worship of the Old Testament it is pretty clear that this foreshadows the death of Christ who is the Eternal High Priest.

Numbers 35:25-28 The assembly must protect the one accused of murder from the avenger of blood and send him back to the city of refuge to which he fled. He must stay there until the death of the high priest, who was anointed with the holy oil. “‘But if the accused ever goes outside the limits of the city of refuge to which he has fled and the avenger of blood finds him outside the city, the avenger of blood may kill the accused without being guilty of murder. The accused must stay in his city of refuge until the death of the high priest; only after the death of the high priest may he return to his own property.

Another similar passage is the one in Leviticus that commands that the High Priest was not to tear his clothing:

Leviticus 21:10 “‘The high priest, the one among his brothers who has had the anointing oil poured on his head and who has been ordained to wear the priestly garments, must not let his hair become unkempt or tear his clothes.

But the fulfillment of the reality on the Day of the Crucifixion tell us who was the true High Priest. Caiaphas, the officiating High Priest tore his clothes.

Matthew 26:64-65 “‘Yes, it is as you say,” Jesus replied. “But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.” Then the high priest tore his clothes and said, “He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy.

Mark 14:61-63 But Jesus remained silent and gave no answer. Again the high priest asked him, “Are you the Christ, the Son of the Blessed One?” “I am,” said

Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.” The high priest tore his clothes. “Why do we need any more witnesses?” he asked.

But Jesus’ clothes were never torn.

Luke 19:23-24 When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. “Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.” This happened that the scripture might be fulfilled which said, “They divided my garments among them and cast lots for my clothing.” So this is what the soldiers did.

In 58 AD Paul did not recognize the Jewish High Priest in the Temple as the true High Priest because his High Priest at that time was Jesus Christ in Heaven.

Acts 23:3-5 Then Paul said to him, “God will strike you, you whitewashed wall! You sit there to judge me according to the law, yet you yourself violate the law by commanding that I be struck!” Those who were standing near Paul said, “You dare to insult God’s high priest?” Paul replied, “Brothers, I did not realize that he was the high priest; for it is written: ‘Do not speak evil about the ruler of your people.’”²⁴

God has promised an eternal High Priesthood to Levi, Aaron, Phineas, Zadok, and Joshua.

This is established in the following passages:

The promise to Levi:

Numbers 3:11-13 The LORD also said to Moses, “I have taken the **Levites** from among the Israelites in place of the first male offspring of every Israelite woman. The **Levites** are mine, for all the firstborn are mine. When I struck down all the firstborn in Egypt, I set apart for myself every firstborn in Israel, whether man or animal. They are to be mine. I am the LORD.”

Malachi 2:4-7 And you will know that I have sent you this admonition so that **my covenant with Levi** may continue,” says the LORD Almighty. “My covenant was with him, a covenant of life and peace, and I gave them to him; this called for reverence and he revered me and stood in awe of my name. True instruction was in his mouth and nothing false was found on his lips. He walked with me in peace and uprightness, and turned many from sin. “For the lips of a priest ought

²⁴ *Exodus 22:28*

to preserve knowledge, and from his mouth men should seek instruction--because he is the messenger of the LORD Almighty.

The promise to Aaron:

Exodus 29:8-9 Bring his (*Aaron's*) sons and dress them in tunics and put headbands on them. Then tie sashes on *Aaron* and his sons. The ***priesthood is theirs by a lasting ordinance***. In this way you shall ordain Aaron and his sons.

The promise to Eleazar:

Numbers 25:10-13 The LORD said to Moses, “Phinehas son of Eleazar, the son of Aaron, the priest, has turned my anger away from the Israelites; for he was as zealous as I am for my honor among them, so that in my zeal I did not put an end to them. Therefore tell him I am making my covenant of peace with him. He and his descendants will have a ***covenant of a lasting priesthood***, because he was zealous for the honor of his God and made atonement for the Israelites.”

The promise to Zadok:

Ezekiel 40:45-46 He said to me, “The room facing south is for the priests who have charge of the temple, and the room facing north is for the priests who have charge of the altar. These are ***the sons of Zadok, who are the only Levites who may draw near to the LORD to minister before him***.”

The promise to Joshua:

Zechariah 6:11-13 Take the silver and gold and make a crown, and set it on the head of the high priest, ***Joshua son of Jehozadak***. Tell him this is what the LORD Almighty says: ‘Here is the man whose name is the Branch, and he will branch out from his place and build the temple of the LORD. ***It is he who will build the temple of the LORD, and he will be clothed with majesty and will sit and rule on his throne***. And he will be a priest on his throne. And there will be harmony between the two.’

The everlasting nature of the promise:

1 Samuel 2:35 I will raise up for myself a faithful ***priest***, who will do according to what is in my heart and mind. I will firmly establish his house, and ***he will minister before my anointed one always***.

The Anomaly

How can both of these promise be reconciled? Now that Jesus Christ has established the reality, is God going to re-establish a shadow worship that uses the

Levitical priests. In Christ we are all priests. Is God going to establish competing priesthoods. What is going on here?

The problem of reconciling the two promises finally solved itself when it struck me that the promises to the line of Judah, David, and Zerubbabel and the promises to the line of Levi, Aaron, Phineas, Zadoc and Joshua are fulfilled in the same way. That is, the promise of an everlasting Priesthood to Levi and Aaron is fulfilled like the promise of an everlasting Kingdom to Judah and David, through Jesus Christ? That would be possible if Jesus Christ, as King-Priest forever, combined in his Human Parent (Mary) the Lines of Judah & Levi. Then the priesthood and the kingship and their promises endure forever in the one person qualified to be both! Jesus Christ, our great High Priest and King.

The connection of Jesus to the line of Judah is clearly established in the genealogies in Matthew 1:1-17 and Luke 3:23-38, but how is the connection of Jesus to the line of Levi, and Aaron established?

The New Testament makes it very clear that Mary's mother was from the tribe of Aaron.

The book of Luke went out of the way to tell us that the close relative (cousin or aunt) of Mary, Elizabeth, the mother of John the Baptist, was a descendant of Aaron (and therefor Levi).

Luke 1:5 In the time of Herod king of Judea there was a priest named Zechariah, who belonged to the priestly division of Abijah; his *wife Elizabeth was also a descendant of Aaron.*

Luke 1:36-37 Even *Elizabeth your relative (cousin or aunt)* is going to have a child in her old age, and she who was said to be barren is in her sixth month. For nothing is impossible with God.”

Any cousin or aunt on the side of Mary's father Heli, had to be from the tribe of Judah, because Luke 3 tells us he was from the tribe of Judah. Since Elizabeth was from the tribe of Levi/Aaron, the relationship had to be through Mary's mother.

