

Genealogy of JesusFurther discussions Points

From a human point of view, you can think that God might have denied some people justice.

1. Jacob snatches the blessings of His brother, but God blesses him.
2. Jacob's son Judah goes to bed with the daughter in law, yet the boy born out of this engagement is mentioned on the genealogy of Jesus.
3. Boaz takes a moabite woman Ruth, a tribe that God had instructed the Jews not to intermarry. Yet, Jesus comes from this lineage.
4. David takes Urriah's wife, and goes ahead to cause his death. But what happened? Did Urriah receive any justice?
5. Solomon, the wise king goes ahead to marry many wives!!!
6. After the birth of Jesus, the Angel instructs Mary and Joseph to flee to Egypt. Yet, Egypt was a wicked nation.

I don't know, maybe to fulfill the prophecy, " Out of Egypt, I have called my son".

Come to think about it. Egypt was symbolic of Iniquities.

So, was it symbolically used to highlight the above unrighteous lineage that Jesus eventually emerged from??

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Regarding Jacob “snatching” the blessing, he did not!

Before he was born, Rebekah was promised by God “ two nations or manner of peoples were inside her, the elder shall serve the younger.” Rebekah pondered these sayings in her heart and watched them carefully as they grew, discussing Gods words to her with Jacob

and learned to love him, whereas Isaac loved the cunning hunter who brought him good food.

Jacob must have understood the meaning behind Rebecca's words else WHY did he BUY the birthright???

God's promise mattered to Jacob, Esau was not interested, he despised it! Gen.25

Now see 27:5 and 27:6

Isaac calls Esau HIS son, Rebekah calls Jacob HER son. Already the two sons were separate in their pursuits.

Yet ch.28 shows that at last Isaac recognised that Jacob's choice was to obey God, saying :” God give you the blessing of Abraham Thus endorsing Rebekah's actions.

Perhaps one of the greatest acts of Yahweh is the leading out of His people from the land of Egypt where they had been in Captivity for nearly 400 years.

It provided a pattern of future acts of redemption so that Isaiah for example could

predict the return of the Jews from Babylon as a new Exodus (see chapters 51 & 61) So Hosea could say, “When Israel was a child, then I loved him and called my son out of Egypt(11:1)

and the context of Hosea's words is the failure of Israel to live in obedience to God's will. The same words are used in the Gospel of Matthew. They do not describe that which God had once done to a rebellious people whom he had once condescended to adopt as his son, but to one who was His true Son: That it might be fulfilled which was spoken by Yahweh, Out of Egypt I have called my son.

Jesus is presented as a greater than Moses, Deuteronomy 18:18 but in fact he was unlike any prophet including Moses. The fulfilment transcends the prediction. Through Moses came manna from heaven to satisfy physical hunger; the second provides bread which comes down from heaven which a man might eat and not die (John 6:50) Moses Law was carved on tables of stone, a legal code to govern outward conduct but the Law of Christ governs the inward motives of the heart and it is a law that is engraved on the heart.

Moses delivered Israel from physical bondage under a physical tyrant. But the Lord Jesus goes further and achieves a higher spiritual level in his work of redemption. 'Hosea's describes Israel past but in Matthew the Spirit takes it as a prediction of the Lord Jesus formed by his sacrifice of a New Community fulfilling His desire out of Egypt he has called his multitudinous son the Ecclesia of the living God.

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