

## ~GENEALOGY OF JESUS CHRIST (708)

- Reliability Of The Gospel Genealogies
- Problems In Matthew's Genealogy Of Jesus
- A Problem In Luke's Genealogy Of Jesus
- Why Different Genealogies In Matthew And Luke

• In the first chapter of Matthew we find the genealogy of Jesus running from Abraham forward. At (Luke Chapter 3) is a genealogy back to Adam, son of God.

• Jesus genealogy is the only one given in the Christian Greek Scriptures. Part of his genealogy appears at (1 Chronicles Chapters 1 to 3) running from Adam through Solomon and Zerubbabel. The books of Genesis and Ruth combined give the line from Adam to David.

• The latter three lists (Genesis/Ruth) (1 Chronicles, and Luke) agree fully from Adam to Arpachshad, with minor differences as to certain names, such as Kenan, which is Cainan at;

• Son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan. (Luke 3:37)

• The Chronicles and Genesis, lists agree down to David, while another Cainan is found in Luke's account between Arpachshad and Shelah.

• Son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah. (Luke 3:35)

• Son of Cainan, son of Arpachshad, son of Shem, son of Noah, son of Lamech. (Luke 3:36)

• From Solomon to Zerubbabel, the Chronicles record and Matthew agree in the main, Matthew omitting some names. These differences and differences in Luke's account from David to Jesus will be discussed later.

• Under GENEALOGY, we have shown that besides many private family records, the Jews kept public records of genealogies and that the chroniclers, such as Ezra, had access to these when compiling their lists, also, that the public registers existed in the First Century evidently up until 70 C.E.

- The matter of the descent of the Messiah from Abraham, and through David, was of prime importance to them. So we can be confident that both Matthew and Luke consulted these **genealogical** tables.

**See Also GENEALOGY**

## • Reliability Of The Gospel Genealogies

- The question arises. Why does Matthew leave out some names that are contained in the listings of the other chroniclers? First of all, to prove ones **genealogy** it was not necessary to name every link in the line of descent. For example, Ezra, in proving his priestly lineage, at;
  - And after these things in the reign of Artaxerxes the king of Persia, Ezra the son of Seraiah the son of Azariah the son of Hilkiah (**Ezra 7:1**)
  - The son of Shallum the son of Zadok the son of Ahitub. (**Ezra 7:2**)
  - The son of Amariah the son of Azariah the son of Meraioth. (**Ezra 7:3**)
  - The son of Zerahiah the son of Uzzi the son of Bukki. (**Ezra 7:4**)
  - The son of Abishua the son of Phinehas the son of Eleazar the son of Aaron the chief priest. (**Ezra 7:5**)
  - Omitted several names contained in the listing of the priestly line at;
  - The sons of Levi were Gershon, Kohath and Merari. (**1 Chronicles 6:1**)
  - And the sons of Kohath were Amram, Izhar and Hebron and Uzziel. (**1 Chronicles 6:2**)
  - And the sons of Amram were Aaron and Moses, and there was Miriam. And the sons of Aaron were Nadab and Abihu, Eleazar and Ithamar. (**1 Chronicles 6:3**)
  - As for Eleazar, he became father to Phinehas. Phinehas himself became father to Abishua. (**1 Chronicles 6:4**)

- Abishua, in turn, became father to Bukki. Bukki, in turn, became father to Uzzi. (**1 Chronicles 6:5**)
- Uzzi, in turn, became father to Zerahiah. Zerahiah, in turn, became father to Meraioth. (**1 Chronicles 6:6**)
- Meraioth himself became father to Amariah. Amariah, in turn, became father to Ahitub. (**1 Chronicles 6:7**)
- Ahitub, in turn, became father to Zadok. Zadok, in turn, became father to Ahimaaz. (**1 Chronicles 6:8**)
- Ahimaaz, in turn, became father to Azariah. Azariah, in turn, became father to Johanan. (**1 Chronicles 6:9**)
- Johanan, in turn, became father to Azariah. He was the one that acted as priest in the house that Solomon built in Jerusalem. (**1 Chronicles 6:10**)
- And Azariah came to be father to Amariah. Amariah, in turn, became father to Ahitub. (**1 Chronicles 6:11**)
- Ahitub, in turn, became father to Zadok. Zadok, in turn, became father to Shallum. (**1 Chronicles 6:12**)
- Shallum, in turn, became father to Hilkiah. Hilkiah, in turn, became father to Azariah. (**1 Chronicles 6:13**)
- Azariah, in turn, became father to Seraiah. Seraiah, in turn, became father to Jehozadak. (**1 Chronicles 6:14**)
- And Jehozadak it was that went away when Yehowah took Judah and Jerusalem into exile by the hand of Nebuchadnezzar. (**1 Chronicles 6:15**)
- Obviously it was not essential to name all these ancestors to satisfy the Jews as to his priestly lineage.
- Similarly with Matthew, for he doubtless used the public register and copied from it, if not every name, the ones necessary to prove the descent of Jesus from Abraham and David.