The prophecy in Zechariah previously mentioned indicates clearly that the house of Levi is connected to the Messiah (“the one they have pierced”) in the same way as the house of David, and Nathan.

Zechariah 12:10-14 “And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on *me, the one they have pierced*, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. On that day the

weeping in Jerusalem will be great, like the weeping of Hadad Rimmon in the plain of Megiddo. The land will mourn, each clan by itself, with their wives by themselves: the clan of the **house of David** and their wives, the clan of the **house of Nathan** and their wives, the clan of the **house of Levi** and their wives, the clan of **Shimei** and their wives, and all the rest of the clans and their wives.

The blood line of Nathan, the son of David, is through Mary's father:²⁵

Luke 3:23,31 Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph, the son of Heli, ----- the son of Melea, the son of Menna, the son of Mattatha, the **son of Nathan, the son of David,**

The legal royal line of David, through Solomon, Jehoshaphat, Hezekiah, Josiah, and Jehoiachin (the last living King of the Davidic line) is through Joseph, the husband of Mary and the legal father of Jesus.

Matthew 1:6b-16 David was the father of **Solomon**, -- Solomon the father of -- **Hezekiah**, Hezekiah the father of -- **Josiah**, and Josiah the father of Jeconiah (*Jehoiachin*) was the father of Shealtiel, Shealtiel the father of **Zerubbabel**, Zerubbabel the father of -- Jacob, and Jacob the father of **Joseph**, the husband of Mary, of whom was born Jesus, who is called Christ.

We have already established that Jesus' humanity was related to the line of Levi, through his maternal grandmother, to the same degree that his humanity was related to the line of David through his Paternal grandfather.

One obvious conclusion is that the connection of all the families in the Zechariah prophecy was that they were all part of the genealogy of Christ. The reason they

²⁵ *It is worth explaining why the genealogy in Luke 3:23-38 is considered to be the line of Mary. First, the genealogy in Matthew 1:1-16 is explicitly the line of Joseph's father. It includes the explicit statement "Jacob the father of Joseph." In Luke the genealogy starts with the statement "He was the son, so it was thought, of Joseph, the son of Heli" and ends with the statement "the son of Adam, the son of God." In this genealogy Jesus is related as the "son" or "descendant" of each character in the list. It is not relating each character in the list to the previous character in the list, but to Jesus. Hence Jesus was the son of Heli (his maternal grandfather), but only thought to be the son of Joseph. Similarly, if the meaning is to be correctly understood at the end of the list, it is **Jesus** who is the son of God, **not Adam**. Adam is never spoken of elsewhere in the Bible as the son of God, but Jesus is so called 39 times.*

mourn, is that although he was from their blood, they rejected Him and took part with those that “pierced Him.”

The line of Shimei has been discussed previously in the section on Esther as also being related to Jesus Christ.

The Linkage of the Lines of Judah and Levi

It is also interesting to note that the lines of Judah and Levi follow a perfect circle that were linked genealogically at the beginning of the Priesthood and of the Nation of Israel and the end, at the Birth of Jesus Christ.

At the beginning, during the Exodus, the leader of the tribe of Levi, Aaron, married the sister of the leader of the tribe of Judah, Nashon.

Exodus 6:23 Aaron married Elisheba, daughter of **Amminadab** and sister of **Nahshon**, and she bore him Nadab and Abihu, Eleazar and Ithamar. (*Elisheba's name means “God is an oath.”*)

Numbers 2:3 On the east, toward the sunrise, the divisions of the camp of Judah are to encamp under their standard. The **leader of the people of Judah is Nahshon son of Amminadab.**

Matthew 1:1-6 A record of the genealogy of Jesus Christ the son of David, the son of Abraham: Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, Judah the father of Perez and Zerah, whose mother was Tamar, Perez the father of Hezron, Hezron the father of Ram, Ram the father of **Amminadab**, **Amminadab** the father of **Nahshon**, **Nahshon** the father of Salmon, Salmon the father of Boaz, whose mother was Rahab, Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse, and Jesse the father of King David.

Aaron's sons were all grandsons of Amminadab, the ancestor of Jesus Christ out of the line of Judah. So, also, Jesus brought together at the end, the line of Aaron through Mary's mother from the line of Aaron, and the line of Judah through Mary's father Heli.

Levi and Aaron are Linked to the Throne of the Messiah and the Line of Judah in the Old Testament

The previously mentioned prophecy in Zechariah connects Joshua (circa 537 BC), the Aaronic High Priest with the throne of Israel, and says there will be harmony between the two, Kingship and Priesthood. The High Priest who this speaking of never became King. This prophecy could only have been fulfilled, in the common

usage of scripture, through his descendant. It certainly is no accident that this High Priest's name is Jesus (Joshua).

Zechariah 6:9-13 The word of the LORD came to me: "Take [silver and gold] from the exiles Heldai, Tobijah and Jedaiah, who have arrived from Babylon. Go the same day to the house of Josiah son of Zephaniah. Take the silver and gold and make a crown, and set it on the head of the **high priest, Joshua son of Jehozadak**. Tell him this is what the LORD Almighty says: 'Here is the man whose name is the Branch, and he will branch out from his place and build the temple of the LORD. It is he who will build the temple of the LORD, and he will be clothed with majesty and will sit and rule on his throne. And he will be a **priest** on his **throne**. And there will be harmony between the two.'

The Prophecy that the Messiah would be King-Priest in the Zechariah passage listed above is contemporaneous to the Last Prophecy of the Line of David to Christ (537 BC).

Haggai 2:23 "'On that day,' declares the LORD Almighty, 'I will take you, my servant **Zerubbabel** son of Shealtiel,' declares the LORD, 'and I will make you like my signet ring, for I have chosen you,' declares the LORD Almighty."

This indicates that the two lines would have to merge for both prophecies to be fulfilled.

It is an interesting footnote that the last Jewish Kingly dynasty, the Hasmonaean dynasty, 141-63 BC (*also known as the Maccabees*) were Levites who ruled as both Kings and High Priests. They lived after the prophecy in Zechariah 6:9-13. So the concept of the King-Priest with descent from Levi was understood by the Jews of Jesus' day.

The Promises to Both Judah (David) and Levi are often Linked Together

Below are several passages that link the promises to both lines.

Jeremiah 33:20-22 "This is what the LORD says: 'If you can break my covenant with the day and my covenant with the night, so that day and night no longer come at their appointed time, then my covenant with **David** my servant--and my covenant with the **Levites** who are priests ministering before me--can be broken and David will no longer have a descendant to reign on his throne. I will make the descendants of **David** my servant and the Levites who minister before me as countless as the stars of the sky and as measureless as the sand on the seashore.'

