



### **Isaac, the son of promise (Matthew 1:2)**

Born to Sarah at age 90, Abraham at age 100 (Genesis 21:5).

Married Rebekah at age 40 (Genesis 25:20).

Father to Esau and Jacob at age 60 (Genesis 25:26).

Died at age 180 (Genesis 35:28) and was buried by his sons Esau and Jacob.

### **Jacob, the usurper (Matthew 1:2)**

God chose Jacob over Esau while they were in the womb to prove salvation is by His choice (Romans 9:10–13).

Jacob received his name because he was holding onto the heel of Esau (Genesis 25:26).

Esau sold his birthright as the firstborn to Jacob for a bowl of lentil soup (Genesis 25:33–34).

Jacob stole the blessing from Esau (Genesis 27:18–29).

Jacob wrestled with God (Genesis 32:24–28).

God reaffirms His covenant.

Jacob's name is changed to Israel.

Migrates with his sons to Egypt due to extreme drought (Genesis 46:1–7).

When he blessed his sons before his death, he gave Joseph a double portion (Genesis 48:5 Joseph's sons; Genesis 49:22–26).

Israel lived 147 years (Genesis 47:28).

### **Judah, the fourth of the sons of Jacob (Matthew 1:3)**

Betrayed Joseph (Genesis 37:26–27).

God promised through David's line to bring the Messiah (2 Samuel 7:12–13).

David is described as a man after God's own heart (1 Samuel 13:14).

He is styled as the “sweet psalmist of Israel” (2 Samuel 23:1), establishing the liturgical foundation of the Temple worship.

David occupies the tenth generation from Perez (Ruth 4:18–22).

In the biblical system of symbolism, the number ten denotes completeness, marking David as the vessel in whom the genealogical promise of Judah achieves its historical fruition.

There is biblical significance in the number 10.

10 Generations from the Creation to the Flood.

Adam–Seth–Enosh–Kenan–Mahalalel–Jared–Enoch–Methuselah–Lamech–Noah (Genesis 5:1–32).

10 Generations from the Flood to the Covenant.

Shem–Arphaxad–Shelah–Eber–Peleg–Reu–Serug–Nahor–Terah–Abram (Genesis 11:10–26).

10 Generations from the Breach to the Royal Dynasty.

Perez–Hezron–Ram–Amminadab–Nahshon–Salmon–Boaz–Obed–Jesse–David (Ruth 4:18–22).

David lived for 70 years.

He reigned over Israel of 40 years (1 Kings 2:11).

David was 30 years old when he began to reign (2 Samuel 5:4).

This restriction was placed on them because their king hired Balaam.

Deuteronomy 23:4, also stated it is due to their lack of willingness to provide bread and water.

This restriction is on the males of Moab.

### **Obed (Matthew 1:5)**

The narrative of Ruth emphasizes that Obed was not only the son of Boaz and Ruth but, in a legal sense, the heir to the house of Naomi (Ruth 4:14–15).

Through the kinsman-redeemer process, Obed was legally accounted as the descendant of Elimelech, thereby ensuring that the land and legacy of the house of Elimelech were not extinguished (Ruth 4:10).

### **Jesse (Matthew 1:5)**

He resided in Bethlehem-Judah (1 Samuel 16:1).

Samuel is sent by the LORD to Jesse's house to select a king to replace the line of Saul (1 Samuel 16:1).

David is the youngest son of Jesse.

Jesse's line is used prophetically.

A root from the stem of Jesse (Isaiah 11:1).

Even when the earthly monarchy would be “cut down” or stripped of its power, the “root of Jesse”—the divine promise made to the family—remains to bring forth a future king.

The fulfillment of this prophecy is seen in Christ (Romans 15:12).

Christ is specifically referred to as the root of David in Revelation 5:5.

### **David the King (Matthew 1:5).**

Selected by God to reign in the place of Saul (1 Samuel 16:1–13).

