

*The Gospel According to*

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 1, VERSES 1-17

**1:1** - The book of the generation<sup>1</sup> of Jesus Christ<sup>2</sup>, the son<sup>3</sup> of David<sup>4</sup>, the son of Abraham<sup>5</sup>.  
**1:2** - Abraham<sup>5</sup> begat Isaac<sup>6</sup>; and Isaac<sup>6</sup> begat Jacob<sup>7</sup>; and Jacob<sup>7</sup> begat Judas<sup>8</sup> and his brethren;  
**1:3** - And Judas<sup>8</sup> begat Phares<sup>9</sup> and Zara of Thamar; and Phares<sup>9</sup> begat Esrom<sup>10</sup>; and Esrom<sup>10</sup> begat Aram<sup>11</sup>;  
**1:4** - And Aram<sup>11</sup> begat<sup>12</sup> Aminadab<sup>13</sup>; and Aminadab<sup>13</sup> begat Naasson<sup>14</sup>; and Naasson<sup>14</sup> begat Salmon<sup>15</sup>;  
**1:5** - And Salmon<sup>15</sup> begat Booz<sup>16</sup> of Rachab; and Booz<sup>16</sup> begat Obed<sup>17</sup> of Ruth; and Obed<sup>17</sup> begat Jesse<sup>18</sup>;  
**1:6** - And Jesse<sup>18</sup> begat David<sup>19</sup> the king; and David<sup>19</sup> the king begat Solomon<sup>20</sup> of her that had been the wife of Urias;  
**1:7** - And Solomon begat Roboam; and Roboam<sup>21</sup> begat Abia<sup>22</sup>; and Abia begat Asa<sup>23</sup>;  
**1:8** - And Asa begat Josaphat<sup>24</sup>; and Josaphat begat Joram<sup>25</sup>; and Joram begat<sup>26</sup> Ozias<sup>27</sup>;  
**1:9** - And Ozias begat Joatham<sup>28</sup>; and Joatham begat Achaz<sup>29</sup>; and Achaz begat Ezekias<sup>30</sup>;  
**1:10** - And Ezekias begat Manasses<sup>31</sup>; and Manasses begat Amon<sup>32</sup>; and Amon begat Josias<sup>33</sup>;  
**1:11** - And Josias<sup>33</sup> begat<sup>34</sup> Jechonias<sup>35</sup> and his brethren, about the time they were carried away to Babylon<sup>36</sup>;  
**1:12** - And after they were brought to Babylon, Jechonias<sup>35</sup> begat Salathiel<sup>37</sup>; and Salathiel<sup>37</sup> begat Zorobabel<sup>38</sup>;  
**1:13** - And Zorobabel<sup>38</sup> begat Abiud<sup>39</sup>; and Abiud begat Eliakim<sup>40</sup>; and Eliakim begat Azor<sup>41</sup>;  
**1:14** - And Azor begat Sadoc<sup>42</sup>; and Sadoc begat Achim<sup>43</sup>; and Achim begat Eliud<sup>44</sup>;  
**1:15** - And Eliud begat Eleazar<sup>45</sup>; and Eleazar begat Matthan<sup>46</sup>; and Matthan begat Jacob<sup>47</sup>;  
**1:16** - And Jacob begat Joseph<sup>48</sup> the husband of Mary<sup>49</sup>, of whom was born<sup>50</sup> Jesus<sup>51</sup>, who is called Christ<sup>52</sup>.  
**1:17** - So all the generations<sup>53</sup> from Abraham to David are fourteen<sup>54</sup> generations; and from David until the carrying away into Babylon<sup>55</sup> are fourteen generations<sup>56</sup>; and from the carrying away into Babylon unto Christ are fourteen generations.

NOTHING RECORDED

CHAPTER 3, VERSES 23-38

**3:23** - And Jesus himself began to be about thirty years of age<sup>57</sup>, being (as was supposed<sup>58</sup>) the son of Joseph<sup>48</sup>, which was the son of Heli<sup>59</sup>.  
**3:24** - Which was the son of Matthat<sup>60</sup>, which was the son of Levi<sup>61</sup>, which was the son of Melchi<sup>62</sup>, which was the son of Janna<sup>63</sup>, which was the son of Joseph<sup>64</sup>.  
**3:25** - Which was the son of Mattathias<sup>65</sup>, which was the son of Amos<sup>66</sup>, which was the son of Naum<sup>67</sup>, which was the son of Esli<sup>68</sup>, which was the son of Nagge<sup>69</sup>.  
**3:26** - Which was the son of Maath<sup>70</sup>, which was the son of Mattathias<sup>71</sup>, which was the son of Semei<sup>72</sup>, which was the son of Joseph<sup>73</sup>, which was the son of Juda<sup>74</sup>.  
**3:27** - Which was the son of Joanna<sup>75</sup>, which was the son of Rhesa<sup>76</sup>, which was the son of Zorobabel<sup>38</sup>, which was the son of Salathiel<sup>37</sup>, which was the son of Neri<sup>77</sup>.  
**3:28** - Which was the son of Melchi<sup>78</sup>, which was the son of Addi<sup>79</sup>, which was the son of Cosam<sup>80</sup>, which was the son of Elmodam<sup>81</sup>, which was the son of Er<sup>82</sup>.  
**3:29** - Which was the son of Jose<sup>83</sup>, which was the son of Eliezer<sup>84</sup>, which was the son of Jorim<sup>85</sup>, which was the son of Matthat<sup>86</sup>, which was the son of Levi<sup>87</sup>.  
**3:30** - Which was the son of Simeon<sup>88</sup>, which was the son of Judas<sup>89</sup>, which was the son of Joseph<sup>90</sup>, which was the son of Jonan<sup>91</sup>, which was the son of Eliakim<sup>92</sup>.  
**3:31** - Which was the son of Melea<sup>93</sup>, which was the son of Menan<sup>94</sup>, which was the son of Mattatha<sup>95</sup>, which was the son of Nathan<sup>96</sup>, which was the son of David<sup>19</sup>.  
**3:32** - Which was the son of Jesse<sup>18</sup>, which was the son of Obed<sup>17</sup>, which was the son of Booz<sup>16</sup>, which was the son of Salmon<sup>15</sup>, which was the son of Naasson<sup>14</sup>.  
**3:33** - Which was the son of Aminadab<sup>13</sup>, which was the son of Aram<sup>11</sup>, which was the son of Esrom<sup>10</sup>, which was the son of Phares<sup>9</sup>, which was the son of Juda<sup>8</sup>.  
**3:34** - Which was the son of Jacob<sup>7</sup>, which was the son of Isaac<sup>6</sup>, which was the son of Abraham<sup>5</sup>, which was the son of Thara<sup>97</sup>, which was the son of Nachor<sup>98</sup>.  
**3:35** - Which was the son of Saruch<sup>99</sup>, which was the son of Ragau<sup>100</sup>, which was the son of Phalec<sup>101</sup>, which was the son of Heber<sup>102</sup>, which was the son of Sala<sup>103</sup>.  
**3:36** - Which was the son of Cainan<sup>104</sup>, which was the son of Arphaxad<sup>105</sup>.

NOTHING RECORDED

which was the son of Sem<sup>106</sup>, which was the son of Noe<sup>107</sup>, which was the son of Lamech<sup>108</sup>,

**3:37** - Which was the son of Mathusala<sup>109</sup>, which was the son of Enoch<sup>110</sup>, which was the son of Jared<sup>111</sup>, which was the son of Maleleel<sup>112</sup>, which was the son of Cainan<sup>113</sup>,

**3:38** - Which was the son of Enos<sup>114</sup>, which was the son of Seth<sup>115</sup>, which was the son of Adam<sup>116</sup>, which was the son of God<sup>117</sup>.

## CHRONOLOGY: N/A

## LOCATION: N/A

**COMMENTARY:** When undertaking a serious study of the genealogy of Jesus, there are several things that should be understood. First and foremost, the sources of Matthew and Luke's accounts are not available today. Therefore, researching, referencing, and proving the validity of the records is not possible, at least not with surety. Genealogical records were of great earthly value to the Hebrews. Interestingly, they were guarded and protected. They were the legal records that justified inheritance, privilege, temple services, position, and royalty. To serve as a Levite, one was required to prove, through official records, that your ancestry was pure and of Aaron. To inherit the family wealth, the same official genealogical records would have to show that you had the proper rights. No marriage was to be made without verification of pedigree. No king could "legitimately" sit on the Jewish throne without the confirmation of the genealogical records. The genealogical records were so valuable that by the time of Jesus they were secured in the temple complex under the control of the Jewish ruling council, the Great Sanhedrin. Despite their great value, and the care given them, the records are not available today because of two tragic events.

The first event occurred, prior to the birth of Jesus. "... So Herod, with no Israelite ancestry and pained by his base origins, burned the genealogical records, thinking he would appear of noble birth if no one were able to trace his bloodline from public documents. A few, however, carefully kept private records of their own, either remembering the names or finding them in copies, and took pride in preserving the memory of their aristocratic birth..." (Eusebius, The Church History 1:7, page 37). Obviously, Herod left much of the genealogical records intact, or Matthew and Luke would not have been able to construct their genealogies. Even so, the records were obviously compromised.

The second event, which was fatal to the records, occurred in 70CE. With four Legions, Titus the Roman General, later to become Caesar, began the siege of Jerusalem in April, 70CE. He posted the 10th legion on the Mount of Olives, directly east of and overlooking the Temple Mount. The 12th and 15th legions were stationed on Mount Scopus, further to the east and commanding all ways to Jerusalem from east to north. The 5th legion was held in reserve. On the 9th of Av according to the Jewish Calendar or rather on the 10th of August 70CE, on the very day when the King of Babylon burned the Temple in 586BCE, the Temple was burned again. Titus took the city, put it to the torch, and removed even the stone walls of the Temple. When Titus sacked Jerusalem, he utterly destroyed the Temple and all the genealogical records. Hence, we are left with no records to confirm or clarify the genealogy of Jesus other than the records of Matthew and Luke, and a few records of questionable origin.

As stated, the genealogy of Jesus Christ is presented in the New Testament within two accounts, one in Matthew and the other in Luke. On the surface, they both appear to be common lineages of the Savior tracing back as far as Abraham, with Luke going back to Adam. Upon further review and comparisons between the two genealogies, there are perceived issues that become obvious to the diligent student. The major problems can be listed as follows.

**Perceived ISSUE #1:** The two accounts show different fathers for Joseph, the father of Jesus. Matthew records Jacob as Joseph's father, and Luke records Heli as Joseph's father.

**Plausible SOLUTION:** There is sufficient evidence to theorize that Luke's record of Jesus' lineage is actually through Mary's genealogical line. One might ask how that could be possible when genealogical records prohibited the use of females in such records. The theory is that Heli had no sons and therefore Mary's husband (Joseph), for inheritance purposes, would become the legal son of Heli. In genealogical records, such a son would be recorded as a son with no inference to the fact that he was not a biological son. Additionally, the New Testament is written in Greek. The ancient Greeks had no word for son-in-law, they were just called sons. This is probably the most simplistic answer to this issue, though others have suggested much more complicated solutions. See perceived issue #6.

**Perceived ISSUE #2:** Luke records 77 generations from Adam to Jesus. Matthew, who only traces back to Abraham, shows 41 generations to Abraham, while Luke shows 56 generations. The discrepancy is 15 generations. This is a significant difference.

**Plausible SOLUTION:** It is very obvious that the genealogical lines of Jesus in the two gospels differ not only in the number of generations, but the lines themselves. Most scholars agree that the two gospel writers are writing to very different audiences. It is believed that Matthew was writing to the Jews. It was therefore important for Matthew to show that Jesus was a descendant of Jewish Royalty following the descendants of David through Solomon. It was also important that Jesus, the Messiah, was a descendant of Abraham. To the Jews, their Abrahamic heritage was of paramount importance. Furthermore, Matthew would have followed lines in accordance with Jewish Law and rules of inheritance. He would have followed legal relationships over biological. Luke is thought to be writing to a gentile audience. The gentiles would have little inference to Jewish Royalty or the children of Abraham. Showing that Jesus was a biological descendant of God, qualified him as the Messiah. The Gentiles would have favored biological lines over any lineage established by foreign laws.

Matthew's royal or legal line would have been allowed to skip generations for various reasons. They could be skipped because they had fallen out of favor, were skipped in line of ascension, removed to make the line easy to memorize, or for a host of other reasons.

Though the authors, are writing to different audiences, there is plenty of Jewish tradition is both accounts. The Jews had a high regard for symbolism. It was a tool of teaching and understanding. Luke records 77 generations between Adam and Jesus. This number is significant in Jewish symbolism. Genealogies were often given in groups of 7's or 14's. The number "7" represents completeness, perfection, and totality. The number "77" is used to symbolize the forgiveness of all sins. What better symbol to be used for the Savior of mankind. The generations of Luke coincide with the prophecy in the Book of Enoch placing the Messiah 70 generations from the promise of a Messiah. Matthew records 41 generations, but lists David twice, giving 42 generations or 3 groups of 14. Though you might argue that there are not 41 generations, Matthew made sure that his symbol was in place.

**Perceived ISSUE #3:** Ancient Jewish Genealogies only included male lines. This stems from the law and the practice that the female was taken into the tribe of her husband upon marriage. Additionally, there were laws in place that prohibited intermarriage between tribes, and non-Jews. **"And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance. And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers. And Moses commanded the children of Israel according to the word of the Lord, saying, The tribe of the sons of Joseph hath said well. This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance."** (Numbers 36:3-9). The Gospel of Matthew includes four women in its genealogy going against commonly accepted practice. It was more than just a tradition, the genealogical laws were interwoven into the Jews economic system. All inheritance and wealth was tied to ones genealogy. Therefore, the Jews kept meticulous records, which by the time of the Savior's mortal ministry, were stored in the Temple complex. The genealogy records were essential in the transfer of all wealth. Using women in a Jewish genealogy was not only against common practice, but it violated law. Additionally, Matthew was writing to the Jews.

**Plausible SOLUTION:** The females mentioned in Matthews are; Tamar (Tamar), Rahab (Rahab), Ruth, the wife of Urias (Bethsheba), and Mary. Luke does not mention any woman in his genealogy, though there is one name in the genealogy that is suspect, Joanna. Luke, though writing to the gentiles, kept his genealogy free from women in accordance with Jewish Law. **"By far the most amazing thing about this pedigree is the names of the women who appear in it. It is not normal to find the names of women in Jewish pedigrees at all. The women had no legal rights; she was regarded, not as a person, but as a thing. She was merely the possession of her father or of her husband, and in his disposal to do with as he liked. In the regular form of morning prayer the Jew thanked God that he had not made him a Gentile, a slave, or a woman. They very existence of these names in any pedigree at all is a most surprising and extraordinary phenomenon."** (Barclay, The Gospel of Matthew, Volume 1, pages 16-17)

So, why did Matthew include women? There is no revealed answer. In order to make a reasonable theory, one must understand the four women he choose to include outside of Mary.

**Tamar** was a *Canaanite*. She was not of the covenant people. She produced offspring through deceit, and fornications, which somehow fit into Levirate Law. Posing as a Harlot, she tricked her father-in-law into conceiving a child with her. This might seem sinister; however, Judah was under sacred obligation to provide Tamar with birthright offspring via the oldest viable male in the family. He broke the covenant. True she tricked him, but she redeemed that which was hers.

**Rahab** was a Harlot in Jericho when the Israelites entered the promised land. Rahab was a *Amorite*. She also was not of the covenant people, but she aided the Israelites in their conquest of Jericho. She married Salmon, possibly one of the spies, and produced a child that would provide the line for the Savior. Rehab made a covenant with the spies; she helped them and they would spare her life. She kept her covenant, and was consequently redeemed.

**Ruth** was a *Moabite*. She was not a Harlot, nor was she a sinner. She married Boaz, and produced offspring to the Savior's lineage. She was a righteous soul, who cared for her widowed mother-in-law even after she lost her own husband. She had no offspring, and found herself gleaning fields for survival. She was lost due to no infraction on her part, yet she was found wanting. Boaz took her to wife, and gave her offspring. He redeemed her and her family.

**Bethsheba** was an adulteress. She was the wife of Uriah. She had an affair with King David, that resulted in David plotting the murder of her husband. David broke his covenant with the Lord. In spite of David's sins, Bethsheba gave him offspring. Both Solomon and Nathan came from their union.

**Mary** was the mother of Jesus. Jesus represents the fulfillment of covenants made to generations past. He represents redemption for those that have fallen. He is Salvation.

There seems to be a story of covenants and redemption woven into the women listed in Matthews Genealogy. There appears to be a message of salvation and redemption.

**Perceived ISSUE #4:** The Old Testament provides a genealogical line for the patriarchs in the Book of Chronicles. The Gospel of Matthew, which is largely agreed to be a Jewish genealogy, oddly deviates from the Old Testament genealogy.

**Plausible SOLUTION:** The Gospel of Matthew omits generations. When Matthew uses the term "son of", it does not necessarily mean a literal son. In fact, Jesus is referred to as the son of David. He is not the literal son of David, but rather a descendant of David. Hence, the term "son of" may skip generations without being incorrect. There is reason to believe that some generations were skipped do to the wicked nature of the ancestor(s). **"It is further to be noted that this pedigree is most carefully arranged. It is arranged in three groups of fourteen people each. It is in fact what is technically known as a mnemonic, that is to say a thing so arranged that it is easy to memorize. It is always to be remembered that the gospels were composed and written hundreds of years before there was any such thing as a printed book.**

Very few people would be able to possess actual copies of them; and, if they wished to possess them, they would be compelled to memorize them. So this pedigree is arranged in such a way that it is easy to memorize. The Hebrews did not possess any separate signs for figures; the letters of the alphabet served for figures as well, as if we used A to mean 1, and B to mean 2 and so on. Now the consonants of the name Davis in Hebrew are D W D. In Hebrew D stands for 4 and W stands for 6; therefore D W D stands for 4 + 6 + 4, which adds up to 14. This genealogy is meant to prove that Jesus was the son of David, and it is so arranged as to make it easy for people to memorize it, and to carry it in their memories." (The Gospel of Matthew, Volume 1, pages 2-3, William Barclay).

The genealogy of Jesus, as recorded in Matthew, has been carefully arranged into three groups. The groups seem to teach a fall from the presence of God, to a redemption. They can be summarized as follows;

1. From Abraham to David, there were fourteen generations. That period was called the Period of Theocracy.
2. From David to the Babylonian Captivity, were also fourteen generations. That period was called the Period of Monarchy.
3. From the Babylonian Captivity to the time of Christ were fourteen generations. That period was called the Period of Hierarchy.

**Perceived ISSUE #5:** The genealogy of Joseph seems contradictory in nature. If God the Father is the literal Father of Jesus in the flesh, then Joseph's genealogy would not appear to have any relevance. If Joseph were the literal Father of Jesus, then Jesus would have been just another mortal man, and Joseph's genealogy, no matter how accurate, doesn't have the same relevance. So, what is the significance of Joseph's genealogy.

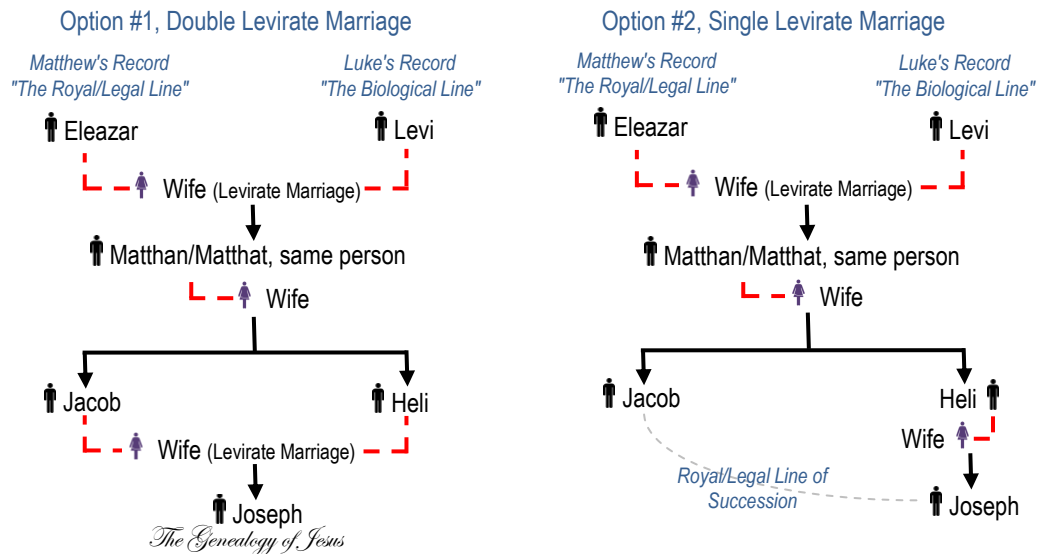
**Plausible SOLUTION:** The Jews were phanatic about the purity of their pedigree. Other races and peoples were impure. Intermarriage, and even associations, were prohibited. If Jesus were to claim to be the Messiah, the Jews would require a pedigree that showed that he was in line for the Judean throne. If this were not established, the Jews would have dismissed him for this claim alone. However; Joseph's pedigree, regardless of the fact that God the Father was his biological Father, was indeed Jesus' pedigree. And, Joseph's pedigree was one of Judean royalty and kings. Joseph's pedigree showed the fulfillment of several prophecies. It shows that the Messiah was a descenant of Jesse, David, Abraham, Judah, and the royal household of Judah

**Perceived ISSUE #6:** Many cannot accept that Luke's account is in reality Mary's pedigree. This leaves "percieved Issue #1" unanswered. Joseph is listed as the son of Jacob in the Gospel of Matthew and the son of Heli in the Gospel of Luke. This difference is significant and causes skeptics to believe that one or both of the genealogies to be incorrect.