1 Chronicles 17:14 I will set him over **my house and my kingdom forever**; his throne will be established forever.'"

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Revelation 5:9-10 And they sang a new song: “You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. You have made them to be a **kingdom** and **priests** to serve our God, and they will reign on the earth.”

Revelation 20:6 Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be **priests** of God and of Christ and will **reign** with him for a thousand years.

Other Linkages of Both Kings and Priests to the Messiah, Jesus Christ

The age of Kings and Priests link them.

Priests were counted eligible at thirty years of age.

Numbers 4:46-48 So Moses, Aaron and the leaders of Israel counted all the **Levites** by their clans and families. All the men from **thirty** to fifty years of age who came to do the work of serving and carrying the Tent of Meeting numbered 8,580.

2 Chronicles 23:3 5 The **Levites thirty** years old or more were counted, and the total number of men was thirty-eight thousand. David said, “Of these, twenty-four thousand are to supervise the work of the temple of the LORD and six thousand are to be officials and judges. Four thousand are to be gatekeepers and four thousand are to praise the LORD with the musical instruments I have provided for that purpose.”

David was anointed by God to become King at thirty years of age.

2 Samuel 5:4 David was **thirty** years old when he became king, and he reigned forty years.

Jesus Christ the prophesied King-Priest took up His ministry at thirty years of Age.

Luke 3:23 Now Jesus himself was about **thirty** years old when he began his ministry.

The Levites were to be a substitute for the firstborn of Israel in the shadow as Christ was in the reality.

Deuteronomy 3:41 Take the Levites for me in place of all the firstborn of the Israelites,

Conclusion

I am convinced that all the promises to the lines of Levi, Aaron, Phineas, Zadok, and Joshua, are fulfilled in their common descendant, Jesus Christ, just as the promises to Judah, David, and Zerubbabel were fulfilled in their

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common ancestor Jesus Christ. The question that will be asked is why did God not make it as apparent for the priestly line, as for the kingly line. I do not know, but I do believe there is more than enough evidence to come to the conclusion I have. Furthermore, it is a general principal, throughout the scripture, that all promises can only be fulfilled in Jesus Christ.

On the next page I have included a genealogy of the line of the High Priest Zadok for your information.

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Line of Levi, Aaron, Phineas, Zadok & Joshua

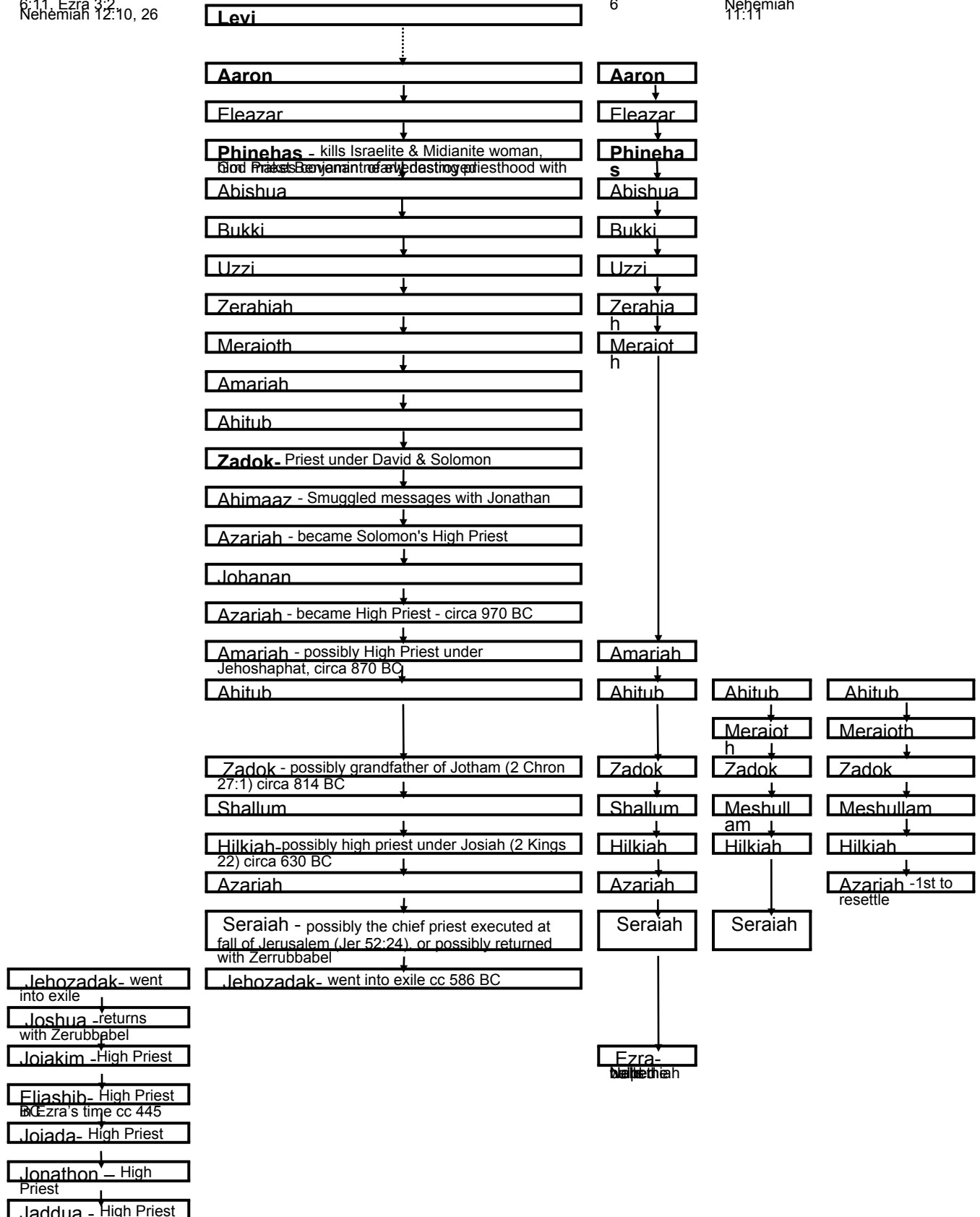
Genealogy in
Haggai 1:1, Zechariah
6:11, Ezra 3:2
Nehemiah 12:10, 26

Genealogy in 1 Chronicles 6:1-15

Genealogy
-Ezra 7:1-
6

Genealogy
in
Nehemiah
11:11

Genealogy in 1
Chron 9:11



The Genealogies of Jesus Christ in the Gospels

There are two genealogies of Christ in the New Testament. Both have problems that are usually either not discussed at all, or not discussed intelligently. Yet there are perfect answers for every problem.