When facing Joseph in Egypt, he accepts personal liability for Benjamin's safety (Genesis 44:18–34).

In Israel's blessing of Judah, he declares the scepter will not depart from him (Genesis 49:9–10).

### **Perez (Matthew 1:3)**

Perez is named base upon his hand coming out before his brother (Genesis 38:29).

Through Perez is a direct line to David (Ruth 4:18–22).

His inclusion is not merely a record of descent but an affirmation of the continuation of the Messianic promise.

His house became a major family within the tribe of Judah (Numbers 26:20).

The descendants of Perez settled in Bethlehem (Ruth 4:12).

This region is established through the genealogical transition of the clan of Perez to the house of Boaz.

Ruth link the descendants of Perez to the lineage of the elders of Bethlehem.

### **Hezron (Matthew 1:3)**

His prominence arises from his role as the head of the *Hezronites* (*ha-Hezronim*), the primary clan through which the royal line of David descends

Genesis 46:12 records his migration to Egypt as part of Jacob's household.

His line's inclusion in the genealogies is significant. Naming of a specific clan after a patriarch indicates that his descendants had become a major socioeconomic and territorial unit (Numbers 26:21).

### **Ram (Matthew 1:3)**

Other than his inclusion in the genealogical tables, nothing is written concerning his deeds.

Ram's inclusion in the genealogies of 1 Chronicles and Ruth serves as a "structural validation" of the Davidic house.

### **Amminadab (Matthew 1:4)**

His name means "my people are noble".

Through his daughter, Elisheba, Amminadab becomes the father-in-law of Aaron the High Priest (Exodus 6:23).

### **Nahshon (Matthew 1:4)**

Nahshon is the first individual in the Bible to be explicitly identified as a *Nasi* (נָסִי), or tribal prince/leader, of the tribe of Judah (Numbers 1:7; 2:3).

Nahshon was the first to present his gift at the dedication of the Tabernacle, an honor reflecting the rising preeminence of his tribe (Numbers 7:12).

Nahshon represents the establishment of the Judahite dynasty within the wilderness structure.

His position as the leader of the vanguard (Numbers 10:14) during the desert march signifies that the Tribe of Judah was already positioned as the military and political head of the nascent nation long before the establishment of the monarchy.

### **Salmon (Matthew 1:4)**

His name come from the Hebrew root for peace.

The Bible provides no narrative account of Salmon's personal deeds.

He married Rahab, the harlot of Jericho who saved the spies (Joshua 2:9–11).

She entered into a covenant with the spies that saved her house (Joshua 2:18; 6:22–25).

Her faith is listed as an example in Hebrews 11:31.

Through Rahab, Boaz is born.

### **Boaz (Matthew 1:5)**

His name is generally understood to mean "in him is strength."

Boaz's narrative is governed by the legal framework of the *go'el* (גֹּאֵל), the kinsman-redeemer.

According to the laws regarding family inheritance and the protection of a lineage (as rooted in Deuteronomy 25:5–10), Boaz acts to restore the property and the name of the deceased Elimelech by marrying the Moabitess, Ruth.

In Ruth 4:9–10, Boaz publicly declares before the elders at the city gate that he has acquired all that belonged to Elimelech and his sons, and specifically, that he has taken Ruth the Moabitess to be his wife "to raise up the name of the dead upon his inheritance."

Ruth 2:1 introduces him as a "mighty man of wealth"

Boaz is noted for his adherence to the Torah, specifically in his treatment of the poor and the marginalized (Ruth 2:15–16).

Ruth the Moabite

Ruth was a Moabitess who married into an Israelite family residing in Moab to escape famine.

Following the death of her husband, Mahlon, she made a definitive choice to abandon her native land and gods to follow her mother-in-law, Naomi, back to Bethlehem (Ruth 1:16–17).

The Moabites were specifically forbidden to enter the assembly of the LORD up to the tenth generation (Deuteronomy 23:3).