- He also had access to the Hebrew Scriptures, which he could consult alongside the official public records.
- And may your house become like the house of Perez, whom Tamar bore to Judah, from the offspring that Yehowah will give you out of this young woman. ([Ruth 4:12](#))
- Now these are the **generations** of Perez. Perez became father to Hezron. ([Ruth 4:18](#))
- And Hezron became father to Ram, and Ram became father to Amminadab. ([Ruth 4:19](#))
- And Amminadab became father to Nahshon, and Nahshon became father to Salmon. ([Ruth 4:20](#))
- And Salmon became father to Boaz, and Boaz became father to Obed. ([Ruth 4:21](#))
- And Salmon became father to Boaz, and Boaz became father to Obed. ([Ruth 4:21](#))
- Judah became father to Perez and to Zerah by Tamar. Perez became father to Hezron. Hezron became father to Ram. ([Matthew 1:3](#))
- Ram became father to Amminadab. Amminadab became father to Nahshon. Nahshon became father to Salmon. ([Matthew 1:4](#))
- Salmon became father to Boaz by Rahab. Boaz became father to Obed by Ruth. Obed became father to Jesse. ([Matthew 1:5](#))
- Jesse became father to David the king. David became father to Solomon by the wife of Uriah. ([Matthew 1:6](#))
- The lists made by both Matthew and Luke were comprised of names publicly recognized by the Jews of that time as authentic. The scribes and Pharisees as well as the Sadducees were bitter enemies of Christianity, and they would have used any possible argument to discredit Jesus, but it is noteworthy that they never challenged these **genealogies**.
- If either Matthew's or Luke's **genealogy** of Jesus had been in error, what an opportunity it would have been for these opponents to

prove it then and there! For until **70 C.E.** They evidently had ready access to the public genealogical registers and the Scriptures.

- The same is true regarding the **First Century** pagan enemies of Christianity, many of whom were, like those Jews, learned men who would readily have pointed to any evidence that these lists of Matthew and Luke were unauthentic and contradictory. But there is no record that the early pagan enemies attacked Christians on this point.
- Also, both Matthew and Luke achieved their objective, and that was all they needed to do. To prove that Jesus was descended from Abraham and David, it was not necessary to make a **new genealogy**.
- All they had to do was copy from the public tables that the nation fully accepted regarding the lineage of David and of the priesthood and all other matters requiring proof of one's descent.
- In the days of Herod, king of Judea, there happened to be a certain priest named Zechariah of the division of Abijah, and he had a wife from the daughters of Aaron, and her name was Elizabeth. (**Luke 1:5**)
- And all people went traveling to be registered, each one to his own city. (**Luke 2:3**)
- Of course, Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to David's city, which is called Bethlehem, because of his being a member of the house and family of David. (**Luke 2:4**)
- To get registered with Mary, who had been given him in marriage as promised, at present heavy with child. (**Luke 2:5**)
- I ask, then, God did not reject his people, did he? Never may that happen! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. (**Romans 11:1**)
- Even if there was an omission in these tables, it did not detract from what these Gospel writers intended and indeed accomplished, namely, presenting legally and publicly recognized proof of the **genealogy** of Jesus the Messiah.

