

Jehoshaphat (Matthew 1:8)

He focused on teaching the people the law of the LORD (2 Chronicles 17:7–9).

He established judges in all the fortified cities; re-establishing a judiciary accountability to the law (2 Chronicles 19:6).

He aligned himself with the Northern kingdom through marriage (2 Chronicles 18:1).

Due to this alliance, he nearly died in battle (2 Chronicles 18:31).

He was rebuked for aligning with Ahab (2 Chronicles 19:2).

Jehoshaphat is presented as a king who “sought the LORD with all his heart” (2 Chronicles 22:9).

His life is a cautionary tale regarding the corrupting influence of international alliances.

His desire for peace with his northern brethren led him to ignore the fundamental spiritual divide between those who serve the true God and those who serve idols.

Matthew

Genealogy Part 2

Judah, the fourth son of Jacob (Matthew 1:3)

Betrayed Joseph (Genesis 37:26–27).

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 links 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-Hetsron*), 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* (נָשִׂי), 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.

He listened to the young men over the who served Solomon (1 Kings 12:7–11).

Through Rehoboam's arrogance, God fulfills His word through Ahijah the Shelonite (1 Kings 12:15; 1 Kings 11:31).

The kingdom splits (1 Kings 12:16).

Rehoboam forsook the way of the LORD (2 Chronicles 12:1).

Abijah (Matthew 1:7)

He makes claim to the throne and blamed the split on worthless men (2 Chronicles 13:4–12).

He explicitly adheres to the Mosaic Priesthood, in contrast to the apostasy of the Northern kingdom (2 Chronicles 13:9–11).

He walked in the sins of his father; his heart was not loyal to God as David's was (1 Kings 15:3).

Rehoboam allowed the building of high places for sacrifices to gods (1 Kings 14:23).

These high places were permitted under Abijah (1 Kings 14:24).

Asa (Matthew 1:7)

He did right in the eyes of the Lord (1 Kings 15:11; 2 Chronicles 14:2).

He removed the idols and perverted people from the land (1 Kings 15:12).

He removed his grandmother from her position as queen mother because of her obscene image to Asherah (1 Kings 15:13).

He restored the house of the LORD (2 Chronicles 15:8).

He led the people into a national covenantal renewal (2 Chronicles 15:12).

Solomon, The Wisest of Men (Matthew 1:6)

The Son of Bathsheba, the one who was the wife of Uriah (Matthew 1:6).

David declares that of all his sons, God has chosen Solomon to reign (1 Chronicles 28:5).

The Nathan called Solomon, Jedidiah because the Lord sent word through him that He loved Solomon (2 Samuel 12:24–25).

Solomon is known for asking God for wisdom above wealth (1 Kings 3:9).

Solomon was not known to be a merciful man to his enemies.

Adonijah attempted to usurp David's throne in a failed coup and died at Solomon's hand (1 Kings 2:23–25).

Joab, the commander of the army who supported Adonijah was slain at the alter while holding onto the horns (1 Kings 2:28–34).

Shemei, a rebel from the house of Saul who cursed David was executed when he violated the terms of his exile (1 Kings 2:36–46).

God promised Solomon wisdom, riches, and honor if he continues to walk as his father David, in the way of the LORD (1 Kings 3:12–14).

Solomon built the temple of God in Jerusalem (1 Kings 6:1).

Solomon reigned as king in Jerusalem for forty years (1 Kings 11:42–43).

Rehoboam (Matthew 1:7)

The son of the Ammonite princess Naamah (1 Kings 14:21).

His reign makes the beginning of the fracturing of the Davidic Kingdom.

His reign was challenged by the assembly of Israel at Shechem (1 Kings 12:1).

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).

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).

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).