The Genealogy of Matthew

The first genealogy in the New Testament is in Matthew. Matthew is the Gospel that by the inspiration of God was slanted toward the Jews. There are far more quotations of the Old Testament and references to how Christ fulfilled Old Testament prophecy in Matthew than any other Gospel. Since this Book is to the Jews the genealogy goes back to Abraham. It was with Abraham that God made the great covenant that concerned the Jews.

I have italicized the names.

Matthew 1:1-17 A record of the genealogy of Jesus Christ the son of *David*, the son of Abraham: *Abraham* was the father of *Isaac*, *Isaac* the father of *Jacob*, *Jacob* the father of *Judah* and his brothers, *Judah* the father of *Perez* and *Zerah*, whose mother was *Tamar*, *Perez* the father of *Hezron*, *Hezron* the father of *Ram*, *Ram* the father of *Amminadab*, *Amminadab* the father of *Nahshon*, *Nahshon* the father of *Salmon*, *Salmon* the father of *Boaz*, whose mother was *Rahab*, *Boaz* the father of *Obed*, whose mother was *Ruth*, *Obed* the father of *Jesse*, and *Jesse* the father of King *David*. *David* was the father of *Solomon*, whose mother had been *Uriah's* wife, *Solomon* the father of *Rehoboam*, *Rehoboam* the father of *Abijah*, *Abijah* the father of *Asa*, *Asa* the father of *Jehoshaphat*, *Jehoshaphat* the father of *Jehoram*, *Jehoram* the father of *Uzziah*, *Uzziah* the father of *Jotham*, *Jotham* the father of *Ahaz*, *Ahaz* the father of *Hezekiah*, *Hezekiah* the father of *Manasseh*, *Manasseh* the father of *Amon*, *Amon* the father of *Josiah*, and *Josiah* the father of *Jeconiah* ²⁶ and his brothers at the time of the exile to Babylon. After the exile to Babylon: *Jeconiah* ²⁷ was the father of *Shealtiel*, *Shealtiel* the father of *Zerubbabel*, *Zerubbabel* the father of *Abiud*, *Abiud* the father of *Eliakim*, *Eliakim* the father of *Azor*, *Azor* the father of *Zadok*, *Zadok*

²⁶ *Jeconiah* here was evidently misrendered from the original Aramaic of Matthew. This should be *Jehoiakim*. He was the one that had two brothers both of whom were Kings of Judah.

²⁷ This listing of *Jeconiah* is correct. He had only one brother (see note 7). *Jehoiakim* was the father of *Jeconiah*. Note the change in construction at this one verse. If this misrendering of names had taken anywhere else the verse would have read, "*Jeconiah* the father of *Jeconiah*" and it would not have slipped past, but as it is it was easy to miss.

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the father of *Akim*, *Akim* the father of *Eliud*, *Eliud* the father of *Eleazar*, *Eleazar* the father of *Matthan*, *Matthan* the father of *Jacob*, and *Jacob* the father of *Joseph*, the husband of Mary, of whom was born *Jesus*, who is called Christ. Thus there were fourteen generations in all from *Abraham* to *David*, fourteen from *David* to the exile to Babylon, and fourteen from the exile to the Christ.

There are two problems with the genealogy in Matthew.

First, Matthew is a genealogy that states clearly that it records every generation. This does not leave room for skipping generations in the way that many Biblical genealogies do. Yet three generations are skipped. If you look at the Summary Table of the New Testament Genealogies in the next section you will see that Ahaziah, Joash and Amaziah are missing. Why? I believe that this omission is due to the curse put by God on Ahab's house in 1 Kings 21:17-22 and 2 Kings 9:8.

^{1 Kings 21:17-22} Then the word of the LORD came to Elijah the Tishbite: "Go down to meet Ahab king of Israel, who rules in Samaria. He is now in Naboth's vineyard, where he has gone to take possession of it. Say to him, 'This is what the LORD says: Have you not murdered a man and seized his property?' Then say to him, 'This is what the LORD says: In the place where dogs licked up Naboth's blood, dogs will lick up your blood--yes, yours!'" Ahab said to Elijah, "So you have found me, my enemy!" "I have found you," he answered, "because you have sold yourself to do evil in the eyes of the LORD. 'I am going to bring disaster on you. I will consume your descendants and cut off from Ahab every last male in Israel--slave or free. I will make your house like that of Jeroboam son of Nebat and that of Baasha son of Ahijah, because you have provoked me to anger and have caused Israel to sin.'

^{2 Kings 9:8-9} The whole house of Ahab will perish. I will cut off from Ahab every last male in Israel--slave or free. I will make the house of Ahab like the house of Jeroboam son of Nebat and like the house of Baasha son of Ahijah.

Ahaziah, Joash, and Amaziah were Ahab's grandson, great-grandson, and great-great-grandson and the second, third and fourth generations of Ahab's male descendants. There is a precedent about generation curses in the Bible. It was to be carried to "the third even the fourth generation." (Exodus 20:5)

^{Exodus 20:5} You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me.

It would seem that this curse was carried out by blotting those names out of the genealogy of Christ. After the fact, I discovered that this was a view held by some

of the foremost scholars of the 19th century. According to the commentary of Jameison, Fausset, Brown on Matthew 1, “Three kings are here omitted--Ahaziah, Joash, and Amaziah (1 Chronicles 3:11,12). Some omissions behooved to be made, to compress the whole into three fourteens (Matthew 1:17). The reason why these, rather than other names, are omitted, must be sought in religious considerations--either in the connection of those kings with the house of Ahab (as LIGHTFOOT, EBRARD, and ALFORD view it)”

It is also worth noting that Ahaziah, Joash, and Amaziah all died unnatural deaths. They were all murdered or executed. They were the first Kings of David's line who died unnatural deaths. The seven kings before them and the five kings after them all died natural deaths.

It is also worth noting that the Bible records as a principal that Genealogies are affected by the acts of the members. According to 1 Chronicles:

1 Chronicles 5:1 The sons of Reuben the firstborn of Israel (he was the firstborn, but when he defiled his father's marriage bed, his rights as firstborn were given to the sons of Joseph son of Israel; so he could not be listed in the genealogical record in accordance with his birthright.

The second error is that Matthew is quite explicit about the number of generations listed as being forty-two. Again, if you look at the Summary Table of the New Testament Genealogies in the next section you will find that there are only forty one names. Where there should appear the names Jehoiakim and Jehoiachin there appears the name Jeconiah twice. Jeconiah is the Grecianized version of Jehoiachin.

