

Mt. 1:1 — The New Testament, “B’rit Chadashah” proclaims its indebtedness to the Old Testament on the very first page and begins with the genealogy of Yeshua in order to show that he meets the requirements set by the Old Testament, “Tanakh” for who the Messiah must be — a descendant of Avraham (Ge. 22:18). Ya’akov (Nu. 24:17), Y’hudah (Ge. 49:10). Yishai (Is. 11:1), David (II Sm. 7:13; “Son of David”) and Z’rubavel (Hag. 2:22-23).

Ps. 119:89-96 (KV 90)

### The Genesis of Yeshua — Matthew 1:2–17

	<i>Abraham to David</i>	<i>To the Babylon Exile</i>	<i>To the Messiah</i>
<b>1</b>	Abraham (Avraham): His name was changed from Abram, “the father is exalted” to Abraham, “father of a multitude” Ge. 11-26	Solomon (Shlomo): “peaceful” and “complete (perfect; finished; finalized; satisfaction, as in a state of being, or as payment of a debt in full)”	Salthiel (Sh’altiel): “I have asked of God”
<b>2</b>	Isaac (Yitz’chak): “to laugh”	Roboam (Rechav’am): “enlarger of the people” or “enlarged the people”	Zorobabel (Z’rubavel): “born at Babel/Babylon (mingled; a place; an empire)”
<b>3</b>	Jacob (Ya’akov): “supplanter”, “heel-catcher/seizer” or “following after”; name changed to Israel, “God strives” Ge. 32:28, 35:10	Abijah (Aviyah): “my father if YAH (Jehovah)”	Abiud (Avihud): “Father of majesty”
<b>4</b>	Judah (Y’hudah): “he shall be praised”	Asa: “physician/cure” or “worker”	Eliakim (Elyakim): “God raises”
<b>5</b>	Phares (Peretz): “separatist/a breach” and Zara (Zerach): “sprout/a rising (as the sun)”	Josaphat (Y’hoshafat): “whom Jehovah judges”	Azor (Azur): “helper”
<b>6</b>	Esrom (Hetzron): “courtyard/enclosed”	Joram (Yoram): “whom Jehovah has exalted”	Sadoc (Tzakok): “just/a scion (a cutting or twig for grafting; a young member of a family; a descendent) of the priesthood”
<b>7</b>	Aram (Ram): “lofted/high”	Ozias (Uziyahu): “strength of Jehovah”	Achim (Yakhin): “the Lord will establish”
<b>8</b>	Aminadab (Amminadav): “my people is noble” or “one of the prince’s people” (people of volunteers)	Joatham (Yotam): “Jehovah is upright/integrious”	Eliud (El’ichud): “God his praise”
<b>9</b>	Naasson (Nachshon): “oracle/enchanter” or “prognosticator (foreteller; prophet)”	Achaz: “possessor”	Eleazar (El’azar): “help of God”
<b>10</b>	Salmon: “raiment/a garment”	Ezekias (Hizkiyahu): “the might of Jehovah”	Matthan (Mattan): “gift”
<b>11</b>	Booz (Boaz): “in him is strength”	Manasses (M’nasheh): “forgetting” or “forgetful”	Jacob (Ya’akov): “supplanter”, “heel-catcher/seizer” or “following after”.
<b>12</b>	Obed (Oved): “serving”	Amon: “builder”	Joseph (Yosef): “let him add”
<b>13</b>	Jesse (Yishai): “wealthy” and “existent”	Josias (Yoshiyahu): “whom Jehovah heals” or “founded of Yah”	Jesus (Yeshua/YAH SHUA): “YAH saves”
<b>14</b>	David: “beloved” the king (sovereign)	Jechonias (Y’khanyahu): “whom Jehovah establishes”	<b>???</b> MISSING GENERATION <b>???</b>

**Who is the missing generation?** Ps. 22:30–31; Is. 53:8-10; I Pe. 2 (kv 9, 24); Gal. 3:16, 29; Is. 8:18; Rev. 21:6-7; I Pe. 1:23.

**Note:** Judah (YAH HUDAH YAH HUDIY, YAH HUDIYM ): In Strong’s Concordance, Old Covenant, between {3050 Yah} and {3068 Yah Veh} are most of the words that pertain to the people of Yah Veh who are called by His name (II Chron. 7:14). There is a difference of vowel points between the words referring to Yah, and the words referring to Yah Hudah. However, these vowel points were not added until the 7<sup>th</sup> century A.D. in the masoretic text — long after the Hebrews decided that it was not proper to refer to Yah Veh by His name — even though Yah Veh had so commanded. Ge. 29:24, Ex. 3:15, II Chron. 7:14, Ps. 68:4, 83:18, Is. 12:2, 42:8, 52:6, Jer. 33:2, Eph. 3:15, Rev. 14:1.