## ·· **Problems In Matthew's Genealogy Of Jesus**

- Matthew divides the **genealogy** from Abraham to Jesus into three sections of 14 generations each.
- All the generations, then, from Abraham until David were fourteen generations, and from David until the deportation to Babylon fourteen generations, and from the deportation to Babylon until the Christ fourteen generations. (**Matthew 1:17**)
- This division may have been made as a memory aid. However, in counting the names we find that they total 41, rather than 42. One suggestion as to how they may be counted is as follows,
- By taking Abraham to David, 14 names, then using David as the starting name for the second 14, with Josiah as the last, finally, by heading the third series of 14 names with Jeconiah or Jehoiachin, and ending with Jesus.
- Notice that Matthew repeats the name David as the last of the first 14 names and as the first of the next 14. Then he repeats the expression the deportation to Babylon, which he links with Josiah and his sons.
- All the **generations**, then, from Abraham until David were fourteen generations, and from David until the deportation to Babylon fourteen generations, and from the deportation to Babylon until the Christ fourteen generations. (**Matthew 1:17**)
- As stated earlier, Matthew may have copied his list **exactly** from the public register that he used, or he may have purposely left out some links with a view to aiding memory.
- However, a suggestion as to the omission here of three kings of David's line between Jehoram and Uzziah or Azariah, is that Jehoram married wicked Athaliah of the house of Ahab, the daughter of Jezebel, thereby bringing this God-condemned strain into the line of the kings of Judah.
- And Ahab proceeded to say to Elijah; Have you found me, O enemy of mine? To which he said; I have found you. For the reason that you have sold yourself to do what is bad in the eyes of Yehowah. (**1 Kings 21:20**)
- Here I am bringing calamity upon you, and I shall certainly make a clean sweep after you and cut off from Ahab anyone urinating

- against a wall and the helpless and worthless one in Israel. (**1 Kings 21:21**)
- And I shall certainly constitute your house like the house of Jeroboam the son of Nebat and like the house of Baasha the son of Ahijah, for the offense with which you have offended and then caused Israel to sin. (**1 Kings 21:22**)
  - And also as regards Jezebel Yehowah has spoken, saying; The very dogs will eat up Jezebel in the plot of land of Jezreel. (**1 Kings 21:23**)
  - Anyone of Ahab's that is dying in the city the dogs will eat up, and anyone dying in the field the fowls of the heavens will eat up. (**1 Kings 21:24**)
  - Without exception no one has proved to be like Ahab, who sold himself to do what was bad in the eyes of Yehowah, whom Jezebel his wife egged on. (**1 Kings 21:25**)
  - And he went acting very detestably by going after the dungy idols, the same as all that the Amorites had done, whom Yehowah drove out from before the sons of Israel. (**1 Kings 21:26**)
  - In the twelfth year of Jehoram the son of Ahab the king of Israel, Ahaziah the son of Jehoram the king of Judah became king. (**2 Kings 8:25**)
  - Twenty-two years old was Ahaziah when he began to reign, and for one year he reigned in Jerusalem. And his mother's name was Athaliah the granddaughter of Omri the king of Israel. (**2 Kings 8:26**)
  - And he went walking in the way of the house of Ahab and kept doing what was bad in Yehowah's eyes, like the house of Ahab, for he was a relative of the house of Ahab by marriage. (**2 Kings 8:27**)
  - Naming Jehoram as first in the wicked alliance, Matthew omits the names of the next three kings to the fourth generation, Ahaziah, Jehoash, and Amaziah, the fruits of the alliance.
  - And he went walking in the way of the house of Ahab and kept

- doing what was bad in Yehowah's eyes, like the house of Ahab, for he was a relative of the house of Ahab by marriage. (**2 Kings 8:27**)
- And the son of Solomon was Rehoboam, Abijah his son, Asa his son, Jehoshaphat his son. (**1 Chronicles 3:10**)
  - Jehoram his son, Ahaziah his son, Jehoash his son. (**1 Chronicles 3:11**)
  - Amaziah his son, Azariah his son, Jotham his son. (**1 Chronicles 3:12**)
  - Matthew indicates that Zerubbabel is the son of Shealtiel.
  - After the deportation to Babylon Jeconiah became father to Shealtiel. Shealtiel became father to Zerubbabel. (**Matthew 1:12**)
  - And this coincides with other references.
  - And Jeshua the son of Jehozadak and his brothers the priests and Zerubbabel the son of Shealtiel and his brothers proceeded to rise up and build the altar of the God of Israel, to offer up burnt sacrifices upon it, according to what is written in the Law of Moses the man of the true God. (**Ezra 3:2**)
  - And these were the priests and the Levites that went up with Zerubbabel the son of Shealtiel and Jeshua, Seraiah, Jeremiah, Ezra. (**Nehemiah 12:1**)
  - And Yehowah proceeded to rouse up the spirit of Zerubbabel the son of Shealtiel, the governor of Judah, and the spirit of Joshua the son of Jehozadak the High Priest, and the spirit of all the remaining ones of the people, and they began to enter in and to do the work in the house of Yehowah of armies their God. (**Haggai 1:14**)
  - Son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri. (**Luke 3:27**)
  - And the sons of Pedaiah were Zerubbabel and Shimei, and the sons of Zerubbabel were Meshullam and Hananiah and Shelomith was their sister. (**1 Chronicles 3:19**)



- Zerubbabel is referred to as the son of Pedaiah. Evidently Zerubbabel was the natural son of Pedaiah and the legal son of Shealtiel by reason of brother-in-law marriage, or possibly, after Zerubbabel's father Pedaiah died, Zerubbabel was brought up by Shealtiel as his son and therefore became legally recognized as the son of Shealtiel.