Here is the solution to the problem. According Papias the Gospel of Matthew was originally written in Hebrew. Papias was the Bishop of Hierapolis who died about 120 AD. He had spoken with those who had known the Apostles, including Saint Polycarp, and recorded the information he gleaned from them. This is the quotation from Papias' fragments, “Matthew put together the oracles [of the Lord] in the Hebrew language, and each one interpreted them as best he could.” Eusebius and other later ancient authors depending on Papias contended that this was so. Although there is no surviving ancient manuscript in Hebrew, let alone the autograph, one thing above all argues for the truth of that statement. Matthew is self-evidently written as the Gospel to the Jews. Why would Matthew, who spoke the Hebrew language (technically Aramaic) as his first language, write a Gospel to the Jews in a language that many of them could not understand?

The two names Jehoiakim and Jehoiachin were evidently both translated from the original Hebrew of Matthew's autograph into the Greek version we now have as

Jeconiah. It is easy to see how it could have been done, the names are so similar. This first should have been Jehoiakim or a Grecianized version of Jehoiakim. Jehoiakim was the one who had “brothers,” Jehoahaz and Zedekiah, both of whom were Kings of Judah (1 Chronicles 3:14-15). Jehoiachin had no brothers according to 1 Chronicles 3:16. On the other hand the rendering of Jeconiah/Jehoiachin in the next verse should stand. This bring the genealogy into agreement with the other genealogies and brings the total names in the Matthew genealogy to 42 as is stated Matthew 1:17.

Both problems of the Matthew genealogy are thus solved.

The Genealogy of Luke

The second genealogy in the New Testament is in Luke. The Gospel of Luke is slanted toward the Gentiles. Luke was a Gentile and was the longtime companion of Paul the Apostle to the Gentiles. Since this Book is to the Gentiles the genealogy goes back to Adam. It was with Adam that God made the great covenant that concerned the Gentiles.

I have italicized the names.

Luke 3:23-38 Now *Jesus* himself was about thirty years old when he began his ministry. He was the son, so it was thought, of *Joseph*, the son of *Heli*, the son of *Matthat*, the son of *Levi*, the son of *Melki*, the son of *Jannai*, the son of *Joseph*, the son of *Mattathias*, the son of *Amos*, the son of *Nahum*, the son of *Esli*, the son of *Naggai*, the son of *Maath*, the son of *Mattathias*, the son of *Semein*, the son of *Josech*, the son of *Joda*, the son of *Joanan*, the son of *Rhesa*, the son of *Zerubbabel*, the son of *Shealtiel*, the son of *Neri*, the son of *Melki*, the son of *Addi*, the son of *Cosam*, the son of *Elmadam*, the son of *Er*, the son of *Joshua*, the son of *Eliezer*, the son of *Jorim*, the son of *Matthat*, the son of *Levi*, the son of *Simeon*, the son of *Judah*, the son of *Joseph*, the son of *Jonam*, the son of *Eliakim*, the son of *Melea*, the son of *Menna*, the son of *Mattatha*, the son of *Nathan*, the son of *David*, the son of *Jesse*, the son of *Obed*, the son of *Boaz*, the son of *Salmon*, the son of *Nahshon*, the son of *Amminadab*, the son of *Ram*, the son of *Hezron*, the son of *Perez*, the son of *Judah*, the son of *Jacob*, the son of *Isaac*, the son of *Abraham*, the son of *Terah*, the son of *Nahor*, the son of *Serug*, the son of *Reu*, the son of *Peleg*, the son of *Eber*, the son of *Shelah*, the son of *Cainan*, the son of *Arphaxad*, the son of *Shem*, the son of *Noah*, the son of *Lamech*, the son of *Methuselah*, the son of *Enoch*, the son of *Jared*, the son of *Mahalalel*, the son of *Kenan*, the son of *Enosh*, the son of *Seth*, the son of *Adam*, the son of *God*.

The Genealogies of Christ

The first problem with Luke is this, the genealogy is quite different from the one in Matthew. How could both of them be accurate? The answer is quite simple, this genealogy is the line of Christ through Mary. The genealogy in Matthew 1:1-16 is explicitly the line of Joseph's father. It includes the explicit statement "Jacob the father of Joseph." In Luke the genealogy starts with the statement "He was the son, so it was thought, of Joseph, the son of Heli" and ends with the statement "the son of Adam, the son of God." In this genealogy Jesus is related as the "son of" or descendant of each character in the list. ***It is critical to understand this!*** The genealogy does not relate each character in the list to the previous character in the list but to the first character, Jesus. Hence it is Jesus was the son of (descendant of) Heli (his maternal grandfather), not Joseph. Jesus was only "thought to be the son of Joseph." If we understand the passage to say that Joseph was the son of Heli, then that is in direct contradiction to Matthew 1:16 which says the Joseph was the son of Jacob. However, that is not what it says. Next, the genealogy says that *Jesus* is the son of Matthat. Remember two things, "Jesus" is understood as the relationship, and "son of" means "descendant of." As we go down the list, we understand therefore, that Jesus is the son of David, the son of Jesse, the son of Abraham, and the son of God. All terms by which He is known elsewhere in the Scripture. To reiterate, at the end of the list, it is **Jesus** who is the son of God, **not Adam**. Adam is never spoken of elsewhere in the Bible as the son of God, but Jesus is so called 39 times.

The second problem with Luke is this, Shealtiel and Zerubbabel are in both this list and in Matthew's list yet with a different father for Shealtiel in each list. I have already explained this problem in the section on Levirate births in the line of Christ. Matthew's list goes through Jehoiachin who was childless. His progeny was extended by a Levirate birth fathered by the line in Luke out of the line of David's son Nathan.

The Genealogies of Christ

Summary Table of the New Testament Genealogies

<u>Matthew 1:1-17</u>		<u>Genesis 5, 11,21, 25,35, 38</u>	<u>I Chronicles 1-3</u>	<u>Luke 3:23-38</u>	<u>Ezra 3:2</u>	<u>Wife of Matthew Line</u>
		Adam	Adam	Adam		
		Seth	Seth	Seth		
		Enos	Enosh	Enosh		
		Kenan	Kenan	Kenan		
		Mahalaleel	Mahalelel	Mahalelel		
		Jared	Jared	Jared		
		Enoch	Enoch	Enoch		
		Methuselah	Methusaleh	Methusaleh		
		Lamech	Lamech	Lamech		
		Noah	Noah	Noah		
		Shem	Shem	Shem		
		Arphaxad	Arphaxad	Arphaxad		
		Cainan (LXX)	(there is no LXX translation of 1 Chronicles 1)	Cainan (could be translated "Son of Cain")		
		Shelah	Shelah	Shelah		
		Eber	Eber	Eber		
		Peleg	Peleg	Peleg		
		Reu	Reu	Reu		
		Serug	Serug	Serug		
		Nahor	Nahor	Nahor		
		Terah	Terah	Terah		
1	Abraham	Abraham	Abraham	Abraham		
2	Isaac	Isaac	Isaac	Isaac		
3	Jacob (Israel)	Jacob (Israel)	Jacob (Israel)	Jacob (Israel)		
4	Judah	Judah	Judah	Judah		Tamar
5	Perez	Perez	Perez	Perez		
6	Hezron ¹	Hezron ⁷	Hezron ⁷	Hezron ⁷		
7	Ram		Ram	Ram		
8	Amminadab		Amminadab	Amminadab		
9	Nahshon		Nahshon	Nahshon		
10	Salmon		Salmon	Salmon		Rahab
11	Boaz		Boaz	Boaz		Ruth
12	Obed		Obed	Obed		
13	Jesse		Jesse	Jesse		
14	David		David	David		Bathsheba
15	Solomon		Solomon	Nathan		Naamah/Ammonite

