**FRIDAY DECEMBER 17 – III WEEK OF ADVENT [C]**

**The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham became the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers.**

**The genealogy placed by Saint Matthew at the beginning of his Gospel is for manifesting immediately who Jesus, of whom one wishes to speak, is. First of all, for him Jesus is Jesus Christ. The mission is essence of his name. Speaking of Jesus that is not also the Christ of God is unimaginable, unthinkable, unconceivable for him. Name and mission are one only truth, one only essence, one only thing. As son of David, Jesus is the King, the Consecrated, the Christ, the Anointed, the Messiah from the eternal kingdom. As son of Abraham, Jesus is the offspring in which the Lord has established to bless all people, population, tribes, nations. Jesus is the King, sent by God, to build his kingdom on earth. Jesus will have to fill those who become kingdom of God with the blessing of God. Jesus and Messiah are one only thing. Kingdom and blessing are one only thing. One cannot separate Jesus from Christ. One cannot separate the kingdom from the blessing.**

**In Isaac’s generation, everything is peaceful since Abraham. The problems arise with Isaac. The simple generation is no longer enough. One also need the choice of the son who must bring the blessing of Abraham until the last offspring. We know that the last offspring is Christ Jesus. With Him, the offspring according to flesh ends. The offspring according to the Holy Spirit, in Him and for Him, begins. The choice of the bearer of the blessing is from God and from man. God chooses Jacob. He uses Rebekah, energic wife and mother. God chooses Judah, He uses Jacob, person feared of God. Jacob excludes the first three sons who stained themselves with very serious sins from the birthright. It was valid for yesterday, it is also valid for today, tomorrow, ever. With the sin in the heart, one can never be instruments of truth, of light, of blessing, of grace, of holiness of our God. Instrument and sin exclude each other.**

**With Judah, the flesh not belonging to Abraham enters the offspring of Abraham. Tamar is a daughter of the people of the Canaanite. In her, the pagan world is taken to give the flesh to the bearer of the blessing of the Lord. This taking, occurred in the pagan way and not certainly according to the rules of the sound morality of our God and Lord, is important. Here are other two elements of the succession. These are two foreign women. Rahab and Ruth. We know that Rahab is the woman who believed in the God of the Hebrew and has guarded and protected the explorers come to Jericho. The world of the true faith in God is taken by God to give flesh to the offspring bearer of his blessing. Ruth is the world of true love, instead. She, too, is taken by God to give the flesh to his Messiah or Christ. They are foreign flesh that becomes one only flesh with the children of the people of God.**

**With Tamar, the sin of incest has only been of the woman. Judah committed a sin of prostitution. He joined together with a woman who posed as a prostitute. With David, the nature and the substance of the sin changes. The sin is of adultery both of the woman and of the king. David knew that the woman was married. The woman knew that he should not have given herself to the king. Moreover, David hides this sin having the husband of the woman killed. The flesh of the Christ of God, even if at the end it is flesh drawn from the most pure body of the Virgin Mary, throughout the history it is flesh taken from the sins of its ancestors, too. Jesus has come to redeem the flesh of sin. With Solomon, the flesh bearing the flesh of the Messiah of God is clothed with another horrible sin. It stains itself with idolatry. Almost all the kings coming after him, apart from someone, are idolaters. They abandoned their God and Lord. Idolatry changes forms, modalities, it knows how to renovate and update itself, it is clothed with religiosity, as well.**

**Let us read the text of Mt 1,1-17**

**The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham became the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers. Judah became the father of Perez and Zerah, whose mother was Tamar. Perez became the father of Hezron, Hezron the father of Ram, Ram the father of Amminadab. Amminadab became the father of Nahshon, Nahshon the father of Salmon, Salmon the father of Boaz, whose mother was Rahab. Boaz became the father of Obed, whose mother was Ruth. Obed became the father of Jesse, Jesse the father of David the king. David became the father of Solomon, whose mother had been the wife of Uriah. Solomon became the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asaph. Asaph became the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah. Uzziah became the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah. Hezekiah became the father of Manasseh, Manasseh the father of Amos, Amos the father of Josiah. Josiah became the father of Jechoniah and his brothers at the time of the Babylonian exile. After the Babylonian exile, Jechoniah became the father of Shealtiel, Shealtiel the father of Zerubbabel, Zerubbabel the father of Abiud. Abiud became the father of Eliakim, Eliakim the father of Azor, Azor the father of Zadok. Zadok became the father of Achim, Achim the father of Eliud, Eliud the father of Eleazar. Eleazar became the father of Matthan, Matthan the father of Jacob, Jacob the father of Joseph, the husband of Mary. Of her was born Jesus who is called the Messiah.Thus the total number of generations from Abraham to David is fourteen generations; from David to the Babylonian exile, fourteen generations; from the Babylonian exile to the Messiah, fourteen generations.**

**Jehoshaphat wants to resurrect the spiritual fortunes of the people of the Lord, by then become people of the non-knowledge of his God, because of the idolatry ruling it. He establishes judges and scribes so that it is brought back to the path of God. Among the others, there is the one who increases idolatry and the one who does not care at all, abandoning the people to itself. One nation with no government neither from the priests in the things dealing with God and of the king, is a nation going adrift. Hezekiah is a pious person. He commits himself so that the glory of God alone shines in his people. His efforts have been truly ephemeral. Josiah is the other king all committed so that the people came back into the stipulated covenant with its God and destroyed all the idols in wood, iron, stone that by then were invading all the land of Israel. During his life, he succeeded. But, by then, the river of evil had come on the edge of the fall and having the water come back had become impossible work. Jerusalem has been burnt and devastated. The temple burnt and devastated in its treasures. The sons of Judah uprooted from their land to take the way either of death or of exile. The Lord takes history in his hands to give it a new creation.**

**With the deportation of the sons of Judah in exile, also the monarchy dies. The kingdom of Judah will no longer rise again. The royal offspring remains, but without the kingdom. David has some learners, but his kingdom no longer exists. One speaks of Zerribbabel in the prophet Haggai and in the prophet Zechariah. This man is charged by the Lord, by the means of his prophets, to deal with the reconstruction of his house in Jerusalem, of his destroyed temple. The second Book of the Kings and the second Book of Chronicles end at the fall of Jerusalem, in 586 B.C. After the return of the exiles in the territory of Judah, the Book of Ezra and of Nehemiah deal with the specific historical moment. One must rebuild the temple, give Jerusalem the safety by rebuilding walls and gates, bring the people back to the pillars of the covenant with a capillary religious reformation.**

**The kingdom dies. The flesh of Abraham does not die. The flesh of David does not die. The kingdom dies, but it does not pass into other hands. There is no other dynasty. It waits to be risen from the oblivion of history and brought back to life. God always challenges his faithful. He says a word. It can be fulfilled today and also in thousands years. Thousands years are, before Him, as a day and one day and one day as thousands years. One must never forget this truth. The last flesh of the offspring of David is Joseph. Joseph does not generate Jesus, named Christ. Joseph is the spouse of Mary, from whom Jesus, named Christ, was born. It is a substantial change of the history. If Joseph does not generate Christ, what is the use of speaking about the offspring since Abraham and since David? Being Mary daughter of Abraham, Jesus can bear the blessing. The Angel will reveal us how Jesus is son of Joseph. The ways of God are never according to the thought of man. Joseph does not generate Jesus. Joseph is the spouse of Mary. May the Mother of God come to our rescue. May She make us of most pure faith in Christ.**