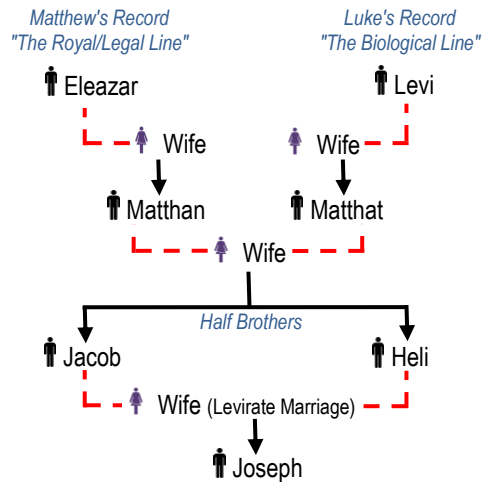
**Plausible SOLUTION:** The answer may lie in understanding Israelite law and customs of inheritence and marriage. The Israelites practiced the ancient law of Levirate marriage. It is as follows;

**Levirate marriage** is a type of marriage in which the brother of a deceased man is obligated to marry his brother's widow, and the widow is obligated to marry her deceased husband's brother. Levirate marriage has been practiced by societies with a strong clan structure in which traditional marriage outside the clan was forbidden. It is or was known in many societies around the world. The practice is similar to widow inheritance, where, for example, the deceased husband's kin can dictate whom the widow may marry. The term is a derivative of the Latin word levir, meaning "husband's brother". Among the Hebrews, marriage with a brother's widow was forbidden as a general rule (Leviticus 18:16, Leviticus 20:21), but was regarded as obligatory (Deuteronomy 25:56) when there was no male issue, and when the two brothers had been dwelling on the same family estate. The surviving brother could evade the obligation by the ceremony of Halizah. If the levirate union resulted in male issue, the child would succeed to the estates of the deceased brother. It would appear that later the levirate marriage came to be regarded as obligatory only when the widow had no children of either sex. The Septuagint translates "ben" (son) in the passage of Deuteronomy by "child," and the Sadducees in the New Testament take it in this sense.

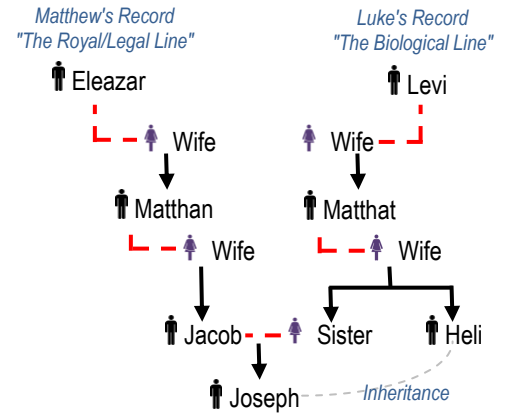
There are four possible solutions to our problem, all having to do with levirate marriage;



### Option #3, Half Brothers, Single Levirate



### Option #4, Closely Related



**Perceived ISSUE #7:** Matthew credits Solomon as the genealogical line which Jesus descended from, while Luke affirms that Jesus descends from Solomon's brother Nathan.

**Plausible SOLUTION:** Matthew clearly follows the ruling line of the royal family from David to the Babylonian Captivity. We can assume, then, that he does the same thing from the Captivity to Joseph. The ruling line would follow the heirs to the Jewish Throne rather than direct blood lines. Though blood lines or pedigree were necessary to establish royal legitimacy, they could skip generations or shift to uncles and brothers. Luke, on the other hand, seems to follow a non-ruling or blood line of the family back to Nathan, another son of David by Bathsheba. These two lines, the royal line and the blood line, could not intermarry until after several generations had passed. It is believed that at least fourteen generations must pass before blood line could converge. So Mary, who was born from the line of Nathan, and Joseph, through the line of Solomon, were engaged to be married. The Bible says, **"But when the fullness of the time came, God sent forth His son, born of a woman, born under the law, in order that He might redeem those who were under the law, that we might receive the adoption as sons and daughters"** (Galatians 4:4-5). Through Nathan's line, Mary was born, and through Solomon's line, Joseph was born. These two families could not intermarry. But, Joseph and Mary could in fact marry because they had passed the fourteen generations which were required by the Jewish law. When the fullness of the time had come, when the time was right, Mary and Joseph were engaged to be married. It is interesting to note that the Jews were very careful to maintain genealogical records which were preserved in the temple until its destruction in 70CE. The gospel writers had access to these temple records and could accurately trace the genealogy of Jesus from them. It is also significant to note that when Jesus offered Himself to Israel as the Messiah, His claim to David's throne was never challenged. The Jews must have consulted the records to see whether the One who made such claims for Himself had the right to do so. Had they found any flaw in Jesus' descent, they would have been quick to accuse Him of being an imposter. Even though the nation of Israel rejected Him, it was not because He was outside the line of David, and therefore, ineligible to claim David's throne. The two records serve as witness, one of the other. If Luke's record were refuted based on its lack of biological lineage, Matthew restores the Savior's birthright. While, if Matthew's record were refuted based on its lack of royal lineage, Luke restores the Savior's birthright. The Savior himself taught, **"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."** (Matthew 18:16).

**Perceived ISSUE #8:** Matthew shows that Jesus descended from Jehoiachin or Jechonias. There is a prophecy that Jehoiachin would have no seed. With no descendants, how could he be an ancestor of Jesus.

**Plausible SOLUTION:** Matthew's genealogy is a legal genealogy that descends through a man named Jeconiah (also called Coniah or Jehoiachin). God cursed Jeconiah, stating that no descendant of his would ever sit on the throne of David, **"For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah,"** (Jeremiah 22:30). Jesus, of course, will sit on the throne in the heavenly kingdom. The point is that Jesus is not a biological descendant of Jeconiah, but through a levirate lineage, that of Mary. Hence, the prophetic curse upon Jeconiah stands firm. The legal adoption of Jesus by Joseph reckoned the legal rights of Joseph to Jesus as a Son, not the biological curse. This is why we need two genealogies: one of Mary (the actually biological line according to prophecy), and the legal line through Joseph.

Another possible solution presents itself in Jewish tradition, particularly the early Rabbinic tradition. The Talmud records that the curse on Jeconiah was reversed entirely when Jeconiah repented. The curse says that Jeconiah would be childless, would not prosper, and none of his descendants would ever again be eligible for the throne – yet he wasn't childless by the end of his life, and he clearly did prosper in his lifetime (2 Kings 25:27-28). Though it would appear that his bloodline did stop biologically, through levirate law it would appear that he had legal descendants. Zerubbabel was a legal descendant and was at least eligible for the throne at some point (even if it was after Jeconiah had passed away) according to the prophet Haggai. Hereafter are several rabbinical writings on the matter;

**"Notwithstanding the curse that he should be childless and not prosper, after being exiled he was forgiven."** (Sanhedrin 37b-38a)

“R. Joshua ben Levi, however, argued as follows: Repentance sets aside the entire decree, and prayer half the decree. You find that it was so with Jeconiah, king of Judah. For the Holy One, blessed be He, swore in His anger, As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet on a hand, yet by My right – note, as R. Meir said, that it was by His right hand that God swore – I would pluck thee hence (Jer. 22:24). And what was decreed against Jeconiah? That he die childless. As is said Write ye this man childless (Jer. 22:30). But as soon as he avowed penitence, the Holy One, blessed be He, set aside the decree, as is shown by Scripture’s reference to The sons of Jeconiah — the same is Assir — Shealtiel his son, etc. (1 Chron. 3:17). And Scripture says further: In that day . . . will I take thee, O Zerubbabel . . . the son of Shealtiel . . . and will make thee as a signet(Haggai 2:23). Behold, then how penitence can set aside the entire decree!” (Pesikta Rabbati, Piska 47, 6th-7th century CE)

“ ‘Beginning with thee, Jeconiah, I pluck out the kingship of the house of David.’ It is to be noted, however, that the Hebrew for “pluck thee” is not as one would expect ‘tkk, but the fuller and less usual ‘tknk, which may also be rendered “mend thee”—that is, mend thee by thy repentance. Thus in the very place, [the kingship], whence Jeconiah was plucked, amends would be made to him: [his line would be renewed].” (Pesikta de-Rab Kahana, 5th century CE)

**Perceived ISSUE #9:** The Genealogy of Jesus, whether Matthew’s or Luke’s account, is full of sinners. Just about every kind of sin can be found; murder, adultery, fornication, idolatry, etc. How can a man of such importance descend through such a wicked pedigree.

**Plausible SOLUTION:** Initially one might say, how can the most important person ever to be born on the earth come from this lineage. In many circles, such a lineage might disqualify you from any privilege based on your families past. Jesus’ pedigree was full of just about every sin imaginable. The message is simple. He is the Savior and Redeemer of mankind. His ancestors represent you and I. They are fallen and debased, and yet he came for them.

**Perceived ISSUE #10:** Tamar and an illegitimate son; pharez. How can these type of relationship be valid in Jesus’ genealogy?

**Plausible SOLUTION:** The pedigree’s provided by Matthew and Luke are full of illegitimate and even non-biological relationships. This might seem to be a forced relationship, as though one were trying to force a fact. In reality, there is an underlying message. The Gospel is based on a principle of adoption. All mankind is fallen. We are all children of mortal men. We become children of Jesus, when we are baptised. We are symbolically born again when we come forth out of the water. Jesus becomes our Father. The Father of the Covenant, that He made possible. We take upon us His name. The elements of adoption are clear. Though we may not have been worthy of any brithright, and had no claim to any inheritance, through Him our pedigree, linking us to heaven, is established. Jesus’ pedigree shows the great blessing of adoption, regardless of our past.

**Perceived ISSUE #11:** Matthew shows that Zerubbabel’s (or Zorobabel’s) son is named Abuid, while Luke shows his son is named Rhesa.

**Plausible SOLUTION:** If Zerubbabel was the royal heir, the son listed in Matthew (Abuid) would have been the royal heir (probably the firstborn), while Rhesa (listed in Luke) was a later son, from whose line Mary came. Luke was not tracing the firstborn or the legal heir, so the crossing of ancestry lines, with different sons of Zerubbabel carrying on the respective lines, creates no problem.

**Perceived ISSUE #12:** There are missing generations.

**Plausible SOLUTION:** In Matthew’s genealogy, there are six names which have been omitted from the list of actual rulers who sat on the throne of David which were known to every historian and scribe. When Matthew wrote his book he would have known of their entries in other chronologies in the Old Testament. It will become evident after careful study, that Matthew has omitted certain people for reasons of legitimacy, curse or unacceptable behavior throughout the line. Again, Matthew is following legal lines and not necessarily biological ones.

**Perceived ISSUE #13:** Matthew stops at Abraham, while Luke takes Jesus’ family tree all the way back to our Heavenly Father via Adam.

**Plausible SOLUTION:** Matthew was a Hebrew. He was writing after Hebrew tradition, culture and law. He was writing to a Hebrew audience. The Hebrews were descendants of Abraham. As children of Abraham, they laid claim to the Abrahamic covenant. They believed that the Messiah would be a descendant of Abraham. Hence, Matthew places emphasis of Abraham and traces the Savior’s lineage to him.

Luke, who was not a Jew (he was a gentile; specifically a Greek), was primarily writing his gospel for the Gentiles or non-Jewish readers. Therefore, he wanted to establish that Jesus’ ancestry runs all the way back to Adam, the father of the human race. The reason Luke traces Jesus’ genealogy all the way back to Adam was to represent Jesus to this world as the Son of God.

How does one summarize all this? It should be obvious by now that the genealogies of Jesus are not a straight forward family tree. There are are cultural as well as ancient legal loopholes that must be understood to make heads or tails out of the generations. It is also obvious that there are parts of the genealogies that are presented without sufficient explanation or surviving records for us to do more than theorize about their actual relations and structure. We can say for surety that Jesus was of the House of David. He was a descendant of Abraham. He was the promised Messiah, and His genealogy fulfilled all the ancient prophecies.

We are unclear as to the relationship of many generations. We know that levirate marriages were commonly practices; however, not one generation specifies where they occurred or not. We are also unclear as to the purity of our modern record. We know that scribal errors and conspiring men have influenced other parts of the Biblical record, but have no methods of validating the purity of Jesus’ genealogies.

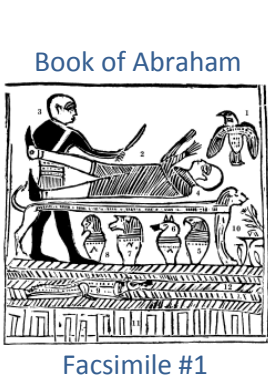


# FOOTNOTES:

1- **Generation** - The Pentateuch equivalent for "genealogies" is "toledot" or "generations". It is a list, in the order of succession, of ancestors and their descendants. In later Hebrew, as in Aramaic, the term and its derivatives "yihus" and "yuhasin" recur with the implication of legitimacy or nobility of birth. In Modern Hebrew, genealogy is generally referred to as "שורשים" or "shorashim", the Hebrew word for roots, or borrowing from the English, "גנאלוגי" or "genealogi". Where priesthood offices or certain blessings were restricted to a particular family, genealogies in the scriptures were very important. This includes rights of inheritance, property, positions, wealth, and other items of posterity. **"The consensus of judgment on the part of investigators is that Matthew's account is that of the royal lineage, establishing the order of sequence among the legal successors to the throne of David, while the account given by Luke is a personal pedigree, demonstrating descent from David without adherence to the line of legal succession to the throne through primogeniture or nearest of kin. Luke's record is regarded by many, however, as the pedigree of Mary, while Matthew's is accepted as that of Joseph. The all important fact to be remembered is that the Child promised by Gabriel to Mary, the virginal bride of Joseph, would be born in the royal line. A personal genealogy of Joseph was essentially that of Mary also, for they were cousins. Joseph is named as son of Jacob by Matthew, and as son of Heli by Luke; but Jacob and Heli were brothers, and it appears that one of the two was the father of Joseph and the other the father of Mary and therefore father-in-law to Joseph. That Mary was of Davidic descent is plainly set forth in many scriptures; for since Jesus was to be born of Mary, yet was not begotten by Joseph, who was the reputed, and according to the law of the Jews, the legal, father, the blood of David's posterity was given to the body of Jesus through Mary alone."** (Jesus the Christ, James E. Talmage, Page 89-90). At the time of Jesus, genealogies were so valuable that they were stored at the temple complex and closely guarded by the scribes and the Sanhedrin.

For the priests of Israel, purity of descent was indispensable. Hence their genealogies were scrupulously kept and, when necessary, meticulously investigated. A special officer seems to have been entrusted with these records, and a court of inquiry is mentioned as having been instituted in Jerusalem (Kiddushin 76b). The testimony of Josephus corroborates the fact that a record of the pedigrees of the priests was kept (Josephus, "Contra Ap." i., § 7; "Vita," § 1). A priest was bound to demonstrate the purity of the pedigree of the priestly maiden he desired to wed, even as far back as her great-great-grandfather and great-great-grandmother. In the case of marriage with a daughter of Levi or of Israel, his scrutiny had to extend a degree further (Kiddushin iv. 4). Exemptions depending upon the presumption created in favor of credibility and honorableness by general reputation or public service, were admitted (Kiddushin iv. 5). The very division of Israel into "houses" presupposes among them the existence of well-authenticated genealogies. This is very evident in the Book of Mormon, as we read of Laban who was a captain of 50 and guarded the sacred genealogies of their forefathers. Laban dwelt in Jerusalem about 600 BCE. **"The official extra-biblical genealogies were lost with the destruction of the temple and Jerusalem in A.D. 70, yet private genealogies were retained elsewhere."** (Clinton, Zondervan Illustrated Bible Backgrounds Commentary, Volume 1, pages 9-10).

2- **Christ** - The term Christ is a title. Christ, pronounced "krazst", is the Greek word "Χριστός" or "Christós". It literally means 'anointed'. The Hebrew form of the word is "מָשִׁיחַ" or "Māšīaḥ". The term "Messiah" is a Hebrew title used for Jesus in the New Testament. A Messiah is a Savior or liberator of a group of people, most commonly in the Abrahamic religions. In the Hebrew Bible, a messiah (or mashiach) is a king or High Priest traditionally anointed with holy anointing oil. The Messiah is a King of Kings. He saves His people, in this case from both spiritual and physical death. He does that which no one can do for themselves or each other. He redeems those who cannot, by any other means be redeemed. He is the Great Savior of Mankind. He was anointed to this end before the world was formed; hence the Anointed One, or Anointed of God. It was He that every prophet from Adam on prophesied of and longed for His birth.



## Paleo Hebrew - Mem or May-rav

The ancient Hebrews had a written language that preceded the box hebrew we use today. The scientific community refers to the old written language as "Paleo-Hebrew". They were a form of hieroglyphic characters. The equivalent to our letter "M" in Paleo-hebrew is called mem or may-rav. It was written like this "𐤌". It was a picture of a hawk. With some imagination, one can see the wings of the hawk, as well as the tail. The letter "M" was always considered a representation of the Messiah. Hence, the hawk became a symbol of the Messiah as well. In the Book of Abraham, Facsimile 1, Abraham is rescued by an angel of the Lord. We learn that the Angel was indeed Jehovah. He is drawn in the facsimile as a hawk.

## Modern Hebrew - Mem or May-rav



Keenaret



Veereth



Mem

When the ancient Hebrews entered Babylon, they entered a society of Science, Math, and writing. They realized the primitive nature of their writing, and the Paleo Hebrew was transformed into the Modern Hebrew we use today. The letter "M" still represents the Messiah; however, the symbol of the hawk has been removed from the letter. The new "M" or mem, it written as such "מ". It is formed by taking the letter "כ" or keenaret (which is the palm of the hand) and placing the letter "י" or veereth (which is the nail) in it. The new letter "M" or mem makes reference to the crucifixion of the Messiah.

3- **Son** - Jesus Christ was obviously not the literal son of David; however, he was of Davidic Descent. This was significant since it had long since been prophesied that Jesus would come from the lineage of David. Isaiah wrote, **"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no bend, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this."** (Isaiah 9:6-7) These genealogies tie Jesus to the Royalty of the House of David. **Herein is the prophesy fulfilled.**

4- **David** - According to Samuel, referring to David, **"When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever."** (2<sup>nd</sup> Samuel 7:12-13, see also Psalms 89:3 & Psalms 132:11). The eternal throne of David could only be established by the birth of the Messiah. **Herein is the prophesy fulfilled.** Matthew's genealogy emphasizes Jesus' claim to the throne of David. Since Luke's readers were less concerned about the fulfillment of Jewish Prophecy, his genealogy focused on Jesus' descent from God. It placed no emphasis on Jesus being the descendant of King David. For additional information see footnote #19 in this chapter.



TO THE RIGHT IS AN ARTISTIC RENDITION OF KING DAVID

5 - **Abraham** - Abraham's name in Hebrew is "אַבְרָהָם" or "Abrhm". The Syriac for of the name is "ܐܒܪܗܡ" or "Oraham". The Arabic form of Abraham is "إبراهيم" or "Ibrāhīm". His birth name was actually "Abram". After he entered a covenant with the Lord, he was given a new name. His new name was Abraham. The name Abraham means literally, "Father of a Multitude". Abraham was promised, **"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."** (Genesis 22:18). Matthew 1:1-2, & Luke 3:34 proclaim that through Abraham's seed the Messiah was born. **Herein is the prophesy fulfilled.** Additionally, the covenant Abraham made with the Lord was offered to all who are willing to enter into the covenant, under the same terms. The events of Abraham's life are too long to summarize in this footnote. He is considered the father of the covenant and the Israelites. Matthew, writing to the Jewish converts, traces Jesus' genealogy to David and Abraham. Terah was the Father of Abraham, and he was 70 years old when Abraham was born. Abraham was born in 2,052BCE. He was a man of great faith and obedience. He was schooled by Melchizedek, and paid tithes and offerings to him. He probably knew Noah, who was still alive during Abraham's childhood. Abraham was unsuccessfully offered as a sacrifice to false gods by his father. By the power of faith and prayer, the angel of the Lord saved him and commanded that he take his family from his home in Ur of the Chaldeans to a land promised of the Lord. He was later commanded of the Lord to sacrifice his own son. With incredible obedience, he followed the Lord's direction. At the last minute he was provided a scapegoat, and was taught principles of atonement and salvation. Abraham was an astronomer. He taught Pharaoh. He was a diplomat. He was a farmer, father, shepherd, landowner, and husband. He fought wars and commanded men. He was a prophet. Volumes could be written of him. Abraham lived 175 years and died in 1,877BCE (Genesis 25:7).



Birth: 2,052BCE  
Death: 1,877BCE



6 - **Isaac** - Isaac, pronounced "aɪzək". It comes from the Hebrew word "יִצְחָק" or "ysk". The Modern equivalent is "Yitskhak" and the Tiberian is "Yiṣḥāq". His name literally means "he will laugh". Other names for him are as follows; Yiddish: "יצחק" or "Yitskhok"; Syriac: "ܐܝܨܚܩ" or "Iskhaq"; Greek: "Ἰσαάκ" or "Isaak"; Latin: "Isaac"; Arabic: "إسحاق" or "إِسْحَاقُ" or "Ishāq". He was born when his Mother Sarah was 90 years old, and his father Abraham his father was 100 years old (Genesis 20:5). That places his birth at 1,952BCE. He was the brother of Ishmael. Isaac entered into the same covenant as his father Abraham. Compared to those of Abraham and Jacob, Isaac's story relates fewer incidents of his life. When Isaac was 40, Abraham sent Eliezer, his steward, into Mesopotamia to find a wife for Isaac, from his nephew Bethuel's family. Eliezer chose Rebekah for Isaac. After many years of marriage to Isaac, Rebekah had still not given birth to a child and was believed to be barren. Isaac prayed for her and she conceived. Rebekah gave birth to twin boys, Esau and Jacob. Isaac was 60 years old when his two sons were born. Isaac favored Esau, and Rebekah favored Jacob. Jacob received the birth right. Isaac lived to be 180 years old (Genesis 35:28-29) or until 1,772BCE.