## • A Problem In Luke's Genealogy Of Jesus

- Available manuscript copies of Luke list a second Cainan, between Arpachshad or Arphaxad and Shelah.
- Son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah. (Luke 3:35)
- Son of Cainan, son of Arpachshad, son of Shem, son of Noah, son of Lamech. (Luke 3:36)
- And Arpachshad became father to Shelah, and Shelah became father to Eber. (Genesis 10:24)
- And Arpachshad lived thirty-five years. Then he became father to Shelah. (Genesis 11:12)
- As for Arpachshad, he became father to Shelah, and Shelah himself became father to Eber. (1 Chronicles 1:18)
- Shem, Arpachshad, Shelah. (1 Chronicles 1:24)
- Most scholars take this to be a copyists error. In the Hebrew Scriptures, Cainan is not found in this relative position in the genealogical listings in the Hebrew or the Samaritan texts, nor is it in any of the Targums or versions except the Greek Septuagint.
- And it does not seem that it was even in the earlier copies of the Septuagint, because Josephus, who usually follows the Septuagint, lists Seles or Shelah next as the son of Arphaxades or Arpachshad. [Jewish Antiquities, I, 146 [vi, 4]]
- Early writers Irenaeus, Africanus, Eusebius, and Jerome rejected the second Cainan in copies of Luke's account as an interpolation.

**See Also CAINAN 2**

## · Why Different Genealogies In Matthew And Luke

- The difference in nearly all the names in Luke's **genealogy** of Jesus as compared with Matthew's is quickly resolved in the fact that Luke traced the line through David's son **Nathan**, instead of Solomon as did Matthew.

- Son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David. (**Luke 3:31**)

- Jesse became father to David the king. David became father to Solomon by the wife of Uriah. (**Matthew 1:6**)

- Solomon became father to Rehoboam. Rehoboam became father to Abijah, Abijah became father to Asa. (**Matthew 1:7**)

- Luke evidently follows the ancestry of Mary, thus showing Jesus **natural** descent from David, while Matthew shows Jesus **legal** right to the throne of David by descent from **Solomon** through Joseph, who was **legally** Jesus father.

- Both Matthew and Luke signify that Joseph was not Jesus actual father but only his adoptive father, giving him legal right.

- Matthew departs from the style used throughout his **genealogy** when he comes to Jesus, saying; Jacob became father to Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

- Jacob became father to Joseph the husband of Mary, of whom Jesus was born, who is called Christ. (**Matthew 1:16**)

- Notice that he does not say Joseph became father to Jesus but that he was the husband of Mary, of whom Jesus was born. Luke is even more pointed when, after showing earlier that Jesus was actually the Son of God by Mary

- This one will be great and will be called Son of the Most High, and Yehowah God will give him the throne of David his father. (**Luke 1:32**)

- And he will rule as king over the house of Jacob forever, and there will be no end of his kingdom. (**Luke 1:33**)

- But Mary said to the angel; How is this to be, since I am having no intercourse with a man? (**Luke 1:34**)
- In answer the angel said to her; Holy Spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son. (**Luke 1:35**)
- He says;
- Furthermore, Jesus himself, when he commenced his work, was about thirty years old, being the son, as the opinion was, of Joseph, son of Heli. (**Luke 3:23**)
- Since Jesus was not the **natural** son of Joseph but was the Son of God, Luke's **genealogy** of Jesus would prove that he was, by human birth, a son of David through his natural mother Mary.
- Regarding the **genealogies** of Jesus given by Matthew and by Luke, Frederic Louis Godet wrote.
- This study of the text in detail leads us in this way to admit, (1) That the genealogical register of Luke is that of Heli, the grandfather of Jesus, and (2) That, this affiliation of Jesus by Heli being expressly opposed to His affiliation by Joseph, the document which he has preserved for us can be nothing else in his view than the genealogy of Jesus through Mary. But why does not Luke name Mary, and why pass immediately from Jesus to His grandfather? Ancient sentiment did not comport with the mention of the mother as the **genealogical** link.
- Among the Greeks a man was the son of his father, not of his mother, and among the Jews the adage was: *Genus matris non vocatur genus*, The descendant of the mother is not called her descendant, [Baba bathra, 110, a] [Commentary on Luke, 1981, p. 129]
- Actually each **genealogy**, Matthew's table and Luke's table, shows descent from David, through Solomon and through Nathan.
- Jesse became father to David the king. David became father to Solomon by the wife of Uriah. (**Matthew 1:6**)
- Son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David. (**Luke 3:31**)

