

Bite Size Bible Study

Jesus' Genealogy pt 2 #83

By Pastor Lee

Luke's genealogy follows strict Jewish Law. He mentions no women, not even Miriam (Mary), though it is her lineage he is tracing. He skips no names. He shows that Yeshua (Jesus) could still be King, because Yeshua is a descendant of the house of David, but apart from Jechonias (see Part One for the reason). He has no problem with Jechonias, so he begins his Gospel with the virgin birth and only later deals with the genealogy to show that Yeshua descended from King David allowing for Him to be King.

Heli (also called Eli) was Miriam's father. It was no accident that in Jewish writings of the first and second centuries that the Rabbis referred to Yeshua as the son of Heli, because they recognized this strict law.

It was not unusual in the Jewish system of genealogy to trace a woman's origin through her husband. You have two records (of the same incident) of this in the Old Testament (Ezra 2:61 and Nehemiah 7:63) where a woman's origin was not traced by her real lines but through her husband's line. This was because of the strict Jewish Law concerning mentioning women in genealogy.

Luke was following the strict Jewish practice in the manner in which the Jews did it. He wants to trace Miriam's line, but he can't mention her name. So, he uses Joseph's name. This is also in keeping with his entire Gospel, because he is telling the story from Miriam's viewpoint, not Joseph's.

He traces the genealogy in reverse order. He begins with his own time and traces backward. He traces the genealogy back to David, but through another son of David, that is through Nathan. While David's line through Solomon ended with Jechonias and the curse, Yeshua, however, was the son of David through a different son.

There was no blood of Jechonias in Jesus' veins, because Joseph was not his physical father. He was a member of the house of David apart from Jechonias and so He could be Israel's King.

King David had been promised the throne rights, or rulership, to Israel's kingdom forever. This promise assured David that members of his family would be kings of Israel.

We see now that Yeshua did fulfill the first Old Testament requirement for kingship in that He was a member of the house of David apart from Jechonias. The problem is that He is not the only one. There were a good number of Jews living at this time who were descendants of David apart from Jechonias. And on those grounds alone any one of them had the right to claim David's throne.

But this does not resolve all of the requirements for Kingship – only the decedency issue. The second requirement is a Divine Appointment.

After Israel had been without a king for over 500 years, Miriam was told that God would fulfill His promise to David through her. Now we have the second element coming in; that of Divine Appointment. It is to this particular person that the Divine appointment is given – *“and the Lord shall give unto Him the throne of His father David.”* Luke 3:32

Gabriel informs Miriam that she is to give birth to a Son and she is to call His name “Yeshua.” When Gabriel was speaking to Miriam he was not speaking in English or Greek, but Hebrew. In Hebrew the name Jesus is pronounced “Yeshua,” which has for its root meaning, “to save.”

Gabriel then points out several things concerning the Son of Miriam, which can be summarized in five points.

1. The Incarnation would be a man. God is going to become man in the person of Yeshua.
2. His name would be Yeshua (Salvation).
3. His essential nature will be Great.
4. He would be the Son of God by virtue of His unique relationship to God the Father.
5. He would fulfill the Davidic covenant.

God promised David four eternal things: an eternal house; an eternal throne; an eternal kingdom; and an eternal descendant. All four areas are brought out in Gabriel's announcement.

The four titles given in these two genealogies represent Yeshua as:

1. son of David; meaning that He was a King
2. son of Abraham; meaning He was a Jew
3. son of Adam; meaning that He was a man
4. Son of God; meaning that He was God

Excerpts from “The Gospels from a Hebrew Perspective” by Bob Doty

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