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2	Rehoboam	Rehoboam	Mattatha	Maacah dtr. of Absalom/idolater
3	Abijah	Abijah	Menna	
4	Asa	Asa	Melea	Azubah
5	Jehoshaphat	Jehoshaphat	Eliakim	
6	Jehoram	Jehoram	Jonam	Athaliah D. of Ahab
	(See Footnote 2)	Ahaziah	Joseph	Zibiah
	(See Footnote 3)	Joash	Judah	Jehoaddin/Jerusalem
	(See Footnote 4)	Amaziah	Simeon	Jecoliah/Jerusalem
7	Azariah/Uzziah	Azariah/Uzziah	Levi	Jerusha
8	Jotham	Jotham	Matthat	
9	Ahaz	Ahaz	Jorim	Abijah
1	Hezekiah	Hezekiah	Eliezer	Hepzibah
0				
1	Manasseh	Manasseh	Joshua	Meshulemeth
1				
1	Amon	Amon	Er	
2				
1	Josiah	Josiah	Elmadam	
3				
1	Jeconiah ⁵	Jehoiakim	Cosam	
4				
1	Jeconiah	Jehoiachin	Addi	
2	Shealtiel	Shealtiel	Melki	Shealtiel
3	Zerubbabel		Neri	Zerubbabel
4	Abiud		Shealtiel	
5	Eliakim		Zerubbabel	
6	Azor		Rhesa	
7	Zadok		Joanan	
8	Akim		Joda	
9	Eliud		Josech	
1	Eleazar		Semein	
0				
1	Mathan		Mattathias	
1				
1	Jacob		Maath	
2				
1	Joseph		Naggai	Mary
3				
1	Christ		Esli	
4				
			Nahum	
			Amos	
			Mattathias	
			Joseph	
			Jannai	
			Melki	

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Levi
Matthat
Heli
Joseph/Mary

37	Average age of generation from David	24
49	Average age of generation from Zerubbabel	27

The Great Christology of Exodus

In this last section, I wanted to show how the genealogies and some of the figures come together in a wonderful way in one of the great Christological figures in the OT to give a wonderful foreshadowing of the Cross. Some Jewish people deny the inspiration of any book but the five books of Moses and so deny some of the great Messianic prophecies of David, Isaiah, Zechariah and others. Exodus 17:8-16 is a passage in Moses that ties so many of the scriptures and genealogies together to point to the Cross that it is undeniable even for them. This is the passage that was written for our Lord's encouragement. And ours!

Exodus 17:8-16 The Amalekites came and attacked the Israelites at Rephidim. Moses said to Joshua, "Choose some of our men and go out to fight the Amalekites. Tomorrow I will stand on top of the hill with the staff of God in my hands." So Joshua fought the Amalekites as Moses had ordered, and Moses, Aaron and Hur went to the top of the hill. As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning. When Moses' hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up--one on one side, one on the other--so that his hands remained steady till sunset. So Joshua overcame the Amalekite army with the sword. Then the LORD said to Moses, "Write this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out the memory of Amalek from under heaven." Moses built an altar and called it The LORD is my Banner. He said, "For hands were lifted up to the throne of the LORD. The LORD will be at war against the Amalekites from generation to generation."

The figures in the Type:

Moses was a type of Christ because he was the Deliverer of Israel from Egypt and because like Christ of he also sacrificed himself for his people. On three occasions Moses stood as intermediary between Israel and extinction, on two occasions God explicitly offered to replace Israel with Moses' seed.

Exodus 32:9-14 "I have seen these people," the LORD said to Moses, "and they are a stiff-necked people. Now leave me alone so that my anger may burn against them and that I may destroy them. Then I will make you into a great nation." But Moses sought the favor of the LORD his God. "O LORD," he said, "why should your anger burn against your people, whom you brought out of Egypt with great power and a mighty hand? Why should the Egyptians say, 'It was with evil intent that he brought them out, to kill them in the mountains and to wipe them off the face of the earth'? Turn from your fierce anger; relent and do not bring disaster on your people. Remember your servants Abraham, Isaac and

Israel, to whom you swore by your own self: ‘I will make your descendants as numerous as the stars in the sky and I will give your descendants all this land I promised them, and it will be their inheritance forever.’” Then the LORD relented and did not bring on his people the disaster he had threatened.

Numbers 14:11-20 The LORD said to Moses, “How long will these people treat me with contempt? How long will they refuse to believe in me, in spite of all the miraculous signs I have performed among them? I will strike them down with a plague and destroy them, but I will make you into a nation greater and stronger than they.” Moses said to the LORD, “Then the Egyptians will hear about it! By your power you brought these people up from among them. And they will tell the inhabitants of this land about it. They have already heard that you, O LORD, are with these people and that you, O LORD, have been seen face to face, that your cloud stays over them, and that you go before them in a pillar of cloud by day and a pillar of fire by night. If you put these people to death all at one time, the nations who have heard this report about you will say, ‘The LORD was not able to bring these people into the land he promised them on oath; so he slaughtered them in the desert.’ “Now may the Lord’s strength be displayed, just as you have declared: ‘The LORD is slow to anger, abounding in love and forgiving sin and rebellion. Yet he does not leave the guilty unpunished; he punishes the children for the sin of the fathers to the third and fourth generation.’ In accordance with your great love, forgive the sin of these people, just as you have pardoned them from the time they left Egypt until now.” The LORD replied, “I have forgiven them, as you asked.

Numbers 16:41-48 The next day the whole Israelite community grumbled against Moses and Aaron. “You have killed the LORD’s people,” they said. But when the assembly gathered in opposition to Moses and Aaron and turned toward the Tent of Meeting, suddenly the cloud covered it and the glory of the LORD appeared. Then Moses and Aaron went to the front of the Tent of Meeting, and the LORD said to Moses, “Get away from this assembly so I can put an end to them at once.” And they fell face down. Then Moses said to Aaron, “Take your censer and put incense in it, along with fire from the altar, and hurry to the assembly to make atonement for them. Wrath has come out from the LORD; the plague has started.” So Aaron did as Moses said, and ran into the midst of the assembly. The plague had already started among the people, but Aaron offered the incense and made atonement for them. He stood between the living and the dead, and the plague stopped.