- In examining the lists of Matthew and Luke, we find that after diverging at Solomon and Nathan, they come together again in two persons, Shealtiel and Zerubbabel.
- This can be explained in the following way, Shealtiel was the son of Jeconiah, perhaps by marriage to the daughter of Neri he became Neri's son-in-law, thus being called the son of Neri.
- It is possible as well that Neri had no sons, so that Shealtiel was counted as his son for that reason also. Zerubbabel, who was likely the actual son of Pedaiah, was legally **reckoned** as the son of Shealtiel, as stated earlier.
- After the deportation to Babylon Jeconiah became father to Shealtiel; Shealtiel became father to Zerubbabel. (**Matthew 1:12**)
- Son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri. (**Luke 3:27**)
- And the sons of Jeconiah as prisoner were Shealtiel his son (**1 Chronicles 3:17**)
- And Malchiram and Pedaiah and Shenazzar, Jekamiah, Hoshama and Nedabiah. (**1 Chronicles 3:18**)
- And the sons of Pedaiah were Zerubbabel and Shimei, and the sons of Zerubbabel were Meshullam and Hananiah, and Shelomith was their sister. (**1 Chronicles 3:19**)
- Then the accounts indicate that Zerubbabel had two sons, Rhesa and Abiud, the lines diverging again at this point. These could have been, not actual sons, but descendants, or one, at least, could have been a son-in-law.
- And the sons of Pedaiah were Zerubbabel and Shimei, and the sons of Zerubbabel were Meshullam and Hananiah, and Shelomith was their sister. (**1 Chronicles 3:19**)
- Son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri. (**Luke 3:27**)
- Zerubbabel became father to Abiud. Abiud became father to Eliakim. Eliakim became father to Azor. (**Matthew 1:13**)

- Both Matthew's and Luke's **genealogies** of Jesus vary here from that found in **(1 Chronicles Chapter 3)**. This may be because a number of names were purposely left out by Matthew and possibly also by Luke.
- But the fact should be kept in mind that such differences in the genealogical lists of Matthew and Luke are very likely those already present in the **genealogical** registers then in use and fully accepted by the Jews and were not changes made by Matthew and Luke.
- We may conclude, therefore, that the two lists of Matthew and Luke fuse together the two truths, namely. (1) that Jesus was actually the Son of God and the **natural** heir to the Kingdom by miraculous birth through the virgin girl Mary, of David's line, and (2) that Jesus was also the legal heir in the male line of descent from David and Solomon through his adoptive father Joseph.
- This one will be great and will be called Son of the Most High, and Yehowah God will give him the throne of David his father. **(Luke 1:32)**
- In answer the angel said to her; Holy Spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son. **(Luke 1:35)**
- Paul, a slave of Jesus Christ and called to be an apostle, separated to God's Good News. **(Romans 1:1)**
- Which he promised aforetime through his prophets in the holy Scriptures. **(Romans 1:2)**
- Concerning his Son, who sprang from the seed of David according to the flesh. **(Romans 1:3)**
- But who with power was declared God's Son according to the spirit of holiness by means of resurrection from the dead, yes, Jesus Christ our Lord. **(Romans 1:4)**
- If there was any accusation made by hostile Jews that Jesus birth was illegitimate, the fact that Joseph, aware of the circumstances, married Mary and gave her the protection of his good name and royal lineage refutes such slander.