Birth: 1,952BCE  
Death: 1,772BCE



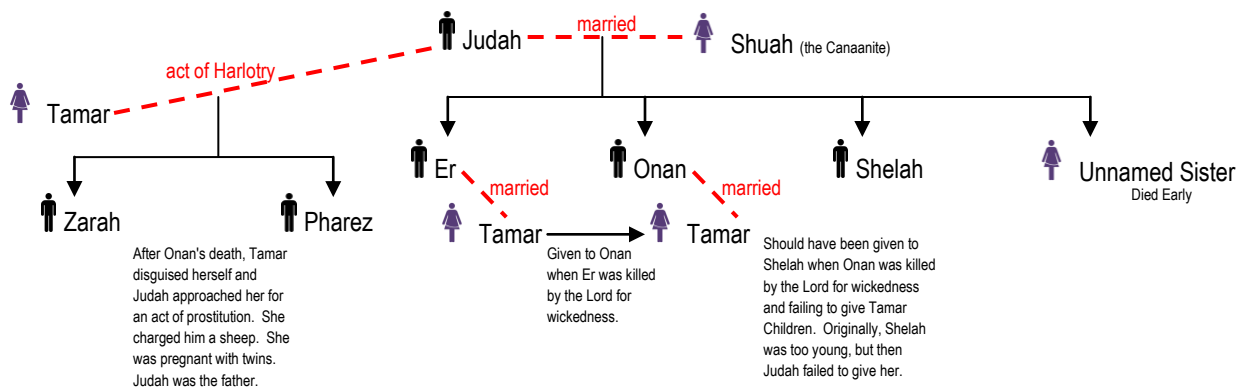
7 - **Jacob** - Jacob, pronounced "Ya'äqəb", comes from the Hebrew word "יַעֲקֹב". The Standard translation would result in the name "Ya'akov". The Septuagint Greek for his name would be "Ἰακώβ" or "Iakōb". Other forms of his name are the Syriac: "ܝܥܩܘܒ" or "Yah'qu", and in Arabic: "يَعْقُوب" or "Ya'qūb". His name literally means "heel" or "leg-puller". He was the twin brother to Esau. Esau was born first, and Jacob came second with his hand grasping the leg or heel of his brother. Later in life, Esau sold Jacob the birth right. After making covenants with the Lord, he received a new name. He became known as "Israel". Israel in Hebrew is "יִשְׂרָאֵל". The Standard translation for the Hebrew would be "Yisra'el" and the Tiberian is "Yiśrā'ēl". The name Israel literally means "persevere with God". Other forms of the name Israel are; Septuagint Greek: "Ἰσραήλ" or "Israēl"; Syriac: "ܝܣܪܝܐܝܝܠ" or "Israyil"; Arabic: "إِسْرَائِيل" or "Isrā'īl". Jacob was born when his father Isaac was 60 years old (Genesis 25:26) or 1,892BCE. Jacob died at the age of 147 (Genesis 47:28) or 1,745BCE.

Birth: 1,892BCE  
Death: 1,745BCE



8 - **Judah** - Judah in Hebrew is "יְהוּדָה" or "Ydh" or "Yehuda" and Tiberian "Yəhūdāh". His name literally means "to thank" or "to praise". Judah was the 4th son of Jacob by his wife Leah, who was "hated" (Genesis 29:35). The Bible does not list the year of Judah's birth, nor does it give a point of reference, like the age of his father at the time of his birth. Even so, there are many clues that help scholars estimate that his father Jacob was about 87 years old at the time of Judah's birth. That places his birth at or around 1,805BCE. Judah was promised, **"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."** (Genesis 49:10) and **"But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."** (Micah 5:2). In Matthew 1:2-3 and Luke 3:33, we see that the Genealogy of Jesus ties him to Judah, and in Luke 2 we see that Jesus was born in Bethlehem. **Herein is the prophesy fulfilled.** It should be noted that Joseph Smith said that Shiloh is another name for Jesus Christ. The Book of Jubilees dates Judah's death at age 119, 18 years before Levi, but the Midrashic Book of Jasher places his death at the age of 129. The Bible is silent on the matter. We can estimate his death between 1,686BCE and 1,676BCE.

The Children of Judah are as follow;





Birth: 1,805BCE  
Death: 1,686BCE



Righteous/Wicked

- 9 - **Phares** - The name "Phares" has several alternative spellings, i.e. "Pharez" or "Perez". The Hebrew form of his name is "פָּרֶז" or "Pārez" or "Perez". The Greek form is "Φαρέζ" or "Phāres". The name "Pharez" means literally "breakthrough", "breach", or "bursting forth". He was a twin to a brother named "Zarah" or "Zerah". It is estimated that he was born in 1,730BCE. He was born the son of "Judah" and "Tamar" (Tamar means "palm tree"). Tamar is sometimes spelt "Thamer" or "Thamar". He occupied the position of second son, though some scholars place him as the eldest. This is due largely to the meaning of his name, speculating that "bursting forth" is an indication that he was born before his twin brother. Tamar was the first the wife of Judah's son Er (Er means "watchful"). Er was considered an evil man so the "Lord slew him" (Genesis 38:3-7, Numbers 26:19). When Er died, the Levirate law required Er's brother Onan to take Tamar to wife, and produce offspring to Er. Unfortunately, Onan (Onan means "strong") died also, as he too was wicked and the Lord slew him as well, (Genesis 38:4). Shelah, the third brother, was too young to take a wife. Tamar pleaded with Judah to take her to wife and give offspring to Er. Judah felt this to be inappropriate, being as she was a daughter-in-law, and tried to avoid the union. Tamar entrapped Judah into a union, disguising herself as a harlot, this act produced twin sons, "Pharez" and "Zarah". There is no record of Pharez' death or how long he lived. Little is known about how he conducted his life. It is said that he married early, and 9 months after his marriage he entered Egypt with the other households of Israel. Scholars date Israel's entry into Egypt at 1,706BCE. It is assumed that he died while living in Egypt.

Birth: 1,730BCE  
Death: After 1,706BCE



Unknown

- 10 - **Ezron** - "Ezron", which means "enclosed", "courtyard" or "surrounded by a wall", is an alternative spelling for the more common spelling "Hezron". The Hebrew form for his name is "חֶזְרוֹן" or "Khezrōn". The Greek form of the name is "Ἑσρώμ" or "Hesrōm". Ezron is also spelt "Ezrom" or "Esrom". Hezron is the eldest son of Phares, "...**And the sons of Perez were Hezron and Hamul.**" (Genesis 46:12). The Bible lists Ezron's sons as follows; "**The sons born to Hezron were: Jerahmeel, Ram and Caleb**" (1 Chronicles 2:9). In Genesis 46:12, he is mentioned among the youngest generation of the 70 Israelites to move to Egypt with Jacob (see also 1 Chronicles 2:5-24). Extra-biblical manuscripts state that he lived to be 128 years old, making his death sometime prior to 1,578BCE. The dates are difficult to determine since the records of the Israelites during their stay in Egypt are very limited. Furthermore, little is known about how he conducted his life.

Birth: Prior to 1,706BCE  
Death: Prior to 1,578BCE



Unknown

- 11 - **Aram** - "Aram" is a Greek form of the Hebrew name "Ram", which means "high" or "exalted". The Hebrew form of his name is "רָם" or "Rām". The Greek form of his name is "Ἀράμ" or "Arām". The Book of Ruth records, "**Hezron the father of Ram, Ram the father of Aminadab,**" (Ruth 4:19). "**A son of Hezron and the father of Ammin-adab, born in Egypt after Jacobs migration there.**" (Smith's Bible Dictionary). That would place Aram's birth after 1,706BCE. Hezron was likely 52 years old when Aram was born. Little is known about how he conducted his life. This is base on the extrapolation of several external sources.

Birth: After 1,706BCE  
Death: Unknown



Unknown

- 12 - **Admin** - There are other translations of the New Testament that record Admin as the son of Aram and the father of Aminadab. He would have lived during the time the house of Israel lived in Egypt.

Birth: Unknown  
Death: Unknown



Unknown

- 13 - **Aminadab** - "Aminadab" or "Amminadab" is the son of "Aram" and was considered one of the princes of the people. The Hebrew form of his name is "עַמִּינַדָּב" or "Amminadab". It literally means "my people are generous". He was also the father of "Nahshon", chief of the tribe of Judah (Numbers 1:7; 2:3; 7:12, 17; 10:14). His daughter "Elisheva" was Aaron's wife (Exodus 6:23), making him **Aaron's father-in-law**. He would have lived during the time Israel lived in Egypt.

Birth: Unknown  
Death: Unknown



Unknown

- 14 - **Naason** - "Naason" is the Greek form of the Hebrew name "Nahshon". Naason was also considered a prince of Judah. He lead the tribe of Judah during their wanderings in the wilderness with Moses. Nahshon in Hebrew is written "נַחֲשׁוֹן" or "nhshn". His name literally means "enchanter". He was a prominent leader of the ancient Israelites during the Exodus. He was, according to the Book of Exodus, the son of Amminadab; descendant in the fifth generation of Judah, and **brother-in-law of to Aaron**. He is an important figure in the Hebrew's crossing the Red Sea which, according to the Jewish Midrash, he initiated by walking in head deep until the sea split. The Midrash relates that during the Exodus, when the Israelites reached the Red Sea, it did not automatically part. The Israelites stood at the banks of the sea and wailed with despair, but Nahshon entered the waters. Once he was up to his nose in the water, the sea parted. This is the origin of his name "Nahshol", that is, "stormy sea-waves". The popular Yiddish saying "to be a Nachshon" means to be an "initiator." The Greek New Testament records that he is also the father-in-law of Rahab. According to the Book of Numbers, he was at least 20 years old during the census taken at Sinai, at the beginning of the Exodus. We also learn from the Old Testament that Nahshon did not survive the forty year sojourn in the wilderness prior to the Israelites entering the Promised Land, but died some time before he was 60 years old. He would have been born in Egypt. The Exodus is estimated to have occurred at 1,440BCE. One might extrapolate that he was born around to 1,460BCE and he would have died prior to 1,400BCE.

Birth: Prior to 1,460BCE  
Death: Prior to 1,400BCE



Righteous, but not worthy to enter the promised land

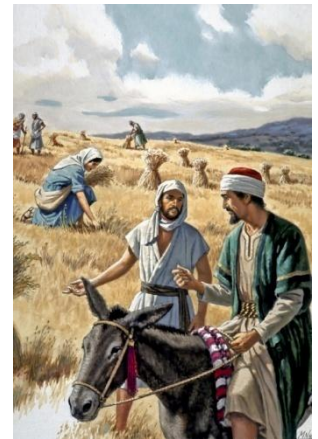
- 15 - **Salmon** - "Salmon" is also called "Salma" (1 Chronicles 2:11) or "Sala". His name means "peaceable". His name in Hebrew is "שַׁלְמָה" or "Shalmā". In Greek, it is "Σαλμών" or "Salmōn". Salmon literally means "garment". According to the Bible, the Hebrews of the Exodus who were older than 20 years of age were not permitted to cross the Jordan River. The Hebrews wandered in the wilderness until all those who were at least twenty years of age when leaving Egypt were dead. The only exception was Caleb and Joshua. Salmon would have been either, younger than 20 years of age, or born during the 40 years of wandering, since he entered the promised land. After entering the promised land, the Hebrews encountered Rahab, a prostitute, in Jericho. Salmon took Rahab to wife (Joshua 2:1-21; 6:17-25; cf. Hebrews 11:31; James 2:25). Consequently, it is suggested that he might also have been one of the two spies whom Joshua sent to Jericho before he crossed the Jordan and attacked it. This would have introduced him to his wife. Though plausible, it is highly speculative.

Birth: Unknown  
Death: Unknown



Unknown

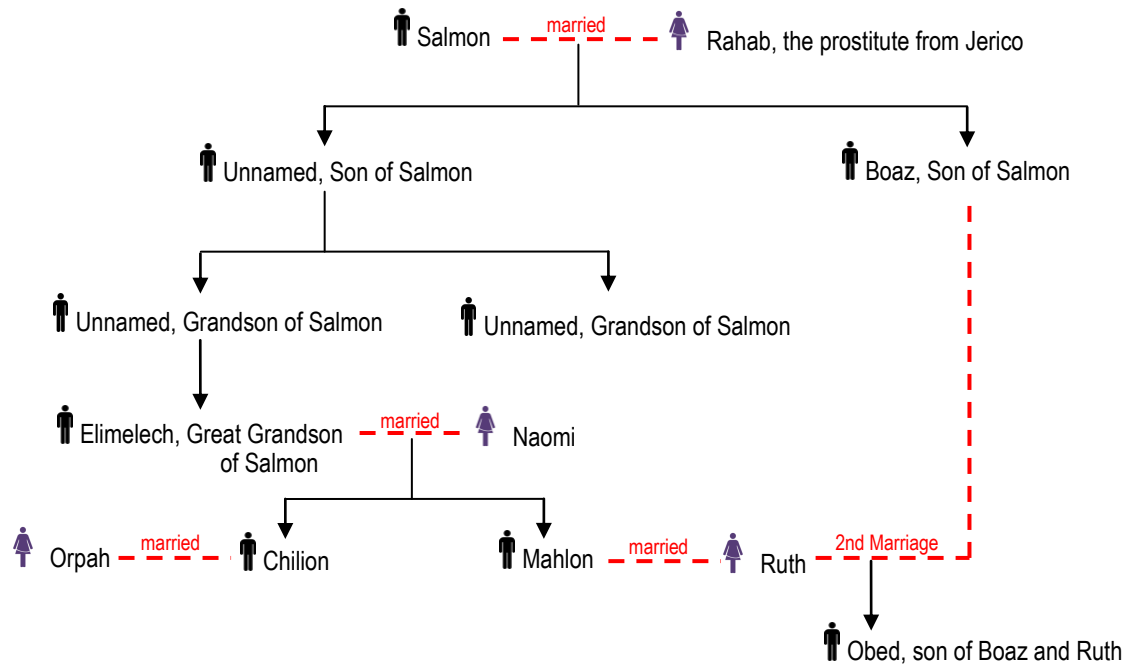
16 - **Boaz** - "Boaz" is the Hebrew form of the Greek "Booz". Boaz in its Hebrew form is "בּוֹאֵז" or "Bō'az". His name is thought to mean "quick(ness)" or "in him is strength". Boaz is a major figure in the book of Ruth, "And Salmon begat Boaz, and Boaz begat Obed" (Ruth 4:21). Boaz was a wealthy and predominate man who resided in Bethlehem. He was of the tribe of Judah. It is recorded that Boaz was a kinsman or relative of Elimelech. Elimelech was the husband to Naomi, who he left a widow. Naomi moved to Bethlehem after Elimelech died, bringing with her Ruth. Ruth was her daughter-in-law, who had also found herself a widow. Boaz and Ruth later married, even though she was a Moabite. Levirate law allowed Boaz to give offspring to Ruth who would be called after the tribe of Judah through Ruth's deceased husband or directly through Boaz himself. According to Josephus, he lived at the time of Eli. He was the son of Rahab and Salma. He was a rich landowner who noticed Ruth, the widowed Moabite daughter-in-law of Naomi, a relative of hers, gleaning grain from his fields. He soon learns of the difficult circumstances her family was in and Ruth's loyalty to Naomi. In response, Boaz invites her to eat with him and his workers regularly, as well as deliberately, leaving grain for her to claim while keeping a protective eye on her. Boaz married Ruth and, consequently, preserved the name of Elimelech, Naomi's deceased husband, through a levirate marriage. Their firstborn was considered a son of Elimelech's lineage (Ruth 4:5,10). Boaz purchased the family lands that Naomi had sold, and restituted them to Elimelech's lineage (Ruth 3:7-10).



Birth: Unknown  
Death: Unknown



17 - **Obed** - "Obed" was the son of Boaz and Ruth. Obed in its Hebrew form is "עֹבֵד" or "Oved". His name means "worshipper" or "servant". There is little known about Obed. His birth came about through extraordinary circumstances. His grandmother on his fathers side of the family was the same person as his great-great-great grandmother on his mother's side. Rahab was the harlot that the children of Israel encountered in Jericho as they entered the promised land. She married and Israelit by the name of Salmon. They had at least two children. Boaz and an unnamed son. The unnamed son had a great-grandson named Elimelech who married Naomi. Elimelech died and left Naomi a widow after they had two sons together named Chilion and Mahlon. Their sons married, and then died, leaving their wives widows as well. Naomi's daughter-in-laws were Orpah and Ruth. Seeking food and protection, the widows traveled to Bethlehem to glean fields. Ruth caught the eye of the old land owner, who happened to be Boaz. He intentionally left extra gleanings in the field to help Ruth. The age difference must have been great; however, they eventually married and produced a son named Obed.



Birth: Unknown  
Death: Unknown



18 - **Jesse** - "Jesse" is pronounced "dʒɛs". He is also known as "Eshai" or "Yishai". In Hebrew his name is "יֵשַׁי" or "yshy". The modern form of his name is "Yishay", while the Tiberian form is "Yīšāy". His name literally meaning "God exists" or "God's gift". The Arabic form of his name is "يَسَّى" or "Yassa". The Syriac is "ܝܫܝ" or "Eshai". The Greek form of Jesse is "Ἰεσσαί" or "Iessai". Jesse was promised, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.... And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." (Isaiah 11:1,10). Matthew 1:5-6 and Luke 3:33 give genealogical proof that the Messiah comes through the stem of Jesse. **Herein is the prophecy fulfilled.** Jesse was the father of eight sons, "And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third, Nethaneel the fourth, Raddai the fifth, Ozem the sixth, David the seventh: whose sisters were Zeruiah, and Abigail." (1st Chronicles 3:13-16). Elsewhere it is revealed that there was a son between Ozem and David named Elihu. Jesse was called a "Bethlehemite" (1st Samuel 16:1,18). Jesse was considered a wealthy man. His wealth was apparently in his flocks and livestock. Having eight sons was also a symbol of wealth, as they could perpetuate his possessions.

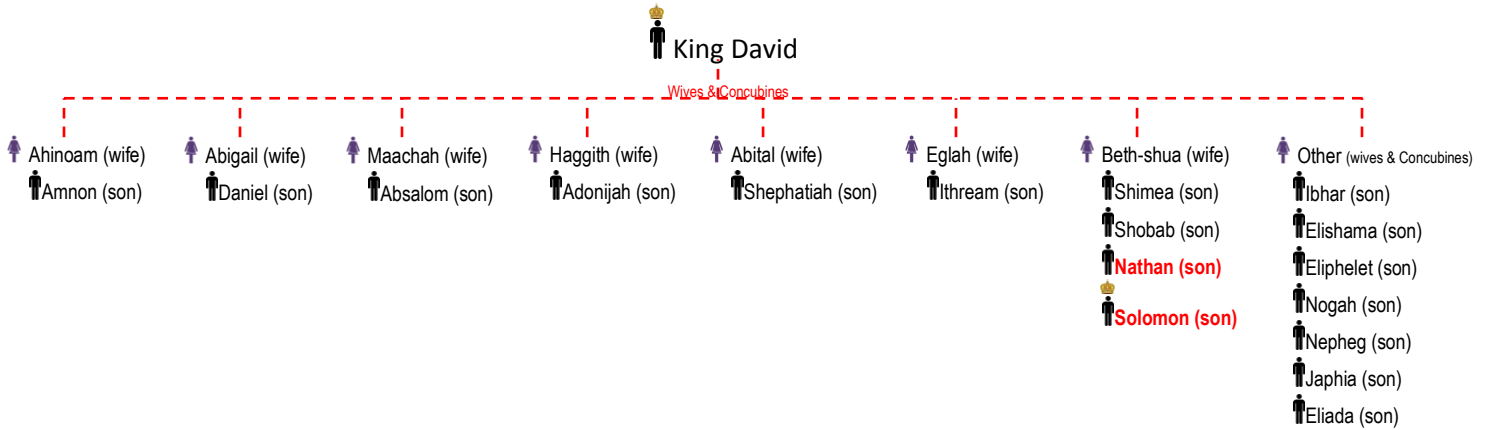
Birth: Unknown  
Death: Unknown



19 - **David** - The name "David" is pronounced "dɛɪvɪd". The Hebrew form of the name is "דָּוִד" or "dvd". The Tiberian form of the name is "Dāwī", while the Arabic form is "داود" or "Dāwūd". The Syriac form of David is "ܕܘܘܕ" or "Dawid". David was the second King of Israel. His name means "beloved". His mother is not named in the Bible, but the Talmud

identifies her as Nitzvet daughter of Adael. David was the 2nd King of Israel, after Saul. He was a humble and righteous young man. He fought and defeated Goliath. She served Saul, and loved his son. The Lord loved David and richly blessed him. He was promised that the Messiah would come through his lineage as it is written, **“And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever.”** (2<sup>nd</sup> Samuel 7:12-13). Matthew 1:1,6 and Luke 3:31 give genealogical proof that the Messiah was born through the seed of David. **Herein is the prophesy fulfilled.** David had many wives and concubines. Consequently, David had many children, **“Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess: The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith: The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife. These six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years. And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel: Ithar also, and Elishama, and Eliphelet, And Nogah, and Nepheg, and Japhia, And Elishama, and Eliada, and Eliphelet, nine. These were all the sons of David, beside the sons of the concubines, and Tamar their sister.”** (1 Chronicles 3:1-10).

David had many wived and concubines. We do not have access to records the show them all. We do have the following summary of some of David's children;



**“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness.”** (Jeremiah 23:5-6). David's righteous branch was none other than the Messiah. The genealogies of Matthew and Luke attest to this fact. **Herein is the prophesy fulfilled.**

David was considered not only a King, but a prophet. He was considered righteous, that is until small mistakes led to large sins. The most renowned sin started on the palace balcony. David had seen Bethsheba, the wife of Uriah, bathing. The king apparently viewed her somewhat innocently from his palace balcony; however, his lust was not so innocent. He pursued her, and an affair followed while Uriah was at war for David as a member of his army. Bethsheba found herself pregnant. In order to cover his sin, David had Uriah brought home from the war for a brief break so that the conceived baby might be thought to be Uriah's. Unfortunately, Uriah refused to sleep with his wife because his fellow soldiers were not given the same opportunity. Uriah returned to the battle front without covering David's sins. David, now somewhat desperate, ordered that while the battle waged strong, the troops were to withdraw without telling Uriah. The plan was to leave Uriah outnumbered and alone. Uriah would consequently be killed, and no one would know that Bethsheba's child was not Uriah's. The plan worked; however, it was not hidden from the Lord. The prophet Nathan came to David and exposed his sin. David suffered greatly because of his sin. The child, conceived through his adultery, died. Many of David's sons caused him grief, and several rebelled against him. Even so, Bethsheba married him and eventually gave birth to Solomon.

