

**The Attackers: The Lord's Royal Chart Pedigree: From Adam to Shem, Shem to Abram, Abraham to David; Narrowing the Bloodline: Abraham, Isaac, & Jacob, to Judah, to David**

30. Because of the hypostatic Union, our Lord has two chart pedigrees: (1) Divine and (2) human. Here is a synopsis:
- (1) When a genealogy is drawn up in diagram form it is known as a "chart pedigree."
  - (2) The word "pedigree" refers to a register recording an ancestral line of descent. It usually implies that those found listed are from distinguished ancestry.
  - (3) A royal pedigree reveals the line of descent from the original sovereign of a given dynasty down to its present or final monarch.
  - (4) All offspring listed in a royal chart pedigree are considered members of that dynasty's royal family.
  - (5) The messianic chart pedigree actually begins with **Adam** and Eve. Genesis 3:15 is the first of the messianic prophecies and it clearly eliminates one half of the human race as candidates—the Messiah would be a male:

**ADAM**

**Genesis 3:15** - "I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise Him on the heel."

- (6) Following the universal flood, Noah remained as the oldest living descendant of Adam. He had three sons: **Shem**, Ham, and Japheth who were the progenitors of the three races of Homo sapiens: Semitic, Hamitic, and Japhetic.
- (7) God then eliminated two-thirds of the races of the world from being the line of Messiah by designating Shem as the standard bearer. This can be determined by Shem's genealogy found in Genesis 11:10-30.
- (8) In verse 10 we find this introductory statement:

**Genesis 11:10** - These are the records of the generations of Shem. Shem was one hundred years old, and became the father of Arpachshad \är-fax'-ad\ two years after the flood.

- (9) As the chart pedigree continues for ten generations over 26 verses, each person through which the bloodline is continued is said to also have had "other sons and daughters."
- (10) This process continues so that we learn in verse 26 that Terah became the father of Abram, Nahor, and Haran.
- (11) Here is the messianic line of Shem as recorded in Genesis 11:10-26: (1) Shem, v. 11, (2) Arpachshad, v. 13, (3) Shelah, v. 15, (4) Eber, v. 17, (5) Peleg, v. 19, (6) Reu \rē'-ū\, v. 21, (7) Serug \sē'-rug\, v. 23, (8) Nahor, v. 25, (9) Terah \tē'-rah\, v. 27, and (10) Abram.

**ABRAHAM**

- (12) This moves the chart pedigree down to **Abraham** (né Abram) who had two sons: (1) Ishmael and (2) Isaac.
- (13) At the birth of Ishmael, Abraham was a Semitic Gentile while Hagar was an Egyptian from the line of Ham. Ishmael was the father of the present-day Arabs who are Semitic Gentiles.
- (14) Abraham was transformed genetically by God from a Semitic Gentile to a new race called Hebrew or Jew. His son Isaac was history's first natural-born Jew.
- (15) Now the Messiah's chart pedigree is redirected away from the Semitic line to the Jewish line:

**Genesis 17:19** - God said, "... Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him."

- (16) Isaac has two sons, Esau and Jacob. Esau's progeny were Semitic Gentiles known as Edomites while Jacob was a Jew. The messianic line is kept within the new race.
- (17) The Palestinian Covenant was extended to Jacob in:

**Genesis 28:13** - "I am the Lord, the God of your father Abraham, and the God of Isaac; the land on which you lie, I will give it to you and to your descendants."

- (18) Later Jacob's name was changed to Israel (Genesis 32:28). He had four wives with whom he had 12 sons and one daughter. One of those sons was named Judah.
- (19) The chart pedigree's route through Judah is broadly certified in Scripture:

**Genesis 49:10** - The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until **Shiloh** [שִׁילֹה] (**Shiloh**): "until he comes to whom it belongs," i.e., **Messiah at the 2d Advent**] comes, and to him shall be the obedience of the peoples.

- (20) This verse compared with one in Numbers confirms the rulership of Messiah over Israel at the Second Advent:

**Numbers 24:17** - I see **Him [ Messiah ]**, but **not now** [ His advent is not at present ]; I behold Him, but **not near** [ the First Advent is hundreds of years in the future ]; a **star** [ כּוֹכָב (kochav): the Messiah ] shall come forth from **Jacob** [ Israel: First Advent ], a **scepter** [ a Ruler ] shall rise from Israel [ Second Advent ], and shall crush through the forehead of Moab, and tear down all the sons of confusion.

- (21) Asaph in Psalm 78 provides a summary of the plan of God for Israel and it includes key elements in Messiah's chart pedigree:

**JUDAH**

<b>DAVID</b>
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**Psalm 78:67** - God rejected the tent [ tabernacle ] of Joseph [ at Shiloh, Joshua 18:1 ], and did not choose the tribe of Ephraim [ Saul was from the tribe of Ephraim and was succeeded by David of the tribe of Judah ],

**v. 68** - but chose the tribe of Judah, Mount Zion which He loved.

**v. 69** - And He built His sanctuary like the heights, like the earth which He has founded forever.

**v. 70** - He also chose David His servant and took him from the sheepfolds;

**v. 71** - From the care of the ewes with suckling lambs He brought him to shepherd Jacob His people, and Israel His inheritance.

**v. 72** - So he shepherded them according to the integrity of his heart, and guided them with his skillful hands.

- (22) One of my sources for research is the five-volume *New International Dictionary of Old Testament Theology & Exegesis* by Willem A. VanGemeren who is professor of Old Testament and Semitic Languages at Trinity Evangelical Divinity School in Deerfield, Illinois.
- (23) Dr. VanGemeren is also the author of the Book of Psalms in *The Expositor's Bible Commentary* and his excellent synopsis of Psalm 78:68-72 provides the context for this paragraph:

The connection between David, the temple, and the rule of God are set forth in vv. 68-72. David was taken from shepherding the flocks to take care of God's flock, "his inheritance." The nature of his rule fulfilled God's expectations, and, hence, he is a role model for all the godly in Israel. David proved himself wise by being a man who was upright ("integrity of heart," v. 72) in the midst of a stubborn people. Unlike bellicose and idolatrous Ephraim, David guided the national, political, and religious interests of Israel with "understanding" (i.e., "wisdom").

The promises pertaining to God's kingdom, the messianic rule, and the presence of God find their focus in Jesus the Messiah. Those who reject him end up like the generation of the wilderness (1 Cor 10:1-13). But all who receive him as the Messiah of God find in him the "bread ... from heaven" (John 6:41), the water of life (John 7:37-39), and life everlasting (John 11:5-26)!<sup>1</sup>

- (24) Regarding the chart pedigree of Messiah, the Father's choice of the bloodline was decreed to follow Jesse's, first revealed in the prophecy of:

**Isaiah 11:1** - Then a shoot [ חֹטֶר (choter): root shoot: 1st Advent ] will spring from the stem [ גֵּזַע (geza'): trunk of a tree: Israel in apostasy ] of Jesse [ father of David ], and a branch [ נֶצֶר (neser): a branch,<sup>2</sup> one of the titles of Messiah ] from his roots will bear fruit [ 2d Advent ].

<sup>1</sup> Willem A. VanGemeren, "Psalms," in *The Expositor's Bible Commentary*, gen ed. Frank E. Gaebelein (Grand Rapids: Zondervan Publishing House, 1991), 5:514.

<sup>2</sup> "A branch is the symbol of kings descended from royal ancestors" (Unger, "Branch," in *Unger's Bible Dictionary*, 154); "נֶצֶר, nesar" (of the same root, according to many commentators, as Nazareth), lit. "a little

**v. 2 - The Spirit of the Lord will rest on Him [ prophetic of the indwelling and filling ministries of the Holy Spirit ], the spirit of wisdom and understanding [ discernment ], the spirit of counsel and strength [ to dispense unerring advice and to rule justly ], the spirit of knowledge and the fear of the Lord [ orientation to the plan of God ].**

(25) The Branch of Jesse, Scion of David, tribe of Judah, each speak of Messiah who will, in His millennial kingdom, rule justly.

(26) Verse 2 describes His qualifications to rule the world with three twofold attributes provided by the Holy Spirit. These three pairs are described by Frederick C. Jennings in his *Studies in Isaiah*:

The first pair ... tell of His *personal* qualifications, what He had, and shall ever have *in Himself*.

The second pair ... speak of His perfections *in relation to His people*, amid whom He takes His place.

The third pair speaks as we should expect, of His relation *Godward*. The three being *Selfward, Manward, Godward*.

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shoot springing from the root” (E. W. G. Masterman, “Branch,” in *The International Standard Bible Encyclopaedia*, ed. James Orr [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956], 1:513).