God also told Moses that the Messiah would be “a prophet like you.”

Deuteronomy 18:15-19 The LORD your God will raise up for you a prophet like me from among your own brothers. You must listen to him. For this is what you asked of

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the LORD your God at Horeb on the day of the assembly when you said, “Let us not hear the voice of the LORD our God nor see this great fire anymore, or we will die.” The LORD said to me: “What they say is good. I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.

The fulfillment of this promise was one of those most often looked for in Jesus’ day as we can see in the following passages.

John 1:19-21 Now this was John’s testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was. He did not fail to confess, but confessed freely, “I am not the Christ. “ They asked him, “Then who are you? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” He answered, “No.”

John 1:24-25 Now some Pharisees who had been sent questioned him, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”

John 6:14 After the people saw the miraculous sign that Jesus did, they began to say, “Surely this is the Prophet who is to come into the world.”

Thus it is easy to see Moses as a type of Christ.

Furthermore, during the battle with the Amalekites, he was a type of Christ with his hands spread out upon the wood as he held his staff aloft and he made an outline of a cross.

Furthermore he was a type of Christ lifting our sins to heaven because the staff was identified with the serpent.

Exodus 4:2 Then the LORD said to him, “What is that in your hand?” “A staff,” he replied. The LORD said, “Throw it on the ground.” Moses threw it on the ground and it became a snake, and he ran from it. Then the LORD said to him, “Reach out your hand and take it by the tail.” So Moses reached out and took hold of the snake and it turned back into a staff in his hand.

And the serpent was a symbol of our sin which Christ bore.

John 3:14-15 Just as Moses lifted up the snake (Numbers 21:18) in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life.

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^{Isaiah 53:12} Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.

^{1 Peter 2:24} He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.

With Aaron and Hur on either side there was the silhouette of three men on a Hill just as when Jesus Christ was crucified on a Hill with a man on either side.

^{Luke 23:32-33} Two other men, both criminals, were also led out with him to be executed. When they came to the place called the Skull, there they crucified him, along with the criminals--one on his right, the other on his left.

^{John 19:17-18} Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). Here they crucified him, and with him two others--one on each side and Jesus in the middle.

Also, as we have noted previously in the Genealogical section Aaron was from Levi in the line of the Priests and Hur was from the line of Judah in the line of the Kings. Therefore they foreshadowed Christ's joint ministry as King-Priest.

Also both Aaron and Hur were Christ's human ancestors on Mary's side. Perhaps God is making a point about human nature that they represented two thieves in the final event.

The stone that Moses sat upon represents an aspect of the person of Christ. We know that in the previous section the Rock that Moses struck represented Jesus Christ because of the following:

^{1 Corinthians 10:3-4} They all ate the same spiritual food and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ.

We also know that the Rock was often used to symbolize the deity of Jesus Christ.

^{Isaiah 44:8} Do not tremble, do not be afraid. Did I not proclaim this and foretell it long ago? You are my witnesses. Is there any God besides me? No, there is no other Rock; I know not one."

^{Luke 20:17-18} Jesus looked directly at them and asked, "Then what is the meaning of that which is written: "The stone the builders rejected has become the

capstone”? Everyone who falls on that stone will be broken to pieces, but he on whom it falls will be crushed.”

Zechariah 3:8-9 ““Listen, O high priest Joshua and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch. See, the stone I have set in front of Joshua! There are seven eyes on that one stone, and I will engrave an inscription on it,’ says the LORD Almighty, ‘and I will remove the sin of this land in a single day.

Isaiah 28:16-17 So this is what the Sovereign LORD says: “See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who trusts will never be dismayed. I will make justice the measuring line and righteousness the plumb line; hail will sweep away your refuge, the lie, and water will overflow your hiding place.

Satan the great Spiritual Adversary of Spiritual Israel was often typed in the Old Testament by the Amalekites, the national adversaries of the national Israel. They were not alone in that function. Most of the other great national enemies of the nation Israel like Moab and Edom are used in the same way. God declared unremitting war upon the “Amalekites.” In the following passage you can see this typing quite well.

Numbers 24:17-20 “I see him, but not now; I behold him, but not near. A star will come out of Jacob; a scepter will rise out of Israel. He will crush the foreheads of Moab, the skulls of all the sons of Sheth. Edom will be conquered; Seir, his enemy, will be conquered, but Israel will grow strong. A ruler will come out of Jacob and destroy the survivors of the city.” Then Balaam saw Amalek and uttered his oracle: “Amalek was first among the nations, but he will come to ruin at last.”

The last sentence about Amalek, “Amalek was first among the nations, but he will come to ruin at last.” recalls the passage in Ezekiel about Satan.

Ezekiel 28:15-19 You were blameless in your ways from the day you were created till wickedness was found in you. Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, O guardian **cherub**, from among the fiery stones. Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings. By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who

were watching. All the nations who knew you are appalled at you; you have come to a horrible end and will be no more.””

As the passage in Ezekiel is quite obviously not talking about the human Prince of Tyre, so the passage in Numbers is not talking about the Nation of the Amalekites. For one thing, the Amalekites were never the first among the Nations. They were a second rate bunch of Nomads.

It is not a coincidence that Joshua, the General of the Armies of Israel has the same name as our Lord. Jesus was the Greek form of the Hebrew name Joshua. There is another connection of Joshua to Jesus besides his name, and the fact that he took Israel into the land and therefor a type of the One who would bring us rest at last. This is the connection of Joshua to his ancestor Ephraim.

There is an interesting passage in a part of Jeremiah which is full of Messianic promises.

Jeremiah 31:8-9 Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall they return hither. They shall come with weeping; and with supplications will I lead them: I will cause them to walk by rivers of waters, in a straight way wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first-born.

The connection between Jesus Christ and the term “first-born” are too great to ignore in a Messianic Passage. There is also the following two passages that call Christ God’s arrow and call him Ephraim.

Isaiah 49:1-2 Listen to me, you islands; hear this, you distant nations: Before I was born the LORD called me; from my birth he has made mention of my name. He made my mouth like a sharpened sword, in the shadow of his hand he hid me; he made me into a polished arrow and concealed me in his quiver.

Zechariah 9:9 Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey. ---^{9:13} I will bend Judah as I bend my bow²⁸ and fill it with Ephraim. ---^{9:14} Then the LORD will appear over them; his arrow will flash like lightning.

²⁸ *Zechariah 10:4 From Judah will come the cornerstone, from him the tent peg, from him the battle bow, from him every ruler.*

What does it mean? Is Christ somehow in the line of Ephraim?²⁹ I looked up the Genealogy of Ephraim in the Old Testament. It is listed below.

1 Chron 7:20-

27



No heirs of Joshua are recorded, like Jesus and Melchizedek he is a “man without descent” (Hebrews 7:3).

Are the phrases “Ephraim is my first-born” and “I will bend Judah as I bend my bow and fill it with Ephraim” hidden prophecies that the name of the only begotten Son of God would be “Joshua” as was the descendant of Ephraim? The prophecy by Jeremiah was made over 900 years after Joshua had died and 150 years after Samaria (sometimes called Ephraim) had been exiled. The heirs of Ephraim were dominant in Israel for 750 years, yet the biblical genealogy of Ephraim ends with Joshua at the start of the nation. Is it just coincidence that Ephraim's father and grandfather were named Jacob and Joseph as were Christ's? ³⁰

²⁹ According to Edersheim, Jewish theology, has developed a view that the Old Testament prophesies two Messiah's, one from the line of Ephraim, and one from the line of Judah. One warlike, one a peacemaker.

³⁰ See also Obadiah 1:17-18 But on Mount Zion will be deliverance; it will be holy, and the house of Jacob will possess its inheritance. The house of Jacob will be a fire and the house of Joseph a flame;

The Genealogies of Christ

Matthew 1:16 and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus (Joshua), who is called Christ.

The Ephraimite Joshua like Jesus had no heirs. After God's command Joshua took three days to bring Israel across the Jordan, as Christ was three days in the tomb.

The passage says that Joshua destroyed the Amalekites with the sword. The sword is used as a type of the Cross. There is the fact that a sword has the shape of a Cross³¹. There are also the following passages.

Isaiah 27:1 In that day, the LORD will punish with his **sword**, his fierce, great and powerful **sword**, Leviathan the gliding serpent, Leviathan the coiling serpent; he will slay the monster of the sea.

Zechariah 13:7 “Awake, O **sword**, against my shepherd, against the man who is close to me!” declares the LORD Almighty. “Strike the shepherd, and the sheep will be scattered, and I will turn my hand against hand against the little ones.

Luke 2:34-35 Then Simeon blessed them and said to Mary, his mother: “This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, so that the thoughts of many hearts will be revealed. And a **sword** will pierce your own soul too.”

Matthew 10:34 “Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a **sword**.

Afterward the battle with the Amalekites, Moses built an altar and called it The LORD is my Banner. The Christology of this passage is confirmed by the passage in Isaiah:

Isaiah 11:10 In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious.

Finally, there is the curious statement in the Exodus passage, “Write this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out the memory of Amalek from under heaven.” Why did Joshua need to hear it? He was there! Or was this addressed to the humanity of Jesus Christ, Joshua the son of Joseph who had to win the real war that was only

³¹ *It is no coincidence that in the story of man's fall in the Garden, that for man to reach the Tree of Life he would have to be struck with a flashing sword. (Genesis 3:24 After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.)*

prefigured by combat of Joshua the son of Nun? Joshua the son of Nun never finally conquered the Amalekites in his day. They were still around in the time of David and Saul, and in fact a descendant of Agag the Amalekite King tried to exterminate the Jews in Persia almost 1000 years later in the time of Esther. However the Joshua/Jesus who this was really written to was assured that his combat would be successful when God said, “I will completely blot out the memory of Amalek from under heaven.”

Since we are discussing figures of the Cross, there are some comments I would like to add about the following verse.

Genesis 3:15 And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head (*skull*), and you will strike his heel.”

It is awesome to remember that at the death of Christ the Cross was driven into a place called Golgotha “the Skull.” So we see the first part of the prophecy fulfilled. What about the second part? Archaeologists in Israel have just recently found proof that crucifixion in Ancient Judea was carried out by driving the spike through the heel of the victim. They found a skeleton with the spike still in the heel.

¹ Hezron begot Caleb (Not the faithful spy who was an Ephraimite), who begot Hur by Ephrath (who stood with Aaron to hold up Moses Staff) who begot Uri who begot Bezalel (who was given wisdom by God to build the Tabernacle.) Hezron also begot Segub who begot Jair the Judge.

² Ahaziah, Joash, and Amaziah are omitted in Matthew’s Genealogy. Ahaziah, Joash, and Amaziah were Ahab’s grandson, great grandson, and great-great grandson. Perhaps this omission is due to the curse on Ahab’s house in 1 Kings 21:20-22 and 2 Kings 9:8. It seems to be carried to 3 generations. Also, according to the commentary of Jameison, Fausset, Brown on Matthew 1, “Three kings are here omitted—Ahaziah, Joash, and Amaziah (1 Chronicles 3:11,12). Some omissions behooved to be made, to compress the whole into three fourteens (Matthew 1:17). The reason why these, rather than other names, are omitted, must be sought in religious considerations—either in the connection of those kings with the house of Ahab (as LIGHTFOOT, EBRARD, and ALFORD view it)”

³ See previous footnote.

⁴ See previous footnote.

⁵ The Jeconiah here should be understood as referring to Jehoiakim. Jehoiakim was the one who had “brothers”, Jehoahaz and Zedekiah, both of whom were Kings of Judah. On the other hand the Jeconiah in the next verse should be understood as referring to Jehoiachin, Jehoiakim’s son. This agrees with the other genealogies and brings the total names in Matthew 1 to 42 as is stated Matthew 1: 17.

To understand why Jeconiah appears here instead of Jehoiakim, you must remember that Matthew was originally written in Hebrew. There are two kings listed in verses 11 and 12 whose names are very similar, Jehoiakim and Jehoiachin. In some of the Greek translations of the Old Testament of the time both Hebrew names were Grecianized into the same spelling. In the Apocryphal Book 1 Esdras, (written in Greek) both Jehoiakim and Jehoiachin, are called by the same Greek name “Joacim” (1 Esdras 1:37, 43). Evidently, when this verse was being translated into Greek at some early date, it was evidently either inattentively misread from the original Aramaic of Matthew as the same name, or following the pattern in some texts, Grecianized using the same name (in this case Jeconiah). We know that Jeconiah is one Greek form of Jehoiachin (See Greek Addition to Esther 11:2-4a below) and thus that name was used in verse 11. We need to understand that this is referring to Jehoiakim. He was the one in the Old Testament Histories and genealogies that had two brothers both of whom were Kings of Judah.

Greek Addition to Esther 11:2-4a "In the second year of the reign of Artexerxes the great, in the first day of the month Nisan, Mardocheus the son of Jairus, the son of Semei, the son of Cisai, of the tribe of Benjamin, had a dream; Who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court. He was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea."