

Voice of Christian Israel Program Notes for June 21st, 2009

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The women in the genealogy of Christ:

Program Introduction:

Matthew 1:1-6: “¹ The book of the generation of Jesus Christ, the son of David, the son of Abraham. ² Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; ³ And Judas begat Phares and Zara of **Thamar**; and Phares begat Esrom; and Esrom begat Aram; ⁴ And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; ⁵ And Salmon begat Booz of **Rachab**; and Booz begat Obed of **Ruth**; and Obed begat Jesse; ⁶ And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife of Urias*”

All of these women are in one way or another slandered by many of the mainstream theologians and commentators, and even many in Christian Israel Identity do likewise. I believe that Yahweh, the author of life, history and language even before all things come to pass, certainly allowed the scribes to set traps for us, to see whether or not we would believe that He is true to His Word. Tamar is called a whore by many, and so is Rachab. Ruth is called a Moabite, and likewise Bathsheba, the wife of Uriah who is called the Hittite, is esteemed to be a Hittite herself, or if not, then a race-mixer! Everything is not what it seems, and these traps are indeed laid to separate those who truly study the Word of Yahweh with an open heart, and the surface readers of Scripture who are quick to make accusations, thereby justifying their own fornicating immorality and alien-embracing tendencies.

Genesis 38:6-30 ⁶ And Judah took a wife for Er his firstborn, whose name *was* Tamar. ⁷ And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him. ⁸ And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. ⁹ And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother. ¹⁰ And the thing which he did displeased the LORD: wherefore he slew him also. ¹¹ Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father's house. ¹² And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. ¹³ And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. ¹⁴ And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. ¹⁵ When Judah saw her, he thought her *to be* an harlot; because she had covered her face. ¹⁶ And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? ¹⁷ And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it*? ¹⁸ And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him. ¹⁹ And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. ²⁰ And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not. ²¹ Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side? And they said, There was no harlot in this *place*. ²² And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*. ²³ And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her. ²⁴ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt. ²⁵ When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff. ²⁶ **And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.** ²⁷ And it came to pass in the time of her travail, that, behold, twins *were* in her womb. ²⁸ And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. ²⁹ And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez. ³⁰ And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

Many esteem **Tamar** to have been a whore. If that were truly the case, the last person she may have chosen to be her first customer was Judah! Tamar simply wanted what she was entitled to: women relied upon having children – especially male children - in order that, having raised them, the children would in turn look after them in their old age. If Tamar didn't stand up for her own interests, there would be no tribe of Judah today! Evidence supporting this interpretation of Tamar's motivation is gleaned from a couple of places in Scripture. In the Book of Ruth, at 4:14-15, upon Ruth's being redeemed by Boaz, the women of the place said to Naomi: ¹⁴ "And the women said unto Naomi, Blessed *be* the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. ¹⁵ And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him." Likewise with Elisabeth, when she conceived John the Baptist in her old age, proclaimed as it is recorded at Luke 1:25: "Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men." It was considered a disgrace in Israel to die without issue, and thusly the daughters of Lot – who thought following the destruction of the cities of the plain that it was only them and their father remaining in the world – did what they did, as they are recorded as saying at genesis 19:32 "that we may preserve the seed of our father". Tamar simply wanted to do what was right, and get what she was entitled to.

Joshua 2:1-24 ¹ And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. ² And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. ³ And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. ⁴ And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were*: ⁵ And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them. ⁶ But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. ⁷ And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate. ⁸ And before they were laid down, she came up unto them upon the roof; ⁹ And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. {faint: Heb. melt} ¹⁰ For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed. ¹¹ And as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he *is* God in heaven above, and in earth beneath. ¹² Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: ¹³ And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. ¹⁴ And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee. {for...: Heb. instead of you to die} ¹⁵ Then she let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall. ¹⁶ And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. ¹⁷ And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear. ¹⁸ Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. {bring: Heb. gather} ¹⁹ And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him. ²⁰ And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. ²¹ And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window. ²² And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not. ²³ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them: ²⁴ And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

Rachab is called a “harlot”, as interpreters of the original Hebrew have understood the word. Clifton Emahiser wrote about this predicament at length and proves that Rahab was not a harlot, but an innkeeper, in his Watchman’s Teaching Letter #120, where he showed that the Greek word *PORNE* was related to other Greek words which described merchandising, and that it is in this manner that the Septuagint translators may well have understood the term, since the Hebrew word *zonah* surely may have that meaning. Clifton also proves that the circumstances concerning Rahab’s situation detailed in the book of Joshua certainly support the position that she was an innkeeper, and this is perfectly clear from the account as it is given by Josephus, which Clifton cites!

Some people have accused Clifton of somehow “correcting” the apostles, since they described Rahab using this same word, *PORNE*, at Hebrews 11:31 and James 2:25. Yet we only assume – as I myself did in the past - that by using that word, the apostles interpreted it in the same manner in which we do! It is just as likely – even though I did not realize this until well after Clifton wrote his Teaching Letter on the topic – that the apostles also imagined *PORNE* to have the alternate meaning of a woman selling something besides her body, as a Hebraism. The plain truth is this: The Yahshua Christ did NOT have a common whore for a grandmother!

Antiquities 5.1.2. (5) Now when he had pitched his camp, the spies came to him immediately, well acquainted with the whole state of the Canaanites; for at first, before they were at all discovered, they took a full view of the city of Jericho without disturbance, and saw which parts of the walls were strong, and which parts were otherwise, and indeed insecure, and which of the gates were so weak as might afford an entrance to their army. (6) Now those that met them took no notice of them when they saw them, and supposed they were only strangers, who used to be very curious in observing everything in the city, and did not take them for enemies; (7) but at even they retired to a certain inn that was near to the wall, whither they went to eat their supper; (8) which supper when they had done, and were considering how to get away, information was given to the king as he was at supper, that there were some persons come from the Hebrews' camp to view the city as spies, and that they were in the inn kept by Rahab, and were very solicitous that they might not be discovered. So he sent immediately some to them, and commanded to catch them, and bring them to him, that he might examine them by torture, and learn what their business was there. (9) As soon as Rahab understood that these messengers were coming, she hid the spies under stalks of flax, which were laid to dry on the top of her house; and said to the messengers that were sent by the king, that certain unknown strangers had supped with her a little before sunsetting, and were gone away, who might easily be taken, if they were any terror to the city, or likely to bring any danger to the king.¹ (10) So these messengers being thus deluded by the woman,^b and suspecting no imposition, went their ways, without so much as searching the inn; but they immediately pursued them along those roads which they most probably supposed them to have gone, and those particularly which led to the river, but could hear no tidings of them; so they left off the pains of any further pursuit.²

¹Josephus, F., & Whiston, W. (1996, c1987). *The works of Josephus : Complete and unabridged*. Includes index. (127). Peabody: Hendrickson.

^b It plainly appears by the history of these spies, and the innkeeper Rahab's deception of the king of Jericho's messengers, by telling them what was false, in order to save the lives of the spies, and yet the great commendation of her faith and good works in the New Testament (Heb. 11:31; Jas. 2:25), as well as by many other parallel examples, both in the Old Testament and in Josephus, that the best men did not then scruple to deceive those public enemies who might justly be destroyed; as also might deceive ill men in order to save life, and deliver themselves from the tyranny of their unjust oppressors, and this by telling direct falsehoods; I mean, all this where no oath was demanded of them, otherwise they never durst venture on such a procedure. Nor was Josephus himself of any other opinion or practice, as I shall remark in the note on *Antiq.* 9.4.3. And observe, that I still call this woman Rahab, an *innkeeper*, not a *harlot*; the whole history, both in our copies, and especially in Josephus, implying no more. It was indeed so frequent a thing, that women who were innkeepers were also harlots, or maintainers of harlots, that the word commonly used for real harlots was usually given them. See Dr. Bernard's note here, and Judg. 11:1; and *Antiq.* 5.7.8.

²Josephus, F., & Whiston, W. (1996, c1987). *The works of Josephus : Complete and unabridged*. Includes index. (127). Peabody: Hendrickson.

Ruth was clearly a Moabite by geography, and not by race.

The phrase found at Ruth 1:16 which states “and thy God my God” may just as easily be interpreted “and thy judges my judges”.

One thing that I think all commentators miss about the Ruth account is this: At Ruth 4:1, we see that there was another kinsman closer to Naomi in blood whose turn it was before Boaz to redeem Ruth, however his personal circumstances forbid him from doing so, and therefore the responsibility fell upon Boaz. Yet this other kinsman underwent great reproach because he could not fulfill the role of a kinsman redeemer! We see at Ruth 4:5-8 : “⁵ Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. ⁶ And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*. ⁷ Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel. ⁸ Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.”

To fully understand this, we must go back to **Deuteronomy 25:5-10**: “⁵ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. {her husband's...: or, her next kinsman} ⁶ And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel. ⁷ And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. {brother's: or, next kinsman's} ⁸ Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her; ⁹ Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. ¹⁰ And his name shall be called in Israel, The house of him that hath his shoe loosed.”

So we see that it is a public and open disgrace for a man to shirk the responsibility of kinsman redeemer. Yet it is wholly evident from Ruth 4:5-8 that these men were operating under the law, and citing the law, this man could easily have avoided such disgrace if Ruth were a Moabitess by race! All he would have had to do was to cite Deuteronomy 23:3: “³ An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever” Clearly this proves that Ruth was truly an Israelite!

Many esteem **Bathsheba**, the wife of Uriah “the Hittite”, to have been a Hittite herself, and if not, to have been an adulteress because she was married to a Hittite. But was Uriah *really* a Hittite? The word “Hittite”, or Chittiy, according to Strong’s Concordance, is indeed derived from Heth, and was used to describe his descendants; however it is also identical to a form of the word chittiyth, which means *fear*. A person who was fearsome could indeed be described as a “hittite”! In 2 Samuel 23:1 Uriah the Hittite is listed as one of the 37 “mighty men whom David had”, even after his death! All of the Biblical testimony concerning Uriah proves that he was anything but an accursed Hittite, and a just and faithful servant. The account of his attitude and behavior given at 2 Samuel 11:9-11 is especially noteworthy. And having died on the front lines of battle, Uriah surely lived up to his epithet – once it is interpreted properly – Uriah *the Terrible*.

2 Samuel 11:6-11 ⁶ And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David. ⁷ And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war prospered. {how Joab...: Heb. of the peace of, etc} ⁸ And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess *of meat* from the king. {followed...: Heb. went out after him} ⁹ But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. ¹⁰ And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house? ¹¹ And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.