Birth: 1,040BCE  
 Death: 970BCE



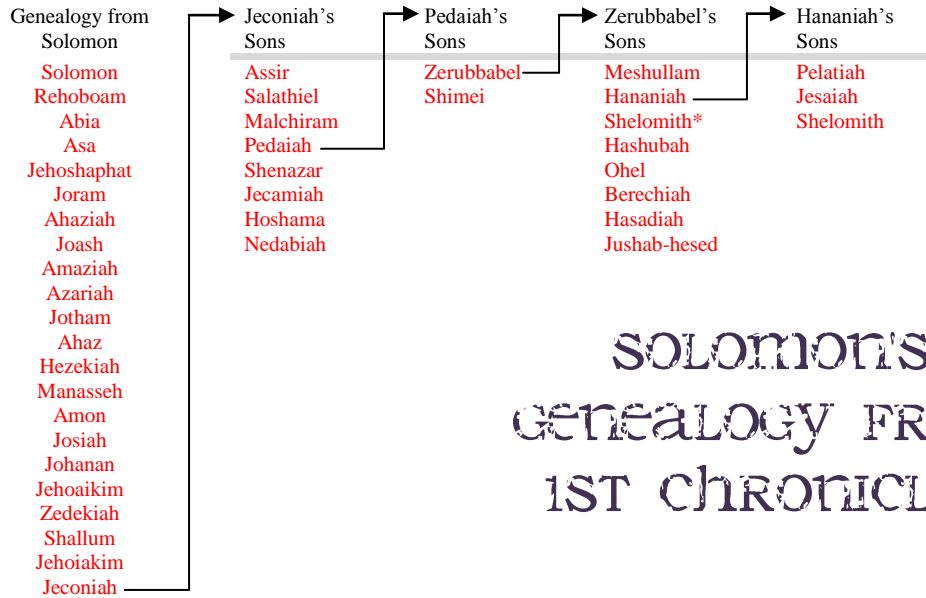
Righteous in the beginning of his life, Adultery and Murder overshadowed the end of his life

**20 - Solomon** - The name "Solomon" is pronounced "sɒləmən". The Hebrew form of his name is "שְׁלֹמֹה" or "shlmn". The Tiberian form of the name is "šəlōmō", while the Syriac is

"ܫܠܡܢ" or "Shlemun". The Arabic form of Solomon is "سُلَيْمَان" or "Sulaymān". The Greek form of his name is "Σολομών" or "Solomōn". Interestingly, he is also known as Jedidiah, the Hebrew form of which is "יְדִידְיָהּ". Interestingly, his name means "peaceful" and is associated with the fairly well know Hebrew word, "Shaloam". Solomon was the son of King David through marriage to Bethsheba that began with the grievous sin of adultery, which led to murder. Solomon was the 3rd King of Israel. Like his father, Solomon was righteous in his youth. He build the Temple of the Lord atop Mount Mariah. He expanded the Kingdom, and ruled with fairness. The Lord blessed him abundantly. He is best known for being blessed with exceptional wisdom. Solomon had many wives and concubines. Many were given to him of the Lord. According to the Bible, Solomon had 700 wives and 300 concubines. Towards the end of his life, he started to take wives on his own, without the Lord's consent, as if he didn't have enough. These later wives are described as foreign princesses, including Pharaoh's daughter and women of Moab, Ammon, Sidon and of the Hittites. These wives are depicted as leading Solomon away from Jehovah toward idolatry. The only wife mentioned by name is Naamah, who is described as the Ammonite. She was the mother of Solomon's successor, Rehoboam. The Bible records Solomon's sons as follows; **“And Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son, Joram his son, Ahaziah his son, Joash**



his son, Amaziah his son, Azariah his son, Jotham his son, Ahaz his son, Hezekiah his son, Manasseh his son, Amon his son, Josiah his son. And the sons of Josiah were, the firstborn Jehonatan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son. And the sons of Jeconiah; Assir, Salathiel his son, Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah. And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister: And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five. And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah. And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah: Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six. And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three. And the sons of Elioenai were, Hodaiah, and Eliashib, and Pedaiah, and Akkub, and Jehonatan, and Dalaiah, and Anani, seven." (1 Chronicles 3:11-24). Solomon succeeded David as the third King of Israel. He was 21 years old when he became King. Chronicles 22:9 states that Solomon is the rightful heir to the Judean throne, not Nathan.



## SOLOMON'S GENEALOGY FROM 1ST CHRONICLES

Birth: 991BCE  
Death: 931BCE



Righteous in the beginning of his life. Sexual sins, idolatry and sins of selfishness at the end of his life

**21 - Roboam** - "Roboam" or "Rehoboam" was the son of Solomon. Rehoboam's name is pronounced "ri:ə'boʊ.əm". His name in Hebrew is "רְחֹבָם" or "yhrhb". The modern form of his name is "Rehav'am". Rehoboam literally means "he who enlarges the people". The Greek form of his name is "Ροβοαμ", while the Latin is "Roboam". He was born in 974BCE. He succeeded Solomon as the 4<sup>th</sup> King of Israel and the last King of the United Kingdom. He became the 1st King of the Kingdom of Judah after the Kingdom of Israel was divided in 930BCE. He was crowned as King of Israel when he was 43 years old. He reigned from 931BCE to 913BCE, a little over 17 years. His mother was "Naamah", a woman from Ammon. Rehoboam had 18 wives and 60 concubines. They bore him 28 sons and 60 daughters. His wives included Mahalath, the daughter of Jerimoth the son of David, and Abihail, the daughter of Eliab the son of Jesse. His sons with Abihail were Jeush, Shemariah, and Zaham. After Abihail he married Maacah, daughter of Absalom, David's son. His sons with Maacah were Abijah, Attai, Ziza, and Shelomith. The names of his other wives, sons and all his daughters are not given. When he died he was buried beside his ancestors in Jerusalem. He was succeeded by his son Abijah. He died in 915BCE.

Birth: 974BCE  
Death: 915BCE



Unknown

**22 - Abia** - "Abia" is a form of the name "Abijam". The Hebrew form of his name is "אַבְיָם" or "ʾĀḇiyām". The Hebrew name means "father of the sea" or "my father is the sea". The Greek form of his name is "Αβιου", while the Latin form is "Abiam". The Greek name means "the sea is my father". Abijam was the son of "Rehoboam" and "Maacah". Maacah was the daughter of "Absalom". Curiously, Absalom was David's enemy. Abijam followed his father as King of Judah. By the time of his death, he had 14 wives, 22 sons and 16 daughters. He reigned only three years. He reigned from 915BCE to 913BCE and the 2nd King of Judah.

Birth: Unknown  
Death: 913BCE



Unknown

**23 - Asa** - "Asa" was the third King of Judah. Asa's name in Hebrew is "אַסָּא" or "Asa". The Tiberian form of his name is "ʾĀsā", while the Greek is "Ἀσα" or "Asa". Asa reigned for 41 years. Asa was a righteous king, who tried to remove idolatry and reintroduce true religion. After many years of righteous actions, he closed his life with less than righteous behavior. The prophet "Hanani" called him to repentance, so he cast the prophet into prison. Asa contracted a foot disease in the 39<sup>th</sup> year of his reign, and died shortly thereafter not wishing to seek the Lord. He chose rather to rely on the wisdom of the physicians. Asa reigned from 913BCE to 873BCE.

Birth: Unknown  
Death: 873BCE



Righteous in the early years of his life; however, he ended his life in wickedness

**24 - Josaphat** - "Josaphat" or "Jehoshaphat" means "whom Jehovah Judges". Jehoshaphat's name is pronounced "dʒə'hoʊfæt". His name is alternately spelled "Jehosaphat", "Josaphat", or "Yehoshafat". The Hebrew form of the name is "יְהוֹשָׁפָט" or "y'hsft". The Greek form of his name is "Ἰωσαφάτ", while the Latin is "Josaphat". He was born in 908BCE. He ascended the Judean throne after his father Asa's death, in approximately 873BCE. He was the 4th King of Judah. Jehoshaphat's rule over Judea may be considered one of the most prosperous periods in the history of the land. He was 35 years old when he became King. He reigned for 25 years until approximately 848BCE when he died. He fought several significant battles to protect his country. He tried to root out idolatry, and steer his subjects in the direction of righteousness. In his sincere desire for peace, Jehoshaphat concluded an alliance with Ahab, king of Israel. This union was strengthened by the marriage of Joram, son and heir of Jehoshaphat, to Athaliah, the daughter of

Ahab. Though this achievement seemed a great triumph for his policy, inasmuch as it had for a while terminated the continual warfare that had so long raged between Judah and Israel, it nevertheless contained the seeds of evil repercussions upon the moral standards of his people, and brought humiliation upon the hitherto unblemished record of Judea's political strength. Nevertheless, he was a man of righteous desires. The lesson is that no partnership with evil can result in good.

Birth: 908BCE  
Death: 848BCE



Righteous

**25 – Joram** - "Joram" or "Jehoram" was the eldest son of "Jehoshaphat". Jehoram name in Hebrew is "יהורם" or "Yəhōrām". The Greek form of his name is "Ἰωραμ" while the Latin is "Joram". It is estimated that he was born in the year 881BCE. He became the 5th King of Judah following his father, Jehoshaphat (2 Kings 8:24). He was coregent with his father for 4 years, before he became King. He ruled as King of Judah for only eight years, starting in 848BCE. When taking the throne, he felt threatened by his brothers and consequently he had his six brothers put to death. He also had most of the chief nobles executed. After the execution of threats to his throne, he followed the counsel of his wicked wife and establish the worship of Baal. Joram married Athaliah, the daughter of Ahab and Jezebel. Elijah was the prophet during his reign, and he pronounced dire consequences upon him should he not repent. He refused. His remaining children and wife were killed by enemies. Only his youngest, Ahaziah survived. Joram died from a terrible incurable disease after suffering for two years. The people did not forget or forgive his evil rule. They did not bury him in the traditional resting-place of the dynasty of the House of David, and they did not even afford him the funeral honors given to previous kings. His death is estimated at 841BCE. See also foot note #85.

Birth: 881BCE  
Death: 841BCE



Wicked, Murdered his brothers, set up idol worship

**26 – Missing generations** - Missing generations are apparent in Matthews genealogical account. Joram (Jehoram) is listed as the father of Ozias (Uzziah). Three generations are omitted in this listing; Ahaziah (2nd Chronicles 22:2), Jehoash (2nd Chronicles 24:1), and Amaziah (2nd Chronicles 25:1). Many feel that Matthew intentionally omitted these three names from his genealogy. In Exodus 20:4-5 it says, "...I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;" The theory is based on this scripture and the fact that Jehoram was married to Athaliah. Athaliah was the daughter of Israel's wicked King Ahab and presumably his wife Jezebel. Athaliah helped introduce idolatry as the endorsed religion of Judah. She also had all her grandsons murdered, except for Joash who was hidden by the priests, in an effort to maintain control of the kingdom. Because of their wickedness it is suspected that Matthew followed the law given in Exodus and omitted three generation of Kings.

**Ahaziah - Missing from the Genealogy**

Birth: 864BCE  
Death: 841BCE

6th King of Judah



Wicked

**Jehoash - Missing from the Genealogy**

Birth: 844BCE  
Death: 976BCE

7th King of Judah



Wicked

**Amaziah - Missing from the Genealogy**

Birth: 821BCE  
Death: 767BCE

8th King of Judah



Wicked

**27 - Ozias** - "Ozias" is the Greek spelling for the Hebrew name "Uzziah". His name is pronounced "ə'zəə". The Hebrew form of his name is "עֲזַיָּהוּ". His name literally means "Yahweh is my strength". The Greek form of his name is "Οζίας", while the Latin is "Ozias". He is also known as "Azariah". Ozias was not the literal son of "Joram"; however, Jewish terminology can refer to cousins, grandsons, and in-laws as sons. Ozias may have been listed by Matthew as a relation rather than a son of Joram in his genealogy. Ozias was born in 799BCE. He was 16 years old when he took the throne in 783BCE and became the 9th King of Judah. He ruled for 52 years, when he died in 741BCE. In the earlier part of his reign, under the influence of a prophet named Zechariah, he was faithful to God, and "**did that which was right in the sight of the Lord**" (2 Kings 15:3; 2 Chronicles 26:4-5). In Jerusalem, he made machines designed by skillful men for use on the towers and on the corner defenses to shoot arrows and hurl large stones. After a period of apparent righteousness, pride led to his downfall. He entered the temple of the Lord to burn incense on the Altar of Incense, also called the Golden Altar. The High Priest saw this as an attempt to usurp priesthood authority and confronted him with a band of eighty priests, saying, "**It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense**" (2 Chronicles 26:18). In the mean time, a great earthquake shook the ground and a crack appeared in the temple. The bright rays of the sun shone through it, and fell upon the king's face, insomuch that the leprosy seized upon him immediately (Antiquities of the Jews, Flavius Josephus, Book 9, Chapter 10, Verse 4). It was in 750BCE that the Lord struck him with leprosy for disobedience. He became so ill that his son Jotham took the throne while he was still living. For nearly 10 years, he suffered while his son ruled.

Birth: 799BCE  
Death: 741BCE



Righteous in the early years of his life; however, he ended his life in wickedness

**28 – Jotham** - "Jotham" or "Yotam" comes from the Hebrew name "יֹחָזָבֵב" or "yṯhm", literally "God is perfect" or "God is complete". The Greek form of his name is "Ἰωθαμ" and the Latin form is a more familiar form, "Joatham". He was born in 767BCE. He became the 10th king of Judah. He was the son of Uzziah with his wife Jerusha, daughter of Zadok. He took the throne at the age of twenty-five and reigned for sixteen years. He reigned from 742BCE to 735BCE, at which time he was deposed by the pro-Assyrian faction in favor of his son Ahaz. He died in 732 BCE. Because his father Uzziah was afflicted with 'tzaraas' (Leperosity) when he entered the Temple to burn incense, Jotham became governor of the palace and the land at that time, i.e. coregent, while his father lived in a separate house as a leper. He was 25 when he became coregent. He is recorded as having built the Upper Gate of the Temple of Jerusalem, and extended the "wall of Ophel". The Book of 2nd Kings mentions that Jotham fought wars against Rezin, king of the Arameans, and Pekah, king of Israel (2nd Kings 15:37). The account in 2nd Chronicles adds an account of his victory over the Ammonites, which resulted in the Ammonites paying him tribute of 100 talents of silver, and 10,000 kors each of wheat and barley (2nd Chronicles 27:5). He was contemporary with the prophets Isaiah, Hosea, Amos, and Micah, by whose advice he benefited.

Birth: 767BCE  
Death: 732BCE



Righteous

**29 – Achaz** - "Achaz" or "Ahaz" is the English form of the Hebrew "אַחָז" or "Achz". In Tiberian, his name is "ʾĀḥāz". In Greek, his name is "Ἀχάζ" or "Akhaz", while the Latin is "Achaz". His name means literally "has held". Achaz is an abbreviation of Jehoahaz, which means "Yahweh has held". Achaz was the son of King Jotham. He succeeded his father as king of Judah and became the 11th King of Judah. Achaz was twenty when he became king of Judah and reigned for sixteen years. That places his birth at 752BCE. Achaz was coregent with his father Jotham from 736BCE to 732BCE when he become the sole King of Judah. He reigned as king from 732BCE to 715BCE. He was apostate and worshipped many idols. During Achaz's reign, the Edomites and Phoenicians attacked Judea and annexed some of their land, but Ahaz's main nemeses were Kings Rezin of Aram and Pekah

of Israel, who invaded Judea and carried off many captives. Ahaz successfully implored King Tiglath-Pileser of Assyria to save the Kingdom of Judah, sending him treasures from the Temple and his palace. He blatantly desecrated the Temple of God. Ahaz then adopted Assyrian pagan practices and replaced the Brazen Altar in the Temple with a replica of an altar he had seen in Assyria.

Birth: 752BCE  
Death: 715BCE



**30 - Ezekias** - "Ezekias" is the Greek form of the Hebrew name "Hezekiah". Hezekiah is pronounced "hezzi'kaɪ.ə". In Hebrew, it is spelt "הֶזְקִיָּהוּ". In Greek, his name is spelt "Ἐζεκίας" or "Ezekias". The Latin form of his name is "Ezechias". His name has also been translated as "Hizkiyyahu" or "Hizkiyyah". Hezekiah was born the son of Ahaz by his wife "Abi". He was born in 739BCE. Hezekiah was made the 12<sup>th</sup> King of Judah following the wicked rule of his father. His name means "The Lord is my Strength", which he must have needed since Hezekiah became a goodly king in a wicked time. He put forth many religious reforms, and tried to abolish idolatry and the worship of false gods. Hezekiah witnessed the destruction of the northern Kingdom of Israel by Sargon's Assyrians in about 721BCE and was king of Judah during the invasion and siege of Jerusalem by Sennacherib in 701BCE. Hezekiah enacted sweeping religious reforms, during which he removed the worship of foreign deities from the Temple in Jerusalem, and restored the worship of Jehovah, God of Israel, in accordance with the Torah. Isaiah and Micah prophesied during his reign. He accomplished great architectural and engineering feats while king. He built "Hezekiah's Tunnel" which brought water from the Gihon Springs outside of Jerusalem via an underground aqueduct that he had dug through granite and limestone. One team of "tunnelers" started in Jerusalem and the other at the spring. They dug until they met each other and the tunnels met within only a few inches. He reigned for 29 years, from 715BCE to 687BCE.

Birth: 739BCE  
Death: 687BCE



**31 - Manasseh** - "Manasseh" or "Manasseh" means "forgetting". His name in Hebrew is "מְנַשֶּׁה" or "mnshas". In Greek, his name is "Μανασσης", while in Latin it is "Manasses". He was the 13<sup>th</sup> King of Judah following his father Hezekiah. As much as Hezekiah tried to do what was right, Manasseh proved to undo any progress with wickedness. He ascended the throne at age 12, and ruled for 55 years. He was born in 710BCE. He reigned from 698BCE to 642BCE. He was married to Meshullemeth, daughter of Haruz of Jotbah, and they had a son Amon, who succeeded him as king of Judah upon his death. He changed the entire religious system established by his father, and offered the people idols and false gods. He had the prophet Isaiah stuffed into a log and then sawed asunder. According to Jewish tradition, Manasseh formed an alliance with Babylon against Assyria. This resulted in King Manasseh being carried away into Babylon during the 22<sup>nd</sup> year of his reign. Apparently, he was humbled by his captivity and returned with a changed heart. Tradition says that his repentance in Babylon was noticed by the Lord who allowed for his return. Unfortunately, he returned to a nation entrenched in idolatry and wickedness. He made some religious reforms; however, the people resisted his efforts. At his death in 642BCE, the people were so unfavorable of the King and his reforms that Manasseh was buried with a non-royal burial. He was not buried in the sepulchers of King David, and his name was viewed with disdain for years to come.

Birth: 710BCE  
Death: 642BCE



**32 - Amon** - "Amon" or "Amun" is the name of an Egyptian God. He is the god of wind and the Egyptian king of kings. It is interesting that a "Jewish" king would name his child "Amon". That is until you know that the king was evil King Manasseh. Amon was the 14<sup>th</sup> King of Judah. His name in Hebrew form is "אֲמוֹן" or "amṁn". The Greek form of his name is "Ἀμμων", while the Latin is "Amon". His name means "builder". He was born in 664BCE. Amon began his reign of Judah at the age of 22. He reigned for only two years, 642BCE to 640BCE. Unfortunately, he devoted himself wholly to the worship of false gods. He was killed by a conspiracy. After his assassination, he was succeeded by his son Josiah.

Birth: 664BCE  
Death: 640BCE



**33 - Josias** - "Josiah" or "Yoshiyahu" is pronounced "dʒoʊˈsaɪ.ə". The Hebrew form of his name is "יְאֹשִׁיָּהוּ" or "ashhu". The Tiberian form of his name is "Yōšīyyāhū". His name literally means "healed by Yah" or "supported of Yah". "Yah" is a form of Jehovah. The Greek form of his name is "Ἰωσίας", while the Latin is "Josias". He was the son of "Amon" and his wife "Jedidah". He succeeded his father in 640BCE at the age of eight years old when his father was assassinated. He became the 15<sup>th</sup> King of Judah and he reigned for 31 years. He started at an early age to seek the Lord. He allied himself with the prophet Jeremiah and enjoyed success in rooting out idolatry. Josiah is credited by most historians with having established or compiled important Hebrew Scriptures. Late in his reign, Judah found itself between two battling superpowers; Egypt to the south and Assyria to the north. Pharaoh Necho II petitioned Josiah to allow him to march through Judah in order to confront Assyria in battle. Josiah refused, and consequently engaged Egypt in battle in the valley of Esdraelon. During the battle, Josiah was mortally wounded and died before he could be transported to Jerusalem. He was buried with extraordinary honors, and was a beloved king. Unfortunately, his death and loss to the Egyptians resulted in Judah becoming a vassal state to Egypt and Pharaoh Necho II. Josias died in 609BCE.

Birth: 648BCE  
Death: 609BCE



**34 - Missing Generations** - Matthew 1:11 seems to omit Jehoahaz and Jehoiakim between Josiah and Jeconiah (Jechonias or Jechoiachin). Genealogy abridgement is the custom of skipping generations. It was done for various reasons; abridgement, removing undesirable generations, and focusing on key generations. When comparing Ezra 7:3 with 1<sup>st</sup> Chronicles 6:7-10 it is clear that Ezra used genealogy abridgement to skip six generations from Meriaoth to Azariah (son of Johanan).

On Josiah's death, in 609BCE, Jehoiakim's younger brother Shallum was proclaimed king and adopted the name Jehoahaz, but after three months Pharaoh Necho II deposed him and replaced him with the elder son, Eliakim, who adopted the name Jehoiakim and became king at the age of twenty-five. Necho brought Jehoahaz back to Egypt as his prisoner, where Jehoahaz ended his days. Jehoiakim reigned for eleven years to 598BCE. During his reign, a new empire gained control of the land of Israel. The Babylonians under the military command of Nebuchadnezzar defeated the Egyptians and took the Land of Israel in 606BCE. Judah was a vassal state and Jehoiakim was a vassal king required to pay tribute to Babylon. Jehoiakim secretly changed alliances and started talks with Egypt to overthrow the Babylonian control of Judah. Nebuchadnezzar got word of the betrayal, and returned to Jerusalem. On December 9, 598BCE, Nebuchadnezzar conquered Jerusalem. Jehoiakim was killed and his dead body is cast over the city wall of Jerusalem. Nebuchadnezzar replaced Jehoiakim with his son Jeconiah, (also known as Jehoiachin).

**Jehoahaz** was born in 633BCE. The Hebrew form for his name is "יְהוֹאָחָז" or "yahs". The Tiberian form of his name is "Yəhō'āhāz". His name literally means "Yahweh has held". The Greek form of his name is "Ἰωαχάζ" or "Iōakhaz", while the Latin form is "Joachaz". He was the 16<sup>th</sup> king of Judah and the third son of King "Josias" and "Hamautal", daughter of Jeremiah of Libnah. He took the throne in 609BCE. His birth name was "Shallum".

Birth: 633BCE  
Death: 609BCE



**Jehoiakim** is pronounced "dʒɪˈhɔɪ.əkɪm". The Hebrew form of the name is "יְהוֹיָקִים". It literally means "he whom Jehovah has set up". It is sometimes spelled "Jehoikim". The Greek form of his name is "Ἰωακίμ", while the Latin is "Joakim". He was the 17<sup>th</sup> King of Judah when he took the throne in 609BCE.

Birth: 635BCE  
 Death: 598BCE



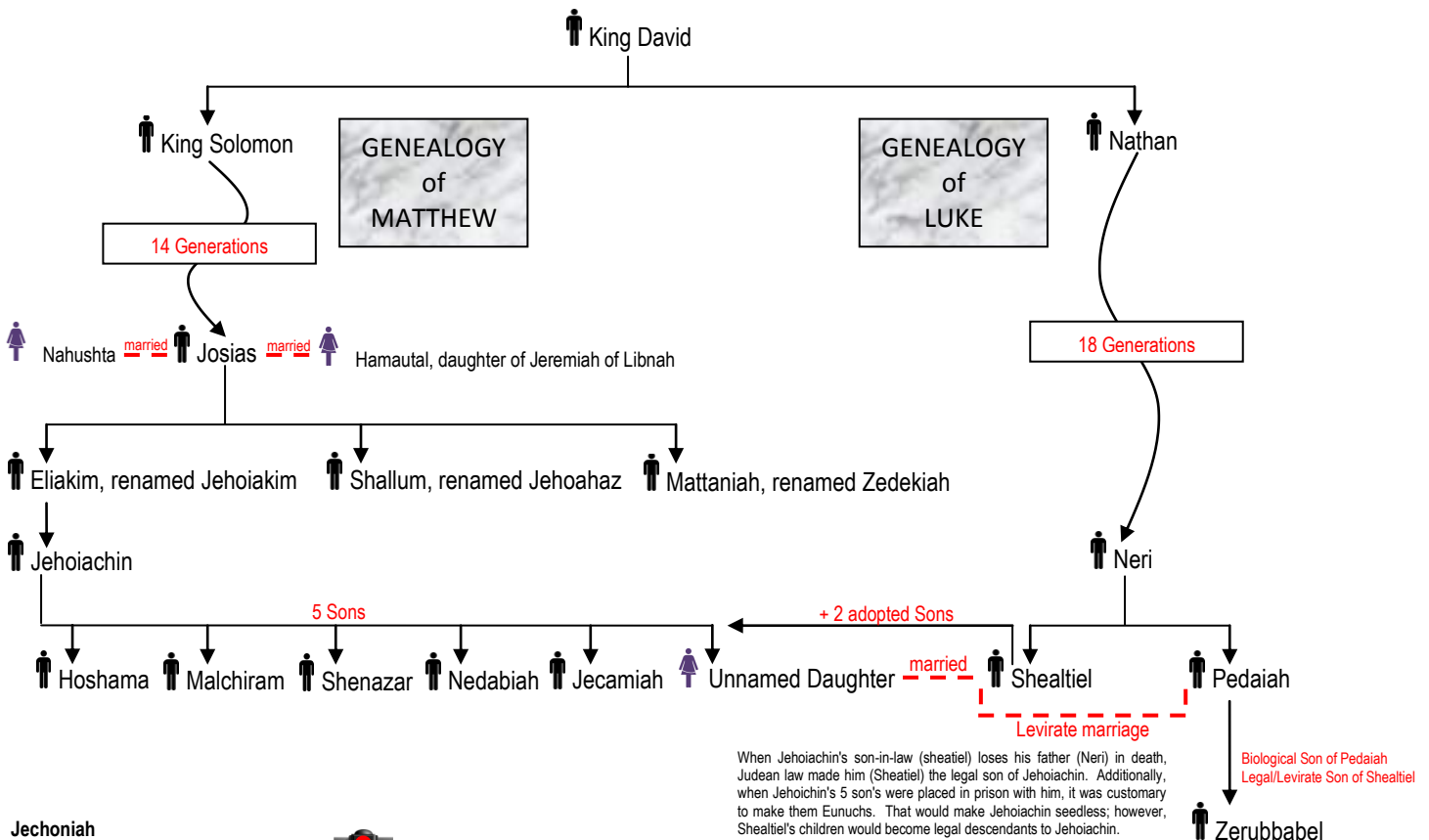
**35 – Jechoniah** - "Jechoniah" is also known as "Jochin", "Jehoiachin", or "Coniah", just to name a few. His name in Hebrew is "יְחֹנָיִם". It literally means, "God will fortify (his people)". The Greek form of his name is "Ιεχωνίας", while the Latin form is "Jochin". He was born in 606BCE, during a time of political turmoil. He was 18 years old when he took the throne. He did so in the aftermath of his father's death. King Jeconiah reigned three months and ten days, from December 9, 598BCE to March 15/16, 597BCE. Three months and ten days after Jeconiah became king, the armies of Nebuchadnezzar returned. It is thought that Nebuchadnezzar reconsidered his decision to place an immediate family member of Jehoiachin on the vassal throne. Fearing that he would want to retaliate his father's death, he returned to replace him. Of course, the real source of all these traumatic events was the wickedness of Jeconiah and his father. Jeconiah's wickedness resulted in a curse from the Lord removing any of his descendants from the opportunity of ascending the Judean throne. The intention of Nebuchadnezzar was to take all the high class, skilled, and/or educated Judeans into captivity and assimilate them into Babylonian society. On March 15/16th, 597BCE, Jeconiah, his entire household and three thousand Jews, were exiled to Babylon. Jeremiah records, "Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." (Jeremiah 22:30). This curse has caused some to question the fact that Christ was born through his cursed lineage. Jehoiachin had seven known descendants. These descendants were carried captive into Babylon under King Nebuchadnezzar. Archeologists have discovered a Babylonian Clay Tablet at the Ishtar Gate, which records that all of the male family members were made Eunuchs as a requirement of Babylonian service. This is in line with the curse that Jehoiachin would be "as if childless".

Jehoiachin, while in exile, adopted the sons of Neri, who was a descendant of David through Nathan. Neri's son, Shealtiel, died childless and so his brother Pedaiah performed the duty of Levirate marriage (Deuteronomy 25:5-10), and as a result Zerubbabel was born. He became the legal son of Shealtiel and the actual son of Pedaiah. That made Jehoiachin the adoptive grandfather of Zerubbabel. In cases like this, there are two lineages. Zerubbabel was a descendant of David on two accounts. This provides miraculous clarification on the Genealogies of Jesus as presented by Matthew and Luke. On first review, one or both genealogies seemed flawed. Upon further review, we find that one line validates the other. They serve as witnesses of the truth. All truth is established through 2 or more witnesses.



After Jeconiah was removed as king and taken into exile, Jeconiah's uncle, Zedekiah (2nd Kings 24:17) was appointed by Nebuchadnezzar to rule Judah. Zedekiah was the son of Josias, but he was not in line for the throne. However, while in captivity, the deported Jews still regarded Jeconiah as their legitimate king. According to 2 Kings 25:27, Jeconiah was released from prison "in the 37th year of the exile", in the year that Amel-Marduk (Evil-Merodach), the son of Nebuchadnezzar, came to the throne. Babylonian records show that Amel-Marduk began his reign in October 562BCE. According to 2 Kings 25:27, Jeconiah was released from prison "on the 27th day of the twelfth month", during March of 561BCE.

The BIG problem with Jesus' pedigree in regards to Jeconiah is how his posterity continued when it is believed that he and his sons were made Eunuchs by the Babylonians. The best theory, and it is a theory, lies in a suspected Levirate marriage. It is believed that Shealtiel married a daughter of Jeconiah or Jehoiachin. He is believed to have died before he could produce offspring. Under levirate law, the wife would be given to Shealtiel's brother Pedaiah to produce offspring that would legally be considered the children of Shealtiel. Pedaiah became the biological father of Zerubbabel. Zerubbabel would have been the legal son of Shealtiel.



**Jechoniah**  
 Birth: 606BCE  
 Death: After 562BCE



**36 – Babylonian Exile** - The Babylonian Exile (or Babylonian captivity) is the period in Israelite history during which citizens of the Kingdom of Judah were taken captive into Babylonia. According to the Bible, there were four deportations of Jews to Babylon: The first deportation took place in approximately 605BCE, after the Battle of Carchemish. It was during the third year of the reign of Jehoiakim. During this deportation, Daniel and his friends Hananiah, Mishael, and Azariah were among young Jewish nobility carried off by Nebuchadnezzar to Babylon. This was a relatively small deportation, as Judah was made a vassal state. The second deportation took place in approximately 597BCE, when King Jeconiah (or Jehoiachin) and his court and many others were taken by Nebuchadnezzar. This also was a smaller deportation, as Nebuchadnezzar placed Zedekiah on the throne and left Judah a vassal state. At the third deportation in approximately 587BCE, Jeconiah's successor Zedekiah and the rest of the skilled people of Judah were taken captive by Nebuchadnezzar. Jerusalem was completely destroyed. The vassal government was torn down. This is the time following the departure of Lehi and his family. It was the destruction that Lehi prophesied. A fourth and smaller deportation occurred in Nebuchadnezzar's twenty-third year, as a result of a small uprising. The deportations are attributed to the following approximated years 605BCE, 597BCE, 587BCE, and 582BCE, respectively.



After the fall of Babylon to the Persian king Cyrus the Great in 538BCE, exiled Jews began to return to the land of Judah. According to the Biblical Book of Ezra, construction of a second temple in Jerusalem began at this time. All these events are considered significant in Jewish history and culture, and had a far-reaching impact on the development of Judaism.

Archaeological studies have revealed that only a minority of the population of Judah was deported, and that, although Jerusalem was utterly destroyed, other parts of Judah, centered around Hebron, the birthplace of Judaism, continued to be inhabited during the period of the exile. The return of the exiles was a gradual process rather than a single event, and many of the deportees or their descendants did not return.

Started: 587BCE  
 Ended: 538BCE

**37 - Salathiel** - "Salathiel" or "Shealtiel" literally meaning "asked of God". The Hebrew form of his name is "שַׁלְתִּיֵּל" or "Shalthēl". The Greek form of his name is "Σαλαθιηλ" or "Salāthiēl". His birth is estimated at 580BCE. Shealtiel is a significant, but problematic member in the genealogies of the House of David and of the genealogy of Jesus. There is conflicting text in the Hebrew Bible as to whether Zerubbabel is the son of Shealtiel or of Shealtiel's brother Pedaiah. However, though both genealogies of Jesus list Zerubbabel as the son of Shealtiel, they differ as to Shealtiel's paternity with Matthew agreeing with 1 Chronicles that Jeconiah was Shealtiel's father, while Luke lists Shealtiel's father as an unknown man named Neri. He is the father of Zerubbabel according to Ezra 3:2,8, Ezra 5:2, Nehemiah 12:1, Haggai 1:1, 12, 14, Haggai 2:2,23. The best explanation requires an understanding of levirate law and Jewish custom. The theory is as follows:

**Theory:** Jehoiachin, King of Judah, was taken captive into Babylon in 598BCE. With him went his family, royal counselors, and over 3,000 citizens of the kingdom who were considered educated or of value because of capabilities or skills. Ancient records from Babylon show that Jehoiachin and his 5 sons were placed in a Babylonian prison. It was customary to castrate foreign royalty and individuals who might serve in positions associated with the Babylonian ruling house. First point of the theory: Jehoiachin and his sons were castrated and he could therefore not propagate posterity. This would be in line with the prophesy of Jeremiah, which says " **for no man of his seed shall prosper**" (Jeremiah 22:30). Second point in the theory: Jehoiachin's daughter marries a man named "Salathiel" or "Shealtiel", the son of Neri. Salathiel dies and according to Levirate law, his brother Pedaiah must take Salathiel's wife unto himself and produce offspring unto his brother. Any offspring from this union would be considered the legal children of Salathiel, while they are the biological offspring of Pedaiah. This would explain why Zerubbabel would be considered the son of Salathiel in one account and the son of Pedaiah on the other. Third point in the theory: If Neri were to die, then the father of Salathiel's wife would become the legal father of Salathiel. Especially if the wife's father had no son's that could maintain the father's inheritance. Inheritance must be passed down through sons. Since Jehoiachin's sons were quite possibly castrated, the daughter would be the line for inheritance. Theory conclusions: Jehoiachin had no sons that could carry for the family inheritance. His daughter married a son of Neri. The son of Neri died and was given to the second son of Neri who provided a son. Neri died and his two sons, Salathiel and Pedaiah become the legal and adopted sons of Jehoiachin. Jehoiachin now has 7 sons, not to mention that another son named Mulek fits in here somewhere. This means that the genealogy of Luke and Matthew are both correct, even though one traces Jesus' lineage through Neri and the other through Jehoiachin.

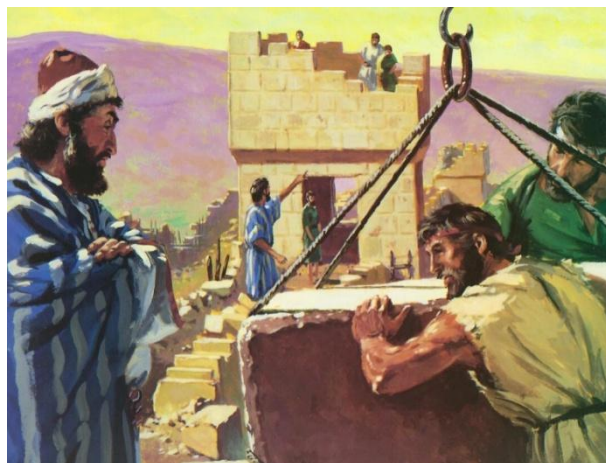
Birth: 580BCE  
 Death: Unknown



**38 - Zerobabel** - "Zorobabel" or "Zerubbabel" is either the son of "Salathiel" or "Pedaiah" or both. See footnote #37 "Theory" in this chapter. The following scriptures make reference to Zerubbabel's father;

"Then stood up Jeshua the son of Jozadak, and his brethren the priests, and **Zerubbabel the son of Shealtiel**, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God." (Ezra 3:2)

"And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, everyone by the sword of his brother. In that day, saith the LORD of hosts, will I take thee, **O Zerubbabel, my servant, the son of Shealtiel,**





saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts." (Haggai 2:20-24)

"And the sons of Pedaiah were, **Zerubbabel, and Shimei**; and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:" (1st Chronicles 3:19)

"Now these are the priests and the Levites that went up with **Zerubbabel the son of Shealtiel**, and Jeshua: Seraiah, Jeremiah, Ezra" (Nehemiah 12:1)

"Speak now to **Zerubbabel the son of Shealtiel**, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying" (Haggai 2:2)

"And the Lord stirred up the spirit of **Zerubbabel the son of Shealtiel**, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God" (Haggai 1:14)

"Then rose up **Zerubbabel the son of Shealtiel**, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them." (Ezra 5:2)

"In that day, saith the Lord of hosts, will I take thee, O **Zerubbabel, my servant, the son of Shealtiel**, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." (Haggai 2:23)

"In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto **Zerubbabel the son of Shealtiel**, governor of Judah, and to Joshua the son of Josedech, the high priest, saying" (Haggai 1:1)

"Then **Zerubbabel the son of Shealtiel**, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord." (Haggai 1:12)

"Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began **Zerubbabel the son of Shealtiel**, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord." (Ezra 3:8)

"And after they were brought to Babylon, Jechonias begat Salathiel; and **Salathiel begat Zorobabel**" (Matthew 1:12)

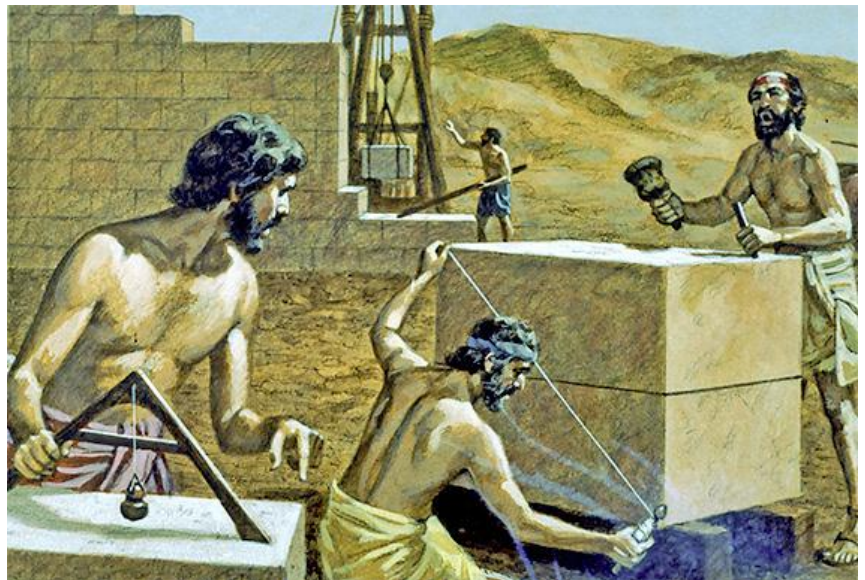
"Which was the son of Joanna, which was the son of Rhesa, which was the son of **Zorobabel, which was the son of Salathiel, which was the son of Neri**" (Luke 3:27)



Through levirate law, Zerubbabel could be the biological son of Pedaiah and the legal son of Salathiel. He is considered to be a descendant of the House of David and rightful heir to the throne of Judah. The origin of the name Zerubbabel is questionable. If the name Zerubbabel is Hebrew, it may be a contraction of "Zerua' Bāvel". The Hebrew form of which is "זְרוּבָבֶל", meaning "the one sown of Babylon", and referring to a child conceived and born in Babylon. On the other hand, it might be a contraction of "Zerūy Bāvel". The Hebrew for this contraction is "זְרֻיָּבֶל", meaning, "the winnowed of Babylon", in the sense of being exiled in Babylon. If the name is not Hebrew but Assyrian-Babylonian, it may contract, "Zəru Bābel", meaning "Seed of Babylon", the one conceived in Babylon. Either way, his name appears to refer to the fact that he was born in Babylonian captivity. Some suppose that he was renamed Zerubbabel either by the Persians or by the Jews who hoped he would become their king. He is thought to have another name, "Sheshbazzar".

Zerubbabel is recorded to have had the following children; Meshullam, Hananiah, Shelomith, Hashubah, Ohel, Berechiah, Hasadiah, and Jushabhesed.

Zerubbabel is considered the legal grandson of Jehoiachin, and therefore the rightful heir to the Judean throne. He obtained favor



with the Persian King, Darius after the Persians defeated the Babylonian Empire and became the new masters of the Jewish captives. Cyrus made Zerubbabel the governor of the Persian Province of Judah, but not King. Cyrus also approved the rebuilding of the Temple in Jerusalem. Zerubbabel led the first group of Jews, numbering 42,360, who returned from the Babylonian Captivity in the first year of Cyrus, King of Persia. The date of their return is generally thought to have been between 538BCE and 520BCE. Darius followed Cyrus as King of the Persian Empire in 522BCE, so the return would probably have been closer to 538BCE. Zerubbabel also laid the foundation of the Second Temple in Jerusalem soon after arriving in Jerusalem. Rebuilding the Temple faced many delays, for a number of reasons. One involved the widespread revolts that occurred when Darius took the throne in 522BCE. Zerubbabel's death must have been after Darius took the throne. **"Zerubbabel himself, however, disappeared from view. He was a Davidic prince, so it is possible that the Jews tried to crown him king during the civil war surrounding the rise of Darius as emperor may reflect the wish to crown Zerubbabel, but his fate remains unknown."** (Holman Bible Dictionary). Just a theory, but Zerubbabel's death may have come as part of a failed revolt. **"The circumstances of the end of Zerubbabel's service as governor are unknown as are those of his death. Because no known Davidic ruler appears to have followed Zerubbabel in the governorship...it has been conjectured that he was removed from office by the Persian throne for rebelling or threatening to rebel against it."** (Interpreters Dictionary of the Bible).

Birth: Unknown  
Death: After 522BCE



Righteous

**39 – Abiud** - "Abiud" or "Abihud" was the son of "Zerubbabel". He is the father of "Eliakim". The name Abiud means "father of praise", "father of renown" or "my father is majesty". The Hebrew form of his name is "אַבִּיהוּד" or "Abiyhuwd", while the Greek form of his name is "Ἀβιοῦδ" or "Abioud". Little is known about Abiud's life.

Birth: Unknown  
Death: Unknown



Unknown

**40 – Eliakim** - "Eliakim" means "raised up by God", and was the original name of King Jehoiakim. The Hebrew form of his name is "אֵלִיָּאִיָּמ" or "Elyaqiyim". The Greek form of his name is "Ἐλιακίμ" or "Eliakim". He was the eldest son of "Abiud" and the brother of "Joseph". It is also said that his father was "Judah". He is the father of "Azor". Not much more is known of him.

Birth: Unknown  
Death: Unknown



Unknown

**41 – Azor** - "Azor" means "a helper". It is also spelt "Azor" or "Yazur". His name is not found in the Old Testament. The Hebrew form of his name is "אָזוֹר" or "Azur". The Greek form of his name is "Ἀζόρ" or "Azor". He is the Father of "Sadoc". Not much more is known of him.

Birth: Unknown  
Death: Unknown



Unknown

**42 – Sadoc** - "Sadoc" is a form of "Zadok". Zadok is a common Hebrew name, and one associated with a predominate priestly family whose patriarch descended from Aaron. Zadok was the first Temple Priest in Solomon's Temple. Though there are 10 different Zadok's mentioned in the Bible, the least is known of the Zadok listed in Jesus' genealogy. The Hebrew form of his name is "צַדוֹק" or "Tzadok". His name means "Righteous". The Greek form of his name is "Σαδῶκ" or "Sadók". The only fact that we can state for surety is that he is of the Savior's lineage. He is the Father of "Achim". He is the son of "Azor". Otherwise, little is known of the man "Sadoc".

Birth: Unknown  
Death: Unknown



Unknown

**43 – Achim** - The Greek form of his name is "Ἀχίμ" or "Achim". Achim is the Greek form of the Hebrew name "Jachin". The Hebrew form of the name is "יָכִין" or "Yakim". There are very little facts available on Jachin. Jachin is often a shortened name for "Jehoiachin", which means "the Lord will establish". He is the son of "Zadok" and the father of "Eliud".

Birth: Unknown  
Death: Unknown



Unknown

**44 – Eliud** - "Eliud" or "Elihud" means "God his Praise". The Greek form of his name is "Ἐλιούδ" or "Elioud". He is the son of "Achim" or "Jachin" and the father of "Eleazar". His name is not found in the Old Testament. Very little other information is known about Eliud. He is the son of "Achim" and the father of "Eleazar".

Birth: Unknown  
Death: Unknown



Unknown

**45 – Eleazar** - "Eleazar" is one of the eight men mentioned by the same name in the Bible. Unfortunately, very little is known about this Eleazar. Eleazar is also spelt "Elazar". It is pronounced "eli'ezze". The Hebrew for of his name is "אֵלְעָזָר" or "El'azar". The Tiberian form is "El'ázār". The Greek form of his name is "Ἐλεάζαρ" or "Eleazar". His name means "help of God". He is the son of "Eliud" and the father of "Matthan". Eleazar is the Great-Grandfather of Jesus.

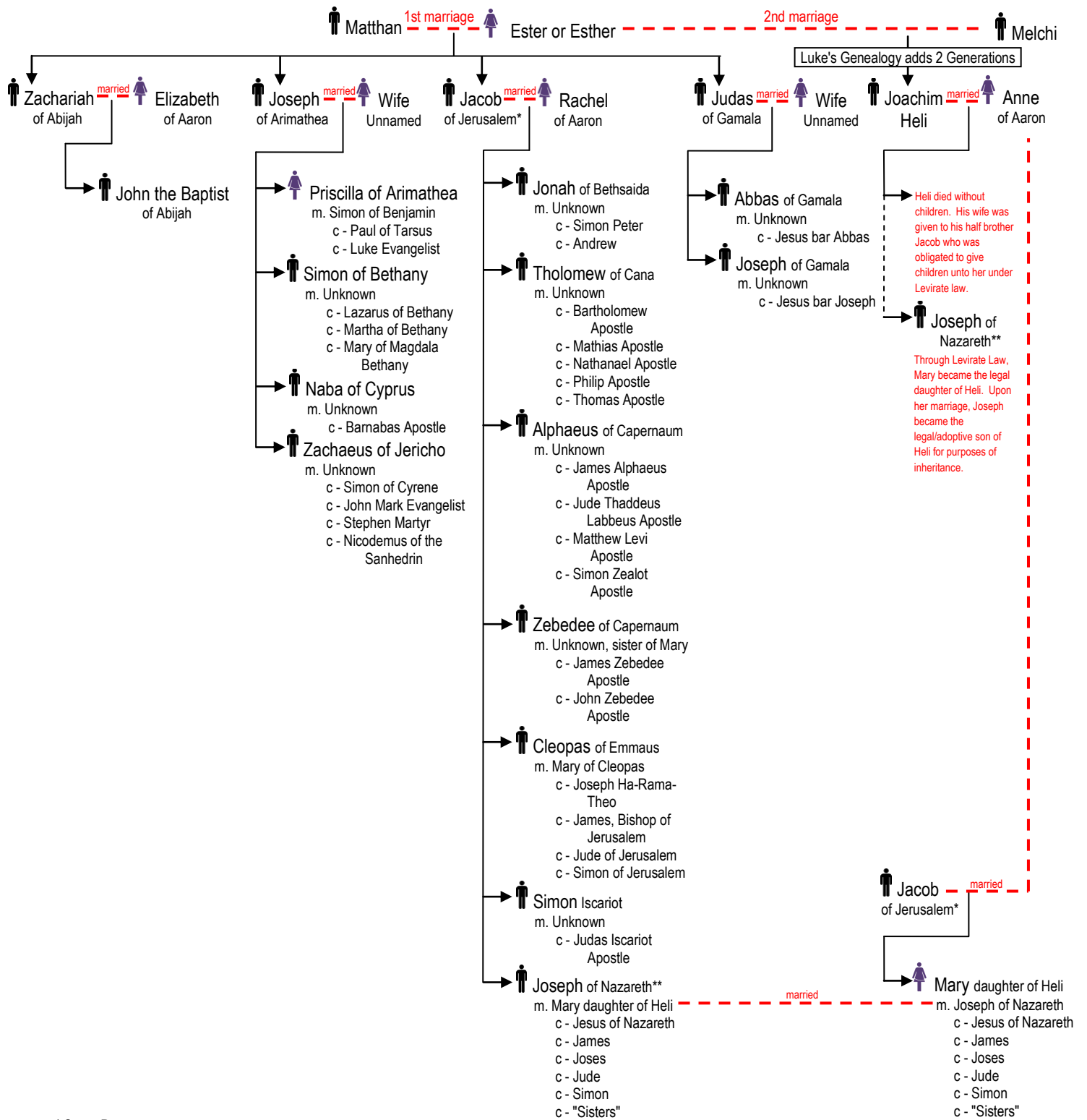
Birth: Unknown  
Death: Unknown



Unknown

**46 – Matthan** - "Matthan" is the son of Eleazar and the father of Jacob. His name is not found in the Old Testament. The Greek form of his name is Ματθάν or Matthan. His name literally means "Gift". According to the genealogy of Matthew, he is the grandfather of Jesus. The ancient historian and church leader recorded, **"Now Matthan and Melchi, since they took the same wife, were fathers of step brothers, for the law permits a woman who has been divorced or widowed to marry again. Now Estha, the traditional name of the wife in question, first married Matthan (descended from Solomon) and bore him Jacob. When Matthan died, his widow married Melchi (descended from Nathan), of the same tribe but different family, and bore him Heli. Thus Jacob and Heli had the same mother, and when Heli died childless, his [half] brother Jacob married his widow and fathered Joseph by her. Joseph, then, was the natural son of Jacob but the legal son of Heli, for whom a good brother had "raised up" offspring. Matthew uses the term begot for physical descent, whereas Luke says, "who was, as was supposed" – note the addendum – "the son of Joseph, the son of Heli, the son of Melchi" [3:23-24]. It was impossible to express legal descent more precisely, and he never uses the term begot regarding such children in tracing the line back to 'Adam, the son of God.'"** (Eusebius, pages 35-36)

Many of the apocraphal writings have origins in the early christian church, either just prior to the formation of the Catholic church or shortly thereafter. Apocraphal writings are often suspect since traditions, and strange beliefs often prompted men to alter, change, or create the works themselves. Evenso, there can often be found truth in their pages. From these works, we can form a pedigree of Jesus' family at or around the time of his birth. Starting with the descendants of Matthan, we find connections that may help us understand the genealogies presented by Matthew and Luke.



\* Same Person  
\*\* Same Person

**Matthan**  
Birth: 90BCE  
Death: Unknown



**47 – Jacob** - This "Jacob" is said to have been born in 60BCE, according to records of the Catholic Church. He is the biological father of "Joseph" and the son of "Matthan". He is said to have died after the birth of Joseph of Nazareth, but prior to the birth of his niece Mary. It is speculated that since Heli was without sons, Joseph would have legally become the son of Heli through a levirate marriage. Jacob, pronounced "Ya`āqōb", comes from the Hebrew word "יַעֲקֹב". The Standard translation would result in the name "Ya`akov". The Septuagint Greek form of his name would be "Ἰακώβ" or "Iakōb". Other forms of his name are the Syriac, "ܝܥܩܘܒ" or "Yah'qu", and in Arabic, "يَعْقُوب" or "Ya`qūb". His name literally means "heel" or "leg-puller".

Birth: 60BCE  
Death: Unknown



Unknown

**48 – Joseph** - Joseph is listed in the Gospel of Matthew as the son of Jacob and in the Gospel of Luke as the son of Heli. There are assumptions that Joseph did in fact have two fathers. This assumption helps reconcile a key problem between the genealogy provided in the Gospel of Matthew and the Gospel of Luke. Whether the assumption is in fact true cannot be proven with the resources available today. Even so, there are cultural and legal facts that would support such a scenario if it were, indeed, true. Joseph was from the city of Nazareth, a city in Galilee. He reportedly worked as a carpenter, though translators speculate that his occupation was mistranslated and he was actually a stone worker. In Matthew, Joseph traveled to Bethlehem, the city of David, for the birth of Jesus, and then moved to Nazareth with his family after the death of Herod. According to non-canonical sources, Joseph was born in Bethlehem around 90BCE. This seems quite early since that would have placed his age around 90 years old at the birth of Jesus. Tradition says that Joseph died in Nazareth on July 20, 18CE. These dates should be taken with much caution since the sources are not accepted scripture.

Birth: 90BCE  
Death: 18CE



Righteous

**49 - Mary** - Some argue that Mary was from the tribe of Levi, and not a descendant of Levi. This is supported by the fact that Mary was related to Elizabeth, who was a daughter of Aaron. This gives inference to the fact that she was a descendant of Aaron. Aaron was a Levitical priest and brother of Moses. Tribes were not supposed to intermarry; however, it was not something that was never done. Jewish Law mandates that the name and tribal affiliation be carried through the father or husband's line (Deuteronomy 25:5-10). If a woman is widowed without a son, she is to marry her deceased husband's brother. Every genealogy in the Old Testament is carried through male descendants. **"Mary's father (Heli?) had two daughters, Mary and the unnamed wife of Zebedee (John 19:25; Matthew 27:56). If there were no sons, Joseph would become son of Heli on his marriage, to preserve the family name and inheritance (cf. Numbers 27:1-11; Numbers 36:1-12 esp. v. 8, which accounts for Mary marrying a man of the family of David)."** (Dictionary of New Testament Theology, J. Stafford Wright, III, page 662.)

The name "Mary" comes from the Hebrew "מרים" or "Miriam". The English name "Mary" comes from the Greek "Μαρία" or "Maria", which is a shortened form of "Μαριάμ" or "Mariam". Traditions teach that she was born around 18BCE and died around 41CE. Hippolytus of Thebes recorded that Mary lived for 11 years after the death of her Son That would place her death in 41CE. In our era, she is also known as "Saint Mary" or "The Virgin Mary". She was a Jewish woman of Nazareth in Galilee. She was part of an arranged marriage to a man much her elder. She married Joseph the Carpenter. In keeping with Jewish custom, the betrothal would have taken place when she was around 12 years old, and the birth of Jesus about a year later. These dates should be considered estimates, as making them fit together with perfect exactness is very challenging. The 2nd century Gospel of James is the first source to name her parents as Joachim and Anne.

Birth: 18BCE  
Death: 41CE



Righteous

**50 – Born** - The word born was translated from the Greek word "γένος" or "gennaō". It means "born" or "begotten". It is a literal birth. Jesus was born into mortality through the same natural birth where we came into mortality. There is however, one significant difference. The Improvement Era recorded, **"Among the spirit children of Elohim the first born was and is Jehovah or Jesus Christ...His unique status in the flesh as the offspring of a mortal mother and of an immortal or resurrected and glorified Father."** (Improvement Era, Volume 19, pages 941-942, June 30, 1916). Speaking of Jesus' birth, Bruce R. McConkie stated Jesus was **"...the literal son of this Holy Being"** (Mormon Doctrine, Bruce R. McConkie, page 742), speaking of God himself. The fact is, God became His Father in the same way you and I received mortal fathers. **"There is nothing figurative or hidden or beyond comprehension in our Lord's coming into mortality. He is the Son of God in the same sense and way that we are the sons of mortal fathers."** (Promised Messiah, Bruce R. McConkie, page 468-469). Jesus' was **"begotten of Elohim, the eternal Father, not in violation of natural law but in accordance with a higher manifestation thereof"** (Jesus the Christ, James E. Talmage, page 81) There was nothing crude about His conception, in fact, it is apparent that it was beyond our comprehension. He was conceived of the Father, but Mary remained a Virgin. Conception occurred, but through a manner that was obviously pure and undefiled. Speaking of Jesus' birth, Brigham Young taught, **"When the time came that His first born, the Savior should come into the world and take a tabernacle instead of letting any other man do it, the Savior was begotten by the Father of His spirit by the same being who is the Father of our spirits, and that is all the organic difference between Jesus Christ and you and me."** (Journal of Discourses, Volume 4, pages 217-218).

**51 – Jesus** - The name "Jesus" is translated from the Greek word "Ἰησοῦς" or "Iesous". The Greek form is a rendition of the Aramaic "ישוע" or "Yeshua", which is derived from the Hebrew word "יהושע" or "Yehoshua". The name "Yeshua" appears to have been in use in Judea at the time of the birth of Jesus. The first-century works of historian Flavius Josephus (who wrote in Koine Greek, the same language as that of the New Testament) refers to at least twenty different people with the name "Jesus" or "Ἰησοῦς". The etymology of Jesus' name in the context of the New Testament is generally given as "Yahweh is salvation". The fact is, the more appropriate form of His name is probably Joshua, and he was probably referred to as Joshua of Nazareth or Joshua Bar Joseph (Joshua son of Joseph). The Hebrew etymology for Joshua is "salvation".

Jesus was indeed the God of the Old Testament. He is the son of Elohim, and prior to mortality was called "Jehovah". Jehovah is a form of the Hebrew word "יהוה" or "YHWH". The original pronunciation of "YHWH" was lost many centuries ago, but the available evidence indicates that it was in all likelihood "Yahweh", meaning approximately "he causes to be", "he creates" or "he exists".

The year of Jesus' birth and death will be discussed in later chapters; however, James E. Talmage declared that he was born on April 6, 1BC. The Apostles Bruce R. McConkie and J. Rueben Clark place the year of Jesus' birth at 5BCE. This author favors April 6, 4BCE.

**52 – Christ** - See foot note #2 of this chapter.

**53 - Generations** - See foot note #1 of this chapter.

**54 - fourteen** - Matthew records 41 generations; however, he states that there are 3, 14 generation blocks from Abraham to Jesus Christ which should equal 42 generation. It is speculated that Matthew counts David twice. David's name was repeated because he was alive when the first division ended, and the second division began. The number 42 is significant because it is 3 times 14. Three is a number of eternal perfection. Fourteen is the number of David. It represents the King of Israel. Jesus is the Eternal King of Israel. Israel is all those who enter into a covenant with Jesus.

Regarding the genealogy of Luke, **"All told it contains seventy-eight names, counting both Jesus and God and implying seventy-seven generations."** (The Gospel According to Luke I-IX: Introduction, Translation, and Notes, The Anchor Bible, Vol. 28, Hardcover – July 1, 1982, by Joseph A. Fitzmyer, page 491). The number 77 does not

appear to have any special symbolism associated with it; however, it is a conjunction of 7 and 7 with the number 7 symbolizing earthly perfection and the conjunction symbolizing absoluteness. There are 7 dispensations, the 7th day is a holy day, and there were 7 creative periods for the earth's creation. Luke may have been sending a message of Jesus' perfection.

- 55 - **Babylon** - Babylon was the capital city of the Babylonians. It has its origins back to the days of Nimrod and the Tower of Babel. It has been a symbol of sin, wickedness and the world since it was first settled. When the Israelites refused to repent and listen to the prophets, they were conquered by the Babylonians, and carried captive into Babylon. The symbolism is perfect. They rejected the Lord, and were held captive by the very symbol of sin.
- 56 - **fourteen generations** - Matthew intentionally points out that he is grouping the generations into 14 generation groups. The view that a great many scholars favor, however, is that Matthew is utilizing a device known as Gematria. **"The simplest explanation -- the one that best fits the context -- observes that the numerical value of 'David' in Hebrew is fourteen. By this symbolism Matthew points out that the promised 'son of David,' the Messiah, has come"** (Expositor's Bible Commentary, vol. 8, p. 69). Additionally, fourteen is a product of the number seven. **"The use of the number seven is genealogical lists, like that of ten, is probably due to nothing more sophisticated than a mnemonic device, because oral tradition undoubtedly played a great role in the composition of such lists. But the use of the numbers contributed to the stylized and artificial character of the lists."** (The Gospel According to Luke I-IX: Introduction, Translation, and Notes, The Anchor Bible, Vol. 28, Hardcover – July 1, 1982, by Joseph A. Fitzmyer, page 490). The Jew loved to employ symbols, and the number of generations may be symbolic in nature, but it also may be just a tool for memorization.
- 57 - **thirty years of age** - Jesus started his ministry at age 30. This is a special age for Jewish men. No man could serve in the temple or preach the word of God until age 30. It was an age of adulthood and maturity. The Old Testament teaches, **"From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation."** (Number 4:3) And, **"From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation"** (Numbers 4:47). It makes perfect sense then that Jesus would not start his ministry until age 30. Luke says that Jesus was about 30. To clarify, **"the word hōsei means a round number; i.e. he was about 30 years old."** (The Gospel According to Luke I-IX: Introduction, Translation, and Notes, The Anchor Bible, Vol. 28, Hardcover – July 1, 1982, by Joseph A. Fitzmyer, page 499). There is evidence that qualified Jews who wanted to serve could begin at age 25. **"And the Lord spake unto Moses, saying, This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge."** (Numbers 8:23-26). The Rabbi's have clarified that from 25 to 30 they would serve a form of intership, not being able to truly perform the sacred work until 30 years old.
- 58 - **as was supposed** - The Greek word "nomizo" is translated as **"as was supposed,"**. Another translation states, **"hōs enomizeto or 'in the minds of the people'"** (The Gospel According to Luke I-IX: Introduction, Translation, and Notes, The Anchor Bible, Vol. 28, Hardcover – July 1, 1982, by Joseph A. Fitzmyer, page 489). While having the general meaning that **"people thought"**, it also carries another connotation worth mentioning. Strong's Concordance of the Bible says that it could also mean **"according to law"** (see Strong's #3543). As in, the son-in-law of Heli, the father of Mary, Joseph's wife.
- 59 - **Heli** - Though it is an unlikely source for studying the New Testament, "The Jerusalem Talmud" indicates that Mary was the daughter of Heli (Haggigah, Book 77, page 4). Tradition, on the contrary, consistently identifies Mary's father as "Joachim". It has been suggested that "Eli" is short for "Eliakim", which in the Old Testament is an alternate name of "Jehoiakim", for whom "Joachim" is named. The name "Heli" is derived from the Greek word "ἠλι" or "Heli". The Greek name is pronounced "hay-lee". The Hebrew form of the name is "עלי" or "Eli". The Hebrew name is pronounced "ay-lee". The name literally means "lofty" or "alah". The Heli of this footnote is the father of Joseph and the son of Matthat. He is an otherwise unknown Heli. There are no other person by the name Heli in the Bible; though there are many with the names "Eli", "Eliakim", "Jehoiakim", and "Joachim". See also footnote #40, #84, and #92 of this chapter.

According to tradition, "Saint Anne" was born in Bethlehem, and married "Joachim" of Nazareth, both descendants of David. In the Protoevangelium of James, Joachim is described as a rich and pious man, who regularly gave to the poor and to the synagogue at Sepphoris. Tradition has it that the parents of Mary, who apparently first lived in Galilee, came later on to settle in Jerusalem. However, as his wife was barren, the high priest rejected Joachim and his sacrifice, as his wife's childlessness was interpreted as a sign of divine displeasure. Joachim consequently withdrew to the desert where he fasted and did penance for forty days. Angels then appeared to both Joachim and Anne to promise them a child. Joachim later returned to Jerusalem and embraced Anne at the city gate. There was ancient belief that a child born of an elderly mother who had given up hope of having offspring was destined for great things.

Birth: Unknown  Unknown  
 Death: Unknown

- 60 - **Matthat** - "Matthat" is reported to be the son of "Levi" and the Father of "Heli" or "Eli". He is listed as the grandfather of Joseph, though suspected to be the grandfather of Mary. We know little to nothing of his life and who he really is. The name "Matthat" is derived from the Greek word "Ματθαθ" or "Matthat". The Greek name is pronounced "mat-that". It is a form of the name "Mattijah" or "Mathat". It is thought to be the shortened form of the name Mattathias. The Hebrew form of the name is "מתתיה" or "Mattithyah". The Hebrew name is pronounced "mat-tith-yaw". The name literally means "gift of Jah". The form of the name is reference in several places in Jesus' Genealogy. Matthat, and forms of his name, can be found in footnotes #46, #65, #71, #86 & #95 of this chapter.

Birth: Unknown  Unknown  
 Death: Unknown

- 61 - **Levi** - "Levi" is reported to be the son of "Melchi" and the father of "Matthat". He is listed as the great-grandfather of "Joseph", though suspected to be the great-grandfather of Mary. We know little to nothing of his life and who he really is. Levi is a popular name among the children of Israel. His name is found in other places in the Bible; however, due to chronology and other facts this is the only place in the Bible that *"this"* Levi is found. We know nothing else about him, other than he is in the pedigree of the Messiah. The name Matthat is derived from the Greek word "Λεβι" or "Leui". The Greek name is pronounced "lyoo-ee". The Hebrew form of the name is "לוי" or leviy. The Hebrew name is pronounced "Lay-vee".

Birth: Unknown  Unknown  
 Death: Unknown

- 62 - **Melchi** - His name is only found in two places in the Bible, and both are in Luke's genealogy of the Savior. We know nothing else about him, other than he is in the pedigree of the Messiah. The name Melchi is derived from the Greek word "Μελχι" or "Melchi". The Greek name is pronounced "mel-khee". The Hebrew form of the name is "מלך" or "Melek". The Hebrew name is pronounced "meh'-lek". The name literally means "king" or "royal". The name mulek is a derivation of the name that means "little king". The Melchi of this footnote is the father of "Levi" and the son of "Janna". He is an otherwise unknown "Melchi". There are no other person by the name Melchi in the Bible; except for another in the Genealogy of Jesus in footnote #78 of this chapter. They are not the same person.

Birth: Unknown  Unknown  
 Death: Unknown

**63 - Janna** - The name "Janna" is derived from the Greek word "Ἰάννα" or "Ianna". The Greek name is pronounced "ee-an-nah". The Hebrew form of the name is "יָנָה" or "yanah". The Hebrew name is pronounced "yaw-naw". The name literally means "rage", "to be violent", "suppress", "maltreat", "destroy", "proud", and "vex". The Neri of this footnote is the father of "Melchi" and the son of "Joseph". He is an otherwise unknown "Janna".

Birth: Unknown  
Death: Unknown



Unknown

**64 - Joseph** - This Joseph is NOT the spouse of Mary, the mother of Jesus. He is the son of Mattathias and the father of Janna. The name Joseph is derived from the Greek word "Ἰωσήφ" or "Ioseph". The Greek name is pronounced "ee-o-safe". The Hebrew form of the name is "יוֹסֵף" or "Yowceph". The Hebrew name is pronounced "Yo-safe". The name literally means "let him add". He is an otherwise unknown Joseph. Other Joseph's found in the Genealogy of Jesus are found in foot notes #48, #73 & #90 of this chapter.

Birth: Unknown  
Death: Unknown



Unknown

**65 - Mattathias** - This Mattathias appears to date from a time close to a Mattathias who was a leader in the Maccabees. Surely, there were many Jews of that time with the name Mattathias. Additionally, the Mattathias of the Maccabees did not have a recorded son with the name Joseph. He did however have a grandson by the name of Mattathias, who was not included in the Maccabean dynasty and whose children were not documented. It is highly speculative to connect the two. The Mattathias of this footnote is the father of Joseph and the son of Amos. The name Mattathias is derived from the Greek word "Ματθαῖος" or "Mattathias". The Greek name is pronounced "mät-tä-thē-äs". The Hebrew form of the name is "מַתִּיתְיָהוּ" or "Mattithyah". The Hebrew name is pronounced "mat-tith-yä". The name literally means "Gift of Jehovah". He is an otherwise unknown Mattathias. Other Mattithias' and forms of his name are found in the Genealogy of Jesus are found in footnotes #46, #60, #71, #86, #95 of this chapter.

Birth: Unknown  
Death: Unknown



Unknown

**66 - Amos** - The name "Amos" is derived from the Greek word "Ἄμωσ" or "Amos". The Greek name is pronounced "am-ocē". The Hebrew form of the name is "אֲמוֹץ" or "Amowts". The Hebrew name is pronounced "aw-mohts". The name literally means "strong". He is an otherwise unknown Amos. The Amos of this footnote is the father of "Mattathias" and the son of "Naum".

Birth: Unknown  
Death: Unknown



Unknown

**67 - Naum** - "Naum" is also spelt "Nahum", "Nachum", or "Nahom" which means "consolation" or "comfortable". The name "Naum" is derived from the Greek word "Ναοῦμ" or "Naoum". The Greek name is pronounced "nah-oom". The Hebrew form of the name is "נַחֲוֹם" or "Nachuwm". The Hebrew name is pronounced "nakh-oom". He is an otherwise unknown Amos. The Naum of this footnote is the father of "Amos" and the son of "Eslī".

Birth: Unknown  
Death: Unknown



Unknown

**68 - Eslī** - "Eslī" is only referred to in one place in the Bible, and that would be this reference. There is no other known information on him. The name Eslī has several possible forms; "es'-li", "Eslei", or "Eslī". It is probably short for the Hebrew word "אֲסַלְיָהוּ". It literally means "near me" or "he who seperates". Nothing else is known of him. The name Eslī is derived from the Greek word "Ἐσλί" or "Eslī". The Greek name is pronounced "es-lee". There is no direct Hebrew form of the name in the Old Testament. The Eslī of this footnote is an otherwise unknown Eslī. This Eslī is the father of Naum and the son of Nagge.

Birth: Unknown  
Death: Unknown



Unknown

**69 - Nagge** - "Nagge" is only found in one place in the Bible, and that is this reference. We know nothing else about him. The true Hebrew form of his name is "Naggai". The name Nagge is derived from the Greek word "Ναγγῆ" or "Naggai". The Greek name is pronounced "nang-gah-ee". Other forms of the name are "Nangæ" or "Nogach". The Hebrew form of the name is "נֹגַח" or "Nogahh". The Hebrew name is pronounced "no-gah". He is an otherwise unknown Nagge. The Nagge of this footnote is the father of "Eslī" and the son of "Maath".

Birth: Unknown  
Death: Unknown



Unknown

**70 - Maath** - "Maath" is only found in one place in the Bible, and that is this reference. We know nothing else about him. Easton's Bible dictionary says that his name means "Small". Hitchcock's Bible Names Dictionary says that his name means "wiping away", "breaking", "fearing", or "smiting". The name "Maath" is derived from the Greek word "Μααθ" or "Maath". The Greek name is pronounced "mah-ath". The name does not appear in the Hebrew Old Testament. The name is of unknown origin, but suspected to be Hebrew. He is an otherwise unknown Maath. The Maath of this footnote is the father of "Nagge" and the son of "Mattathias".

Birth: Unknown  
Death: Unknown



Unknown

**71 - Mattathias** - The name "Mattathias" is derived from the Greek word "Ματθαῖος" or "Mattathias". The Greek name is pronounced "mät-tä-thē-äs". The Hebrew form of the name is "מַתִּיתְיָהוּ" or "Mattithyah". The Hebrew name is pronounced "mat-tith-yä". The name literally means "Gift of Jehovah". He is an otherwise unknown Mattathias. Other Mattithias' and forms of his name are found in the Genealogy of Jesus are found in footnotes #46, #60, #65, #86, #95 of this chapter.

Birth: Unknown  
Death: Unknown



**72 - Semei** - "Semei" is only found in one place in the Bible, and that is this reference. We know nothing else about him. Smith's Bible dictionary says that the Greek equivalent for his name is "Shimei". Strong's Bible Concordance says that his name is translated from the Greek word "Σεμει" or "Semei". It is the Hebrew equivalent of "שמיר" or "shamiyr". The Hebrew name is pronounced "shaw-meer". Hitchcock's Bible Names Dictionary says that his name means "hearing" or "obeying". It is used as a name for 2 locations in Israel. There is also a reference to a Semei in the Apocryphal book of 1st Esdras, **"And of the sons of Asom; Altaneus, and Matthias, and Baanaia, Eliphalet, and Manasses, and Semei."** Unfortunately, this additional reference doesn't shed any light on the matter of who this Semei is, nor does it identify this Semei as the same Semei in the Book of Luke. From Luke, we know that Semei is the father of Mattathias and the son of Joseph.

Birth: Unknown  
Death: Unknown



Unknown

**73 - Joseph** - The name "Joseph" is derived from the Greek word "Ιωσηφ" or "Ioseph". The Greek name is pronounced "ee-o-safe". The Hebrew form of the name is "יוסף" or "Yowceph". The Hebrew name is pronounced "Yo-safe". The name literally means "let him add". The Joseph of this footnote is the father of "Semei" and the son of "Juda". He is an otherwise unknown Joseph. Other Joseph's found in the Genealogy of Jesus are found in footnotes #48, #64 and #90 of this chapter.

Birth: Unknown  
Death: Unknown



Unknown

**74 - Juda** - The name "Juda" is derived from the Greek word "Ιουδας" or "Ioudas". The Greek name is pronounced "ee-oo-das". It is a form of the name "Jehudah". The Hebrew form of the name is "יהודה" or "Yehuwadah". The Hebrew name is pronounced "Yeh-hoo-dah". The name means "celebrated". The Juda of this footnote is the father of "Joseph" and the son of "Joanna". He is an otherwise unknown Juda. Other Juda's found in the Genealogy of Jesus are found in footnotes #8 & #89 of this chapter.

Birth: Unknown  
Death: Unknown



Unknown

**75 - Joanna** - The name "Joanna" is derived from the Greek word "Ιωαννα" or "Ioanna". The Greek name is pronounced "ee-o-a-nace". It is a form of the name "Joannas". The Hebrew form of the name is "יורתנת" or "Yowtham". The Hebrew name is pronounced "Yo-thaum". The name means "Jehovah is perfect". It is a form of the name "Jotham". The Joanna of this footnote is the father of "Juda" and the son of "Rhesa". He is an otherwise unknown Joanna. There are no other Joanna's in the Genealogy of Jesus; however, there is another Jotham found in footnote #28 of this chapter.

Birth: Unknown  
Death: Unknown



Unknown

**76 - Rhesa** - It is held by some that "Rhesa" is not a proper name, but a title applying to Zerubbabel. The theory, however, is "not proven". The suggestion is that Rhesa is actually a transliteration of the Aramaic word for prince and that Joanna is the son of Zerubbabel referred to in 1 Chr 3:19 as Hanniah. This is certainly possible, since no son of Zerubbabel named Rhesa is otherwise known and Zerubbabel was a successor to Sheshbazzar who is termed prince in Ezra 1:8. The name Rhesa is derived from the Greek word "Ρησα" or "Rhesa". The Greek name is pronounced "h-ray-sah". It is a form of the name "Rephajah" or "Rephaiah". The Hebrew form of the name is "רפיה" or "Rephayah". The Hebrew name is pronounced "ref-aw-yaw". The name means "Jah is cured". The Rhesa of this footnote is the father of "Joanna" and the son of "Zorobbabel" or "Zerubbabel". He is an otherwise unknown Rhesa.

Birth: Unknown  
Death: Unknown



Unknown

**77 - Neri** - His name is only found in one place in the Bible, and that is this reference. We know nothing else about him, other than he is in the pedigree of the Messiah. The name "Neri" is derived from the Greek word "Νηρι" or "Neri". The Greek name is pronounced "Nay-ree". The Hebrew form of the name is "נריה" or "Neriya". The Hebrew name is pronounced "nay-ree-yaw". The name literally means "light of Jah". Jah is a form of "Jehovah". In Hebrew, "Neri" by itself is "a light", "lamp", or "candle". The Neri of this footnote is the father of "Salathiel" and the son of "Melchi". He is an otherwise unknown Neri.

Birth: Unknown  
Death: Unknown



Unknown

**78 - Melchi** - His name is only found in two places in the Bible, and both are in Luke's genealogy of the Savior. We know nothing else about him, other than he is in the pedigree of the Messiah. The name "Melchi" is derived from the Greek word "Μελχι" or "Melchi". The Greek name is pronounced "mel-khee". The Hebrew form of the name is "מלך" or "Melek". The Hebrew name is pronounced "meh'-lek". The name literally means "king" or "royal". The name mulek is a derivation of the name that means "little king". The Melchi of this footnote is the father of "Neri" and the son of "Addi". He is an otherwise unknown Melchi. There are no other Melchi's in the Bible; however, there is another in the Genealogy of Jesus in footnote #62 of this chapter.

Birth: Unknown  
Death: Unknown



Unknown

**79 - Addi** - His name is only found in one place in the Bible, and that is this reference. We know nothing else about him, other than he is in the pedigree of the Messiah. The name "Addi" is derived from the Greek word "Αδδι" or "Addi". The Greek name is pronounced "ad-dee". The Hebrew form of the name is "עדי" or "adiy". The Hebrew name is pronounced "ad-ee". The name literally means "trappings", "finery", or "an outfit" specifically "a headstall". The Addi of this footnote is the father of "Melchi" and the son of "Cosam". He is an otherwise unknown Addi.

Birth: Unknown  
Death: Unknown



Unknown

**80 - Cosam** - His name is only found in one place in the Bible, and that is this reference. We know nothing else about him, other than he is in the pedigree of the Messiah. The name "Cosam" is derived from the Greek word "Κωσαμ" or "Kosam". The Greek name is pronounced "ko-sam". The Hebrew form of the name is "קסם" or "qecem". The Hebrew name is pronounced "keh'-sem". The name literally means "a lot", "divination", "divine sentence", "witchcraft" or "oracle". The Cosam of this footnote is the father of "Addi" and the son of "Elmodam". He is an otherwise unknown Cosam.

Birth: Unknown  
Death: Unknown



Unknown

**81 - Elmodam** - His name is only found in one place in the Bible, and that is this reference. We know nothing else about him, other than he is in the pedigree of the Messiah. The name "Elmodam" is derived from the Greek word "Ελμωδαμ" or "Elmodam". The Greek name is pronounced "el-mo-dam". The Hebrew form of the name is "אלמודם" or "Almowdad". The Hebrew name is pronounced "al-mo-dawd". The name literally means "descendent of Joktan". The Elmodam of this footnote is the father of "Cosam" and the son of "Er". He is an otherwise unknown Elmodam.

Birth: Unknown  
Death: Unknown



**82 - Er** - His name is found in other places in the Bible; however, due to chronology and other facts this is the only place in the Bible that this Er is found. We know nothing else about him, other than he is in the pedigree of the Messiah. The name "Er" is derived from the Greek word "Ηρ" or "Er". The Greek name is pronounced "ayr". The Hebrew form of the name is "ער" or "Er". The Hebrew name is pronounced "ayr". The name literally means "watchful". The Er of this footnote is the father of "Elmodam" and the son of "Jose". He is an otherwise unknown Er.

Birth: Unknown  
Death: Unknown



**83 - Jose** - His name is only found in one place in the Bible, and that is this reference. We know nothing else about him, other than he is in the pedigree of the Messiah. The name "Jose" is derived from the Greek word "Ιωση" or "Iose". The Greek name is pronounced "ee-o-say". There is no Hebrew form of the name in the Bible. It is referenced 6 times in the New Testament. It is thought to be a form of the name "Joses" of "Ιωσης". The Jose of this footnote is the father of "Er" and the son of "Eliezer". He is an otherwise unknown Jose.

Birth: Unknown  
Death: Unknown



**84 - Eliezer** - His name is found in other places in the Bible; however, due to chronology and other facts this is the only place in the Bible that this Eliezer is found. We know nothing else about him, other than he is in the pedigree of the Messiah. The name "Eliezer" is derived from the Greek word "Ελιεζερ" or "Eliezer". The Greek name is pronounced "el-ee-ed-zer". The Hebrew form of the name is "אליעזר" or "Elyaqym". The Hebrew name is pronounced "el-yaw-keem". Other forms of the name are "Ejakim" or "Eliakim". The name literally means "God is raising". The Eliezer of this footnote is the father of "Jose" and the son of "Jorim". He is an otherwise unknown Er. The form of the name is reference in several footnotes in this chapter. Each is a different person; however, the other forms of the name can be found in footnotes #40 and #92 of this chapter.

Birth: Unknown  
Death: Unknown



**85 - Jorim** - His name is only found in one place in the Bible, and that is this reference. We know nothing else about him, other than he is in the pedigree of the Messiah. The name "Jorim" is derived from the Greek word "Ιωρημ" or "Ioreim". The Greek name is pronounced "ee-o-rime". It is a form of the name Joram. The Hebrew form of the name is "יורם" or "Yowram". The Hebrew name is pronounced "yo-rawn". The name literally means "Jehovah raised". The Jorim of this footnote is the father of "Eliezer" and the son of "Matthat". He is an otherwise unknown Jorim. The form of the name is reference in Matthew's Genealogy as Joram and can be found in footnote #25 of this chapter.

Birth: Unknown  
Death: Unknown



**86 - Matthat** - His name is only found in one place in the Bible, and that is this reference. We know nothing else about him, other than he is in the pedigree of the Messiah. The name Matthat is derived from the Greek word "Ματθαθ" or "Matthat". The Greek name is pronounced "mat-that". It is a form of the name "Mattihjah" or "Mathat". It is thought to be the shortened for of the name Mattathias. The Hebrew form of the name is "מתתיה" or "Matthyah". The Hebrew name is pronounced "mat-tith-yaw". The Matthat of this footnote is the father of "Jorim" and the son of "Levi". The name literally means "gift of Jah". The form of the name is reference in several places in Jesus' Genealogy. Matthat, and forms of his name, can be found in footnotes #46, #60, #65, #71, and #95 of this chapter.

Birth: Unknown  
Death: Unknown



**87 - Levi** - "Levi" is a popular name among the children of Israel. His name is found in other places in the Bible; however, due to chronology and other facts this is the only place in the Bible that "this" Levi is found. We know nothing else about him, other than he is in the pedigree of the Messiah. The name Matthat is derived from the Greek word "Λευι" or "Leui". The Greek name is pronounced "lyoo-ee". The Hebrew form of the name is "לוי" or "leviy". The Hebrew name is pronounced "Lay-vee". The Levi of this footnote is the father of "Matthat" and the son of "Simeon".

Birth: Unknown  
Death: Unknown



**88 - Simeon** - "Simeon" is another popular name among the children of Israel. His name is found in other places in the Bible; however, due to chronology and other facts this is the only place in the Bible that "this" Simeon is found. We know nothing else about him, other than he is in the pedigree of the Messiah. The name "Simeon" is derived from the Greek word "Συμεων" or "Sumeon". The Greek name is pronounced "soom-eh-one". The Hebrew form of the name is "שמעון" or "shimown". The Hebrew name is pronounced "shem-one". The name literally means "hearing". The Simeon of this foot note is the father of "Levi" and the son of "Juda".

Birth: Unknown  
Death: Unknown












**89 - Juda** - The name "Juda" is derived from the Greek word "Ιουδας" or "Ioudas". The Greek name is pronounced "ee-oo-das". It is a form of the name "Jehudah". The Hebrew form of the name is "יהודה" or "Yehuwadah". The Hebrew name is pronounced "Yeh-hoo-dah". The name means "celebrated". The Juda of this footnote is the father of "Joseph" and the son of "Joanna". He is an otherwise unknown Juda. Other Juda's found in the Genealogy of Jesus are found in footnotes #8 & #74 of this chapter.

Birth: Unknown  
Death: Unknown





- 90 - Joseph** - The name "Joseph" is a common name found in both the Hebrew Old Testament and the Greek New Testament. The name Joseph is derived from the Greek word "Ἰωσήφ" or "Ioseph". The Greek name is pronounced "ee-o-safe". The Hebrew form of the name is "יוסף" or "Yowceph". The Hebrew name is pronounced "Yo-safe". The name literally means "let him add". The Joseph of this footnote is the father of "Semei" and the son of "Juda". He is an otherwise unknown Joseph. Other Joseph's found in the Genealogy of Jesus are found in footnote #48, #64 and #73 of this chapter.
- Birth: Unknown  
Death: Unknown
- 
- Unknown
- 91 - Jonan** - His name is only found in one place in the Bible, and that is this reference. We know nothing else about him, other than he is in the pedigree of the Messiah. The name "Jonan" is derived from the Greek word "Ἰωναν" or "Ionan". The Greek name is pronounced "ee-o-nan". The name Jonan is not found in the Hebrew Old Testament. This Jonan is the father of "Joseph" and the son of "Eliakim".
- Birth: Unknown  
Death: Unknown
- 
- Unknown
- 92 - Eliakim** - His name is only found in one place in the Bible, and that is this reference. We know nothing else about him, other than he is in the pedigree of the Messiah. The name Eliakim is derived from the Greek word "Ἐλιακίμ" or "Eliakim". The Greek name is pronounced "el-ee-ak-ime". It is a form of the name "Jehoakim", "Eljakim", and "Eliezer". The Hebrew form of the name is "אליקים" or "Elyaqim". The Hebrew name is pronounced "El-yaw-keem". The name means "god is raising". The Eliakim of this footnote is the father of "Jonan" and the son of "Melea". He is an otherwise unknown Eliakim. Other Eliakim's, and the other forms of his name, that are found in the genealogy of Jesus are found in footnotes #40 and #84 of this chapter.
- Birth: Unknown  
Death: Unknown
- 
- Unknown
- 93 - Melea** - His name is only found in one place in the Bible, and that is this reference. We know nothing else about him, other than he is in the pedigree of the Messiah. The name "Melea" is derived from the Greek word "Μελεας" or "Meleas". The Greek name is pronounced "mel-en-as". The name literally means "to be of interest or concern". The name is not used in the Hebrew Old Testament. It is of uncertain origin. The Melea of this footnote is the father of "Eliakim" and the son of "Menan".
- Birth: Unknown  
Death: Unknown
- 
- Unknown
- 94 - Menan** - His name is only found in one place in the Bible, and that is this reference. We know nothing else about him, other than he is in the pedigree of the Messiah. The name "Menan" is derived from the Greek word "Μαιναν" or "Mainen". The Greek name is pronounced "mahee-nan". The name is not used in the Hebrew Old Testament. It is of uncertain origin. The Menan of this footnote is the father of "Melea" and the son of "Mattatha".
- Birth: Unknown  
Death: Unknown
- 
- Unknown
- 95 - Mattatha** - His name is only found in one place in the Bible, and that is this reference. We know nothing else about him, other than he is in the pedigree of the Messiah. The name "Mattatha" is derived from the Greek word "Ματθαθ" or "Mattatha". The Greek name is pronounced "mat-tath-ah". The name is thought to be a shortened form of the name Mattathias. The Hebrew form of the name is "מתתיה" or "Mattithyah". The Hebrew name is pronounced "mat-tith-yaw". The "Mattatha" of this footnote is the father of "Menan" and the son of "Nathan". The name literally means "gift of Jah". The form of the name is reference in several places in Jesus' Genealogy. Mattatha, and forms of his name, can be found in footnote #46, #60, #65, #71, and #86 of this chapter.
- Birth: Unknown  
Death: Unknown
- 
- Unknown
- 96 - Nathan** - Nathan is an otherwise little-known son of King David mentioned only briefly in the Old Testament. **"And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel:"** (1<sup>st</sup> Chronicles 3:5). The name Nathan is derived from the Greek word "Ναθαν" or "Nathan". The Greek name is pronounced "Nath-an". The Hebrew form of the name is "נתן" or "Nathan". The Hebrew name is pronounced "naw-thawn". The name means "given". The Nathan of this footnote is the father of "Mattatha" and the son of "King David".
- Birth: Unknown  
Death: Unknown
- 
- Unknown
- 97 - Thara** - "Thara" or "Terah" is the son of Nahor and the Father of Abraham. "Terah" also known as "Térach" comes from the Hebrew word "תֵּרַח" or "Terach". It is pronounced "Thar-ah". Its modern equivalent is "Térah" or "Tárah". The Tiberian form of the word is "Térah" or "Tárah". The Greek form of his name is "Θαρα" or "Thara". The Greek pronunciation is "Thar-ah". His name literally means "Ibex, wild goat", or "Wanderer; loiterer". According to Genesis 11, Nahor was 29 years old when Terah was born or 2,122BCE. Terah had three sons; Abram, Nahor and Haran. Haran, the son of Terah, was the father of Lot and Sarai. Terah was a wicked idolatrous priest who manufactured idols. Terah lived to be 205 years old or until 1,917BCE.
- Birth: 2,122BCE  
Death: 1,917BCE
- 
- Wicked
- 98 - Nachor** - "Nachor" or "Nahor" is the son of "Saruch" (or Serug). His is also the Grandfather of Abraham. According to Genesis 11, Serug was 30 years old when Nahor was born. That places Nahor's birth at 2,151BCE. He was born and raised in the Sumerian city-state of Ur on the Euphrates River of lower Mesopotamia. He was taught to worship idols from his father. In Jubilees, Nahor's mother was Milcah daughter of Kaber. Nahor also married 'lyoska, daughter of Nesteg of the kin of Ur Kasdim, a son of Arpachshad for whom Ur was named. He lived 148 years or until 2,003BCE.
- Birth: 2,151BCE  
Death: 2,003BCE
- 
- Wicked
- 99 - Saruch** - "Saruch" or "Serug" is the son of "Ragau" or "Reu". His name is Hebrew is "שְׂרֹחַ" or "S'rugh". It means "branch". According to Genesis 11, Reu was 32 years old when Serug was born. He was born in 2,181BCE in Ur of the Chaldees. Further details are provided in Jubilees, where it gives the names of his mother, Ora (Genesis 11:1), and wife Milcah (Genesis 11:6). It also states that his original name was Seroh, but that it was changed to Serug in the time when Noah's children began to fight wars, and the city of Ur

Kesdim was built, where Serug lived. It says this Serug was the first of the patriarchal line to abandon monotheism and turn to idol worship, teaching sorcery to his son Nahor. He lived to the age of 230 years or until 1,951BCE.

Birth: 2,181BCE  
Death: 1,951BCE



Wicked

**100 - Ragau** - "Ragau" or "Reu" is the son of "Phalec". His name in Hebrew is "רַעוּ" or "Re'u". According to Genesis 11, Peleg was 30 years old when Reu was born or 2,213BCE. He lived to be 239 years old according to Genesis 11:20 or until 1,974BCE. The Book of Jubilees names his mother as Lomna of Shinar, and his wife as Ora, daughter of Ur Kesed. He is said to have been born at the time when the Tower of Babel was begun.

Birth: 2,213BCE  
Death: 1,974BCE



Unknown

**101 - Phalec** - "Phalec" or "Peleg" or "Phaleg" was one of the two sons of "Heber" or "Eber" (Genesis 10:25). His name in Hebrew is "פֶּלֶג" or "פְּלֶג". The modern rendition is "Péleg" or "Páleg". The Tiberian is "Péleḡ" or "Páleḡ". His name literally mean "division". His brother was "Joktan". Joktan was the eldest of the brothers (Genesis 10:21). According to Genesis 11, Eber was 30 years old when Peleg was born or 2,243BCE. Peleg is a common surname in Israel, also being the root lettering for sailing in Hebrew ("lahafliḡ" or "להפליג") and a military half-bivouac tent in Hebrew ("peleg-ohel" or "אוהל פלג"). The meaning of Peleg in English is "brook", or "a little river". According to Genesis 10:25 and 1 Chronicles 1:19, it was during the time of Peleg that "the earth was divided" – traditionally, this is often assumed to be just before, during, or after the failure of Nimrod's Tower of Babel. A theory suggests that Peleg lived at the time the continent of Pangaea split into modern continents. Peleg lived to be 339 years old or until 1,904BCE.

Birth: 2,243BCE  
Death: 1,904BCE



Unknown

**102 - Heber** - "Heber" or "Eber" was the name we derive our modern name "Hebrews" from. In Hebrew, his name is "עֵבֶר" which means literally "to cross over". He was born the son of "Salah" when Salah was 30 years old or in 2,273BCE. His grandfather "Arphaxad" would have been 65 years old and his great-grandfather Shem would have been 165 years old. In Jewish tradition, Eber, the great-grandson of Shem, refused to help with the building of the Tower of Babel, so his language was not confused when the rest of the Earth was. Heber lived to be 464 years old, when Jacob was 20. According to the Hebrew Calendar, he died in the year 1,817BCE.

Birth: 2,273BCE  
Death: 1,817BCE



Righteous

**103 - Sala** - "Sala" or "Salah" or "Shelac" was the son of Arphaxad according to Genesis 10:24. On the other hand, Luke makes Salah the son of "Cainan". The Septuagint agrees with Luke. That would lead one to speculate that the King James Version of the Old Testament leaves a Cainan out of the generational line. Both agree he is the father of "Heber". The Hebrew form of his name is "שִׁלַח" or "Shelach". Arphaxad was 35 years old when Salah was born. That would place his birth at 2,303BCE. The book of Jubilees records his mother was "Milcah", the daughter of Madai. It also records his wife as Mu'ak the Daughter of Kesed. Kesed is another son of Arphaxad. This would have made his Grandfather Shem 135 years old at his birth. Sala lived to be 460 years old or until 1,843BCE.

Birth: 2,303BCE  
Death: 1,843BCE



Unknown

**104 - Cainan** - This Cainan also appears in the Septuagint (Greek) Old Testament, but is omitted by the Hebrew Masoretic text. For this reason, this second Cainan has been considered to be a scribal error by some scholars, although it has recently been argued that the omission is deliberate. Despite his name being omitted from the rabbinical Hebrew text, a substantial number of traditions about this other Cainan exist in the history of literature. He is credited with being the father of Sala.

Birth: Unknown  
Death: Unknown



Unknown

**105 - Arphaxad** - "Arpachshad" or "Arphaxad" was the son of Shem. In Genesis 11:10, we read that Shem was still 100 years old at the birth of Arphaxad, two years after the flood. When Shem was 100 years old, the year would have been 2,338BCE, which was 6 years after the flood. The children of Shem were Elam, Asshur, Arphaxad, Lud, and Aram, in addition to daughters. Arphaxad had three sons; Shelach, Anar and Ashcol. He lived to be 438 years old. He would have died in 1,900BCE.

Birth: 2,338BCE  
Death: 1,900BCE



Unknown

**106 - Sem** - "Sem" or "Shem" was the son of Noah. His name in Hebrew is "שֵׁם". Noah had three sons; Japheth, Shem, and Ham (see 1 Chronicles 1:4). He is considered the oldest son of Noah; however, some traditions place him as the second oldest. One traditions says that Shem was born without a foreskin, symbolic of the future covenant associated with circumcision. The Times & Seasons (vol. 6, p. 746) [John Taylor, editor] speaks of "**Shem, who was Melchizedek.**" (Lundwall, Lectures on Faith, Bookcraft, n.d., p. 93. 5). Jewish tradition identifies Shem as Melchizedek. "**When Abraham returned from the war, Shem, or, as he is sometimes called, Melchizedek, the king of righteousness, priest of the Most High God....**" (Ginsberg, Legends of the Jews, p. 233.) Additionally, "**Jewish tradition pronounces Melchizedek to be a survivor of the Deluge (Flood), the patriarch Shem.**" (Smith's Bible Dictionary, p. 393.) The Book of Jasher states, "**And Adonizedek king of Jerusalem, the same was Shem....**" (Book of Jasher 16:11.) The name Shem means "dusky". Shem had another son by the name of "Ziezi". Shem's wife was named "Sedeqetelebab" (Book of Jubilees) or "Nahalath Mahnum" (Syriac Targum). Tradition says that Shem's wife was a daughter of Methuselah. In a few of the many extra-biblical sources that describe him, Shem is also credited with killing Nimrod, son of Cush. Nimrod was the King of Babylon and the builder of the Tower of Babel. Shem was his polar opposite. Shem was the Prince of Peace. The King of the City of Peace - Jeru (city) Shalom (peace) - Jerusalem. Shem was born when his father Noah was 500 years old, or 2,438BCE. He lived to be 600 years old. The year of his death would have been 1,838BCE.

Birth: 2,438BCE  
Death: 1,838BCE



Righteous

**107 - Noe** - "Noe" or "Noah" or "Noach" comes from the Hebrew word "נֹחַ" or "נוח". The modern form of his name is "Noah". The Tiberian form of Noah's name is "Nōāḥ", while the Syriac form of his name is "ܢܘܚ". The Arabic form is "نوح" and the Greek is "Νῶε". Noah was born when his father Lamech was 188 years old. His birth would be placed in the year 2,938BCE. He is the first of the patriarchs born after Adam's death. Modern Revelation teaches, "**Noah was ten years old when he was ordained under the hand of Methuselah.**" (Doctrine & Covenants 107:52). He would have not met Adam in mortality. When Noah was five hundred years old, he begat Shem, Ham and Japheth (Genesis 5:32), though Jasher says "**And Noah was five hundred and two years old when Naamah his wife bare Shem.**" (Jasher 5:18). Their birth would have been in 2,438BCE. Noah's three sons lived in a world that lacked morals. Therefore, "**...Noah took the three daughters of Eliakim, son of Methuselah for wives for his sons.**" (Jasher 5:35). The

Book of Jasher records, "Methuselah called his name Noah...and Lemach his father called his name Menachem." (Jasher 4:14). Joseph Smith revealed that "Noah...is Gabriel" (Teachings of the Prophet Joseph Smith, pages 157-158). The Lord did not destroy the earth by Flood without first sending a voice of warning. Noah was called to be the Prophet that warned of the Flood. According to the Book of Jasher, Noah and his grandfather Methuselah preached together for 120 years. The Flood occurred in 2,344BCE. Noah lived to be 950 years old. His death would have been in 1,988BCE.

Birth: 2,938BCE  
Death: 1,988BCE



**108 - Lamech** – "Lamech", pronounced "leɪmɛk", comes from the Hebrew "לִמְךְ". Lamech was the last of the patriarchs to know Adam. Lamech was born to Matusala when his father was 187 years old, placing his birth year at 3,126BCE. Adam died in 3,070BCE, when Lamech was 56 years old. The Book of Jubilees lists Lemach's wife as Betenos. Lamech lived 753 years. His death would have been in the year 2,373BCE. He died 29 years prior to the flood.

Birth: 3,126BCE  
Death: 2,373BCE



**109 - Mathusala** – "Mathusala" or "Methuselah" in Hebrew is "מְתוּשָׁלַח" or "מְתוּשָׁלַח". The modern form of the name is "Mətuśəlah" or "Mətuśālah". The Tiberian form of the name is "Mətuśəlah" or "Mətuśālah". It means "Man of the dart/spear", or alternatively "his death shall bring judgment". He was born the son of Enoch. He was born to Enoch when his father was 65 years old. That places the year of his birth at 3,313BCE. He is known as the longest living man in history. He lived 969 years. Extra-biblical tradition maintains that he died on the 11th of Cheshvan of the year 1656 (Anno Mundi, after Creation), at the age of 969, seven days before the beginning of the Great Flood. His death would be placed at 2,344BCE. The Book of Jubilees lists his wife as Edna. It also says that his mother was named Edna. The Akkadian word for his name is "Mutu-sa-ili", meaning "man of god".

Birth: 3,313BCE  
Death: 2,344BCE



**110 - Enoch** – "Enoch", pronounced "i:nək". Enoch in Hebrew is "חֲנוֹךְ". The modern form of the name is "Ḥanokh". The Tiberian form is "Ḥānōḵ", while the Arabic form is "إدريس". His name means "dedicated". He was born to Jared when his father was 162 years of age. His birth would therefore have been 3,378BCE. Much can be said of his life. He was a prophet. He converted many to the doctrines of salvation. He gathered them together where they formed a Zion society. Of his death we read that Enoch "walked with God; and he was no more; for God took him" (Genesis 5:22-29). Enoch was translated and did not taste death. He lived 365 years when he and his city were translated. We can place the year of translation at 3,013BCE. The Doctrine & Covenants 107:48-49 states that Adam ordained Enoch to the higher priesthood (now called the Melchizedek, after the great high priest) at age 25, that he was 65 when Adam blessed him, and he lived 365 years after that until he was translated, so making him 430 years old when that occurred. That changes the date of his translation to 2,948BCE. The Doctrine & Covenants 107:53-57 implies that Enoch was the scribe who recorded Adam's blessings and prophecies at Adam-ondi-Ahman.

Birth: 3,378BCE  
Translation: 3,013BCE



Righteous

**111 - Jared** – "Jared", or "Jered" comes from the Hebrew "יָרֵד", which means "descent" or "to descend". He was born to this father Maleleel when his father was 65 years old. That places his birth in the years 3,540BCE. The Book of Jubilee records that he married Beraka. The Bible records that he was father to many sons and daughters. The Bible records that he was 962 years old when he died. That would place his death at 2,578BCE.

Birth: 3,540BCE  
Death: 2,578BCE



Righteous

**112 - Maleleel** - He is also known as "Mahalaleel", "Mahalaleel", or "Mihlalel". The name in Arabic is "مهلائل" and in Hebrew it is "מהללאל". According to the Bible he lived to be 895 years old. He was born to Cainan when his father was 70 years old. That places his birth at 3,605BCE and his death at 2,710BCE. His wife was said to be a woman named Dinah, according to the Book of Jubilee.

Birth: 3,605BCE  
Death: 2,710BCE



Righteous

**113 - Cainan** – "Cainan" is also spelled "Kenan", "Qenan" or "Kainan". In Hebrew it is "קַיִן", while the modern form is "Keinan". The Tiberian form is "Qēnān". The name means "possession" or "Smith". His father is Enos and he was born when Enos was 90 years old, according to the Book of Genesis. That would place his birth at 3,675BCE. He lived 910 years before he died in the year 2,765BCE. The Book of Jubilee says that he was married to his sister Mualeleth.

Birth: 3,675BCE  
Death: 2,765BCE



Righteous

**114 - Enos** – "Enos" or "Enosh" is translated from the Hebrew word "אֲנוֹשׁ". The modern form of the name Enos is "Enoš". The Tiberian form of the name is "Ēnōš". The name is said to mean "mortal man". Enos, according to the Old Testament, was born when his Father Seth was 105 years old. That places his birth at 3,765BCE. The Old Testament says that he lived 905 years before he died. Thus, he would have died at 2,860BCE. The Book of Jubilee says that he married his sister, No'am, and she bore him "Kenan" or "Cainan". Enos was a righteous man.

Birth: 3,765BCE  
Death: 2,860BCE



Righteous

**115 - Seth** – "Seth" in Hebrew is "שֵׁט". The modern equivalent is "Set". The Tiberian form of the name is "Šēt". The Arabic form of the name is "شيث" or "Shith" or "Shiyth". His name means "placed" or "appointed". It might be interpreted as "Set Apart". He was born after the death of his brother Abel. According to Genesis, He was born when Adam was 130 years old. That would place his birth at 3,870BCE. He is said to be in the likeness and image of his father, Adam. The Bible records that Seth lived 912 years. He would have died in 2,958BCE. Jewish tradition says that Seth had 33 sons and 23 daughters. The Bible only records the name of one of his children, his name is Enos. The Book of Jubilee records that Seth married his sister Azura, who was 4 years his younger. Seth was a righteous man.

Birth: 3,870BCE  
Death: 2,958BCE



Righteous

**116 - Adam** - The Hebrew name for Adam is "אָדָם", while the Arabic is "آدم". His name means "human" or "man". Adam is Michael the Archangel. He was "born" when God created his physical body and placed within it his spirit. His wife was named Eve. They had many sons and daughters, though we have the names of only a few. We know of Cain, Abel, and

Seth from the Old Testament. The Book of Jubilees lists Awan as a daughter of Adam and Eve who married Cain. It also lists Azura as another daughter of Adam and Eve and the wife of Seth. Adam was promised, **“And I will put enmity between thee and the woman, and between thy seed and her seed; bit shall bruise thy head, and thou shalt bruise his heel.”** (Genesis 3:15). It was fulfilled in Luke 3:38 with the birth of Jesus. **Herein is the prophecy fulfilled.** Adam came into mortality at the beginning of the first dispensation. Most place this date as 4,000BCE; however, the length of a year might have been significantly different prior to and during the fall. We know from scripture that with God there is not time. Adam lived 930 years. His death would therefore be placed at 3,070BCE.

Birth: 4,000BCE  
Death: 3,070BCE



**117 - God** - A common name for God in the Hebrew Bible is “Elohim”. The Hebrew form is “אלהים”. The related nouns are eloh (אלוה) and el (אל) and are used as proper names or as generics, in which case they are interchangeable with Elohim. Luke, writing to the Gentile converts, traces Jesus’ genealogy to the First Mortal man, Adam, and then to the Creator, God Himself. To the gentiles, this made Jesus’ the Son of the Living God. He was indeed, Diety. It is also interesting to note that Luke makes God a Father.

Matthew	Luke	Cave of Treasures	The Book of the Bee	The Book of the Bees	1st Chronicles
41 Abraham	56 Abraham	46 Abraham	41 Abraham	53 Abraham	Abraham
40 Isaac	55 Isaac	45 Isaac	40 Isaac	52 Isaac	Isaac
39 Jacob	54 Jacob	44 Jacob	39 Jacob	51 Jacob	Jacob
38 Judas (Judah)	53 Juda (Judah)	43 Judah	38 Judah	50 Judah	Judah
37 Phares	52 Phares	42 Pharez	37 Pharez	49 Pharez	Pharez
36 Esrom	51 Esrom	41 Hezron	36 Hezron	48 Hezron	Hezron
35 Aram	50 Aram	40 Aram	35 Aram	47 Aram	Ram
34 Aminadab	49 Aminadab	39 Amminadab	34 Amminadab	46 Amminadab	Amminadab
33 Naasson	48 Naasson	38 Nahasson	33 Nahshon	45 Nahshon	Nahshon
32 Salmon	47 Salmon	37 Salmon	32 Salmon	44 Salmon	Salma
31 Booz	46 Booz	36 Boaz	31 Boaz	43 Boaz	Boaz
30 Obed	45 Obed	35 Obed	30 Obed	42 Obed	Obed
29 Jesse	44 Jesse	34 Jesse	29 Jesse	41 Jesse	Jesse
28 David	43 David	33 David	28 David	40 David	David
27 Solomon		32 Solomon	27 Solomon		Solomon
26 Roboam		31 Rehoboam	26 Rehoboam		Rehoboam
25 Abia		30 Abijah	25 Abijah		Abia
24 Asa		29 Asa	24 Asa		Asa
23 Josaphat		28 Jehoshaphat	23 Jehoshaphat		Jehoshaphat
	42 Nathan			39 Nathan	
	41 Mattatha			38 Mattatha	
	40 Menan			37 Mani	
	39 Melea			36 Melea	
	38 Eliakim			35 Eliakim	
22 Joram	37 Jonan	27 Joram	22 Joram	34 Jonam	Joram
	36 Joseph	26 Ahaziah			Ahaziah
	35 Juda	25 Joash			Joash
	34 Simeon	24 Amaziah			Amaziah
	33 Levi			33 Levi	
21 Ozias		23 Uzziah	21 Uzziah		Azariah
20 Joatham		22 Jotham	20 Jotham		Jotham
19 Achaz		21 Ahaz	19 Ahaz		Ahaz
18 Ezekias		20 Hezekiah	18 Hezekiah		Hezekiah
	32 Matthat			32 Mattitha	
	31 Jorim			31 Jorim	
	30 Eliezer			30 Eliezer	
	29 Jose			29 Jose	
17 Manasses		19 Manasseh	17 Manasseh		Manasseh
16 Amon		18 Amon	16 Amon		Amon
15 Josias		17 Josiah	15 Josiah		Josiah
14 Jechonias		16 Jehoiakim	14 Jeconiah		Jehoiakim
	28 Er	15 Jehoiachin		28 Er	Jeconiah
	27 Elmodam			27 Elmodad	
	26 Cosam			26 Cosam	
	25 Addi			25 Addi	
	24 Melchi			24 Melchi	
	23 Neri			23 Neri	
13 Salathiel	22 Salathiel	14 Salathiel	13 Salathiel	22 Salathiel	Pedaiah
		13 Nedabijah			
12 Zorobabel	21 Zorobabel	12 Zerubbabel	12 Zerubbabel	21 Zorobabel	Zerubbabel
	20 Rhesa			20 Rhesa	
	19 Joanna			19 Johannan	
	18 Juda			18 Juda	
	17 Joseph			17 Joseph	
	16 Semei			16 Semei	
	15 Mattathias			15 Mattatha	
	14 Maath			14 Maath	
	13 Nagge			13 Nagge	
	12 Esli			12 Esli	
	11 Naum			11 Nahum	
11 Abiud		11 Abiud	11 Abiud		8 sons
10 Eliakim		10 Eliakim	10 Eliakim		
9 Azor		9 Azor	9 Azor		
8 Sadoc		8 Zadok	8 Zadok		
7 Achim		7 Achin	7 Achin		
6 Eliud		6 Eliud	6 Eