The GENEALOGY from ADAM to JESUS CHRIST

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|  | ADAM(1)  The Son of God and The First Adam | | |  |
|  | SETH (2) | | |  |
|  | ENOS (3) | | |  |
|  | CAINAN (4) | | |  |
|  | MAHALEEL (5) | | |  |
|  | JARED (6) | | |  |
|  | ENOCH (7) | | |  |
|  | METHUSALEH (8) | | |  |
|  | LAMECH (9) | | |  |
|  | NOAH (10) | | |  |
|  | SHEM (11) | | |  |
|  | ARPHAXAD (12) | | |  |
|  | CAINAN (13) | | |  |
|  | SALA (14) | | |  |
|  | EBER (15) | | |  |
|  | PELEG (16) | | |  |
|  | RAGAU (17) | | |  |
|  | SARUCH (18) | | |  |
|  | NAHOR (19) | | |  |
|  | TERAH (20) | | |  |
|  | (1) ABRAHAM (21) | | |  |
|  | (2) ISAAC (22) | | |  |
|  | (3) JACOB (23) | | |  |
|  | (4) JUDA (24)  m. Tamar | | | ---> Zera  (Matthew 1:3) |
|  | (5) PHAREZ (25) | | |  |
|  | (6) ESROM (26) | | |  |
|  | (7) ARAM (27) | | |  |
|  | (8) AMMINADAB (28) | | |  |
|  | (9) NAASON (29) | | |  |
|  | (10) SALMON (30) m. Rachab | | | (Sala: Luke 3:32) |
|  | (11) BOAZ (31) m. Ruth | | |  |
|  | (12) OBED (32) | | |  |
|  | (13) JESSE (33) | | |  |
|  | (14) DAVID (34) m. Bathsheba (Luke 3:31) | | |  |
| (1) SOLOMON Matthew 1:6 | |  | NATHAN (35)  (2 Sam.5.14) | |
| (2) REHOBOAM | |  |  |  |
| (3) ABIA | |  | MATTATHA (36) | |
| (4) ASA |  |  |  | MENAN (37) |
| (5) JOSOPHAT | OMRI |  |  | MELEA (38) |
|  | | |  |  | ELIAKIM (39) |
| AHAB m. Jezebel | |  |  | JONAN (40) |
| (6) JORAM | m. Athaliah |  |  | JOSEPH (41) |
|  | (Ahaziah)  (Joash)  (Amaziah) |  |  | JUDAH (42) |
|  |  |  | SIMEON (43) |
|  |  |  | LEVI (44) |
| (7) OZIAS |  |  |  | MATTHAT (45) |
| (8) JOATHAM |  |  |  | JORIM (46) |
| (9) ACHAZ |  |  |  | ELIEZER (47) |
| (10) EZEKIAS |  |  |  | JOSE (48) |
| (11) MANASSES | |  |  | ER (49) |
| (12) AMON |  |  |  | ELMODAM (50) |
| (13) JOSIAS |  |  |  | COSAM (51) |
| (14) JEHOIKIM  (who had brothers, Matthew 1:11) | |  |  | ADDI (52) |
|  |  | MELCHI (53) |
| (1) JECHONIAS (55) m. ---> | (2) SALATHIEL (56) |  | Widowed daughter  husband deceased | NERI (54) <------ |
| (Evidently Salathiel died childless and Pedaiah, his brother, married his widow according to Deut. 25,5,6) | |  | wife m. PEDAIAH  (Quite legally according to the Mosaic law, Pedaiah's name does not appear as the father of Zerubbabel in either Matthew or Luke.) | |
|  | (3) ZERUBBABEL (57) (1 Chr. 3:19) | | |  |
|  | Daughter SHELOMITH --> m RHESA (58) | | |  |
| (4) ABIUD | |  | JOANNA (59) | |
| (5) ELIAKIM | |  | JUDA (60) | |
|  | JOSEPH (61) | |
| (6) AZOR | |  |  | SEMEI (62) |
|  |  | MATTATHIAS (63) |
| (7) SADOC | |  |  | MAATH (64) |
| (8) ACHIM |  |  |  | NAGGE (65) |
|  |  |  | ESLI (66) |
|  |  |  |  | NAHUM (67) |
| (9) ELIUD |  |  |  | AMOS (68) |
|  |  |  |  | MATTATHIAS (69) |
| (10) ELEAZER | |  |  | JOSEPH (70) |
|  |  |  |  | JANNA (71) |
| (11) MATTHAN | |  |  | MELCHI (72) |
|  |  |  |  | LEVI (73) |
|  |  |  |  | MATTHAT (74) |
| (12) JACOB |  |  |  | HELI (75) |
|  | (13) JOSEPH | m. | MARY (76) |  |
|  | (14) JESUS (77)  The Son of God and the Last Adam | | |  |

The Line of Jesus through Joseph

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king. And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ. So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations. (Matthew 1:1-17)

The Line of Jesus Through Mary

Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of Sala, the son of Nahshon, the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God. (Luke 3:23:38)

The Combined Genealogies of Matthew and Luke   
(from *The Seed of the Woman)*

The study of an ancient genealogy can be quite fascinating but it takes a little getting into and demands more than ordinary dedication.

The two genealogies of our Lord which together establish his absolute right to the throne of David, both by blood relationship through Mary and by title through Mary's husband, bear close examination. For they show how the two lines were preserved at one particularly critical period when almost all family relationships in Israel were being disrupted. This was at the time of the Captivity in Babylon. It is shown in a standard genealogy chart as a kind of "wasp-waist" joining the head and the body of the genealogy above and below Zerubbabel.

The details of this gate are the subject of this Appendix. It seemed important to say something about the circumstances here because it is at this point in the line that the blood relationship between the Lord and David comes nearest to being destroyed.

The numbers which appear against the names in the Tabulation represent the two different systems of accounting adopted by Matthew, on the left side, and Luke, on the right. In Matthew, David appears as the 14th name from Abraham: in Luke David is the 34th name from Adam. The *red* line represents the blood line connection: the *yellow* line represents the carrying of title to the throne of David.

David had two sons who figure as heads of the two branches of the family as indicated in Matthew and Luke, namely, Solomon and Nathan. In Matthew's genealogy Solomon becomes No. 1 in the second group of 14 names: and in Luke's genealogy Nathan becomes No. 35 on the other branch line.

From Solomon we move down to Joram, No. 6. Joram married Athaliah, the wicked daughter of a wicked father and mother (Ahab and Jezebel). As a consequence of this evil man and his wife, his seed was cursed for four generations in accordance with the reference made in Exodus 20:5. Thus Matthew, who probably follows the Temple records faithfully in his list, omits the next three names (Ahaziah, Joash, and Amaziah) from his genealogy. There is little doubt that these Temple records had, by divine providence, removed these three generations from the register, so that Ozias (No. 7) appears as though he were the son of Joram, No. 6, in the accounting of Matthew 1:8. We know from 1 Chronicles 3:11 and 12 that in the original court records, these three missing names were written down. In this court record, Ozias (No. 7) is given an alternative name Azariah (1 Chron. 3:12), and elsewhere he is also called Uzziah (Isa. 6:1). These are merely variants of the same name.

We pass on to No. 14, Jehoiakim. It is important to note that his name ends with an M,not an N, and he is not to be confused with his son whose name was Jehoiakin (or alternatively Jeconiah, Jechonias, Coniah, and Conias). This multivariant form of a name applied to a single individual is common in many of the older cultures. It seems to be particularly prevalent in Russia, even today.

Now, with Jehoiakim (No. 14) we begin to see the hand of God at work in a very special way separating the thread of continuity of blood relationship and titular right to the throne in David's family. Jehoiakim was the last king of Israel to come to the throne as a free man. Unfortunately, he was both an evil man and a foolish one. He began his reign just when the Fertile Crescent was in a state of political turmoil, Nebuchadnezzar in particular having very ambitious designs for empire building which were challenged by Egypt. In this see-saw contest for power that habitually characterized the relationship between Egypt and Babylon, Palestine stood at the pivot point. But Jerusalem itself need not really have become involved, for the city actually stood off the main route between the two warring parties. Any king of Judah who kept out of the fray and conciliated the antagonists as they marched their armies back and forth to attack each other, could expect to be left more or less alone except for paying token tribute.

Jehoiakim was not humble enough or wise enough to realize this, and provoked Nebuchadnezzar to attack Jerusalem. This was the Lord's way of punishing a wicked man who had unwisely aligned himself with the king of Egypt. His immediate punishment was to have his city besieged and overrun, and to be carried captive to Babylon (2 Chron. 36:5,6). But for some reason Nebuchadnezzar decided to return him to Jerusalem as a puppet king while he completed his unfinished business in Egypt. His long-range punishment was foretold by Jeremiah (36:30) that none of his seed should ever sit upon the throne of David. This was a severe blow to him because he was in the direct line, as Matthew's genealogy shows, and probably had every expectation of seeing this greatest of all honors accorded to his seed in due time.

Meanwhile Nebuchadnezzar, having completed his Egyptian campaign, soon discovered that Jehoiakim was a treacherous man who could not be trusted by friend or foe. Indeed, so treacherous was he that even the people of his own city, Jerusalem, turned against him, murdered him, threw his body over the walls and left him unburied outside the city - exactly as predicted by Jeremiah (22:18,19). Nebuchadnezzar must surely have known what had happened, but he did not interfere when Jehoiakin (i.e., Jechonias, No. 55) succeeded his father.

But this young prince who was only eighteen years old when thus honoured (2 Kings 24:8) proved to have no more good sense than his evil father. He provoked Nebuchadnezzar (after only three months and ten days on the throne) to invest the city once more and depose him (2 Chron. 36:9). Jechonias and all his court were taken captive to Babylon while his uncle, Zedekiah, was left as regent. Unfortunately, Zedekiah behaved as the rest of his family had done and eleven years later, Nebuchadnezzar seized Zedekiah, put all his sons to death before his eyes, and then deliberately blinded him. Zedekiah was taken to Babylon and died there. Jerusalem meanwhile was utterly destroyed (2 Kings 24:17-25:16).

Now Jechonias, after being taken to Babylon, was put in prison where he remained for some thirty-seven years. It appears that either before he was taken captive or possibly during his captivity he was married to a woman of appropriate status who appears to have been a daughter of Neri (No. 54 in Nathan's branch of the family) and therefore of David's line. In order to account for the subsequent relationships shown in the two converging genealogies, we have to assume that this woman was a widow whose husband had probably been killed in one of the many sieges which Jerusalem had suffered. It seems as though the prophet Zechariah had this circumstance in mind (12:12). This widow already had a son by her deceased husband when Jechonias took her as a wife. This son's name was Pedaiah. His name is not numbered in the genealogy shown in the chart. It appears only in 1 Chronicles 3:18 where he is shown as a son of Jehoiakin (i.e., Jechonias). If his widowed mother was married to Jechonias, he would by Jewish custom become the son of Jechonias automatically.

But Jechonias appears to have had a son of his own by this widow of the royal line. This son's name was Salathiel (No. 2 and No. 56 in the two pedigree lines). By this marriage of a widow to Jechonias, these two boys - sons of the same mother - would become brothers by Jewish custom.

However, Salathiel appears to have died childless, though not until he had reached manhood and married a wife. Jehoiakim's *blood* line thus came to an end in his grandson Salathiel - indicated by termination of the red line. But as it happens the actual *title* to the throne remained active. The curse of Jeremiah 36:30 was to be fulfilled not by the removal of the title itself from Jehoiakim's line but by the denial of that title to anyone who happened to be a blood relative in the line. With the death of Salathiel this blood line terminated.

But now, according to Jewish custom as set forth in the principle of the Levirate (Deut. 25:5,6), it became incumbent upon Pedaiah, the deceased Salathiel's (step) brother, to take his widow and raise up seed through her who would not therefore be of Salathiel's blood line but would be constituted legally as Salathiel's son through whom the title would pass to his descendants. The son of this Levirate union was Zerubbabel. In Matthew 1:12 and Luke 3:27 Zerubbabel is listed legally as Salathiel's son: but in 1 Chronicles 3:19 he is listed as the son of Pedaiah by actual blood relationship.

In the terms of biblical reckoning these two statements are in no sense contradictory. We might wish to be more precise by substituting such extended terms of relationship as son-in-law, stepson, and so forth. But Scripture is not required to adopt our particular terminology. It is required only to be consistent with itself, and the facts of the case as recorded of those who were the actors in the drama are precisely as stated.

We thus have a remarkable chain of events. Jehoiakim has a son, Jechonias, who has a son, Salathiel, who by Levirate custom has a son named Zerubbabel. This son, Zerubbabel, has no blood line connection whatever with Jechonias, for he has no blood relationship with Salathiel. The blood relationship of Zerubbabel is with Pedaiah, and through Pedaiah with Pedaiah's mother, and through this mother with Neri. Thus, Neri begat a grandson, Salathiel, through his daughter; and Salathiel "begets" a son, Zerubbabel, through Pedaiah.

The blood line thus passes through Zerubbabel: but so does the title also. The former passes via Pedaiah's mother, the latter passes through Salathiel's father. And though this mother and this father were also man and wife, the blood line stopped with Salathiel who literally died childless. It is necessary to emphasize this word *literally,* for it appears that it was *literally* true. Jeremiah 22:30 had predicted that Jechonias would also die "childless"-but we are reasonably sure that this was not *literally* the case, for he had a son Salathiel whom we cannot otherwise account for. But Jechonias' subsequent history tells us the sense in which childlessness was to be applied to him.

Jechonias seems to have matured and softened during his thirty-seven years of imprisonment in Babylon, and Nebuchadnezzar's son, Evil-Merodach, evidently took a liking to him and set him free, giving him a pension for the rest of his life (2 Kings 25:27-30: Jer. 52:31-34). He would by now be nearing sixty and probably be counted a harmless old man.

Reading these two records of Scripture concerning this surprising act of clemency accorded to the last genuine king of Israel (until Messiah shall be crowned), one has a strange sense of the mercy of God and the potential for gracious action that even pagan kings could display in those days. It is a touching swan-song to the old kingdom of David's line which will yet be renewed in glory. At any rate, when Jechonias died, he seems to have died alone without male descendants,"childless" in his old age, as Jeremiah had predicted he would.

As to Zerubbabel, he became a very prominent and worthy man in the rebuilding of Israel's fortunes after the Captivity, under the benevolent authority of Cyrus. He stands as No. 3 and No. 57 in the dual pedigree. He appears to have had several sons and one daughter (1 Chron. 3:19). We do not know why his sons were disqualified: we only know that their sister, Shelomith, inherited the title and carried the blood line. Both of these she passed on to her eldest son, Abiud, and so to Joseph. But with Joseph, as with Salathiel, the blood line terminated once again in so far as the Lord Jesus received nothing from him by natural procreation. However, Mary drew her line, the blood line, through Heli from Joanna (No. 59), the second son of Shelomith.

And thus, the Lord Jesus received the two guarantees of right to the throne of David: the blood line through his mother directly, and the title through his adopting father, Joseph. With his death and resurrection these two rights became locked forever in his Person and cannot be passed on to, or henceforth claimed by, any other man.

The chart was acquired from Arthur Custance’s book, “The Seed of the Woman.”