## BIBLE LISTS OF JESUS GENEALOGY

<b>Genesis and Ruth</b>	<b>1 Chronicles Chaps 1,2,3</b>	<b>Matthew Chap 1</b>	<b>Luke Chap 3</b>
Adam	Adam	Adam	
Seth	Seth	Seth	
Enosh	Enosh	Enosh	
Kenan	Kenan	Cainan	
Mahalalel	Mahalalel	Mahalaleel	
Jared	Jared	Jared	
Enoch	Enoch	Enoch	
Methuselah	Methuselah	Methuselah	
Lamech	Lamech	Lamech	
Noah	Noah	Noah	
Shem	Shem	Shem	
Arpachshad	Arpachshad	Arpachshad	
	Cainan		
Shelah	Shelah	Shelah	
Eber	Eber	Eber	
Peleg	Peleg	Peleg	
Reu	Reu	Reu	
Serug	Serug	Serug	
Nahor	Nahor	Nahor	
Terah	Terah	Terah	
Abram	Abraham	Abraham	Abraham
(Abraham)			
Isaac	Isaac	Isaac	Isaac
Jacob	Jacob	Jacob	Jacob
Judah	Judah	Judah	Judah
Tamar)	(and Tamar)		
Perez	Perez	Perez	Perez
Hezron	Hezron	Hezron	Hezron
Ram	Ram	Ram	Arni (Ram?)
Amminadab	Amminadab	Amminadab	Amminadab
Nahshon	Nahshon	Nahshon	Nahshon
Salmon	Salmon (Salma;	Salmon (and	Salmon
	(1 Chronicles 2-11)	Rahab)	
Boaz (and	Boaz	Boaz (and	Boaz
Ruth)	Ruth)		
Obed	Obed	Obed	Obed
Jesse	Jesse	Jesse	Jesse

David	David Bath-sheba)	David (and	David
	Solomon	Solomon	Nathan 1
	Rehoboam	Rehoboam	Mattatha
	Abijah	Abijah	Menna
	Asa	Asa	Melea
	Jehoshaphat	Jehoshaphat	Eliakim
	Jehoram	Jehoram	Jonam
	Ahaziah	Joseph	
	Jehoash		
		Judas	
		Symeon	
	Amaziah	Levi	
	Azariah (Uzziah) (Azariah)	Uzziah	Matthat
	Jotham	Jotham	Jorim
	Ahaz	Ahaz	Eliezer
	Hezekiah	Hezekiah	Jesus
	Manasseh	Manasseh	Er
	Amon	Amon	Elmadam
	Josiah	Josiah	Cosam
	Jehoiakim	Addi	
		Melchi	
	Jeconiah (Jehoiachin)	Jeconiah	Neri
Shealtiel	Shealtiel	Shealtiel	3(Pedaiah) 2
	Zerubbabel 4	Zerubbabel	Zerubbabel
		Rhesa	
		Abiud	Joanan
		Joda	
		Eliakim	Josech
		Semein	
		Azor	Mattathias
		Maath	
		Zadok	Naggai
		Esli	
		Achim	Nahum
		Amos	
		Eliud	Mattathias
		Joseph	
		Eleazar	Jannai
		Melchi	
		Matthan	Levi
		Matthat	

Jacob	Heli (father of Mary)
Joseph	Joseph (Heli son-in-law)
Jesus	Jesus
(foster son)	(Mary's son)

<sup>1</sup> At Nathan, Luke begins reckoning the **genealogy** through Jesus maternal line, while Matthew continues with the paternal line.

<sup>2</sup> Zerubbabel evidently was the natural son of Pedaiah and the legal son of Shealtiel by brother-in-law marriage, or he was brought up by Shealtiel after his father Pedaiah's death and became legally recognized as the son of Shealtiel.

- And the sons of Jeconiah as prisoner were Shealtiel his son (**1 Chronicles 3:17**)
- And Malchiram and Pedaiah and Shenazzar, Jekamiah, Hoshama and Nedabiah. (**1 Chronicles 3:18**)
- And the sons of Pedaiah were Zerubbabel and Shimei, and the sons of Zerubbabel were Meshullam and Hananiah and Shelomith was their sister. (**1 Chronicles 3:19**)
- And Jeshua the son of Jehozadak and his brothers the priests and Zerubbabel the son of Shealtiel and his brothers proceeded to rise up and build the altar of the God of Israel, to offer up burnt sacrifices upon it, according to what is written in the Law of Moses the man of the true God. (**Ezra 3:2**)
- Son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri. (**Luke 3:27**)
- Shealtiel the son of Jeconiah possibly was the son-in-law of Neri.
- And the sons of Jeconiah as prisoner were Shealtiel his son (**1 Chronicles 3:17**)
- Son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri. (**Luke 3:27**)
- The lines meet in Shealtiel and Zerubbabel, afterward diverging. This divergence could have been through two different descendants of Zerubbabel, or Rhesa or Abiud could have been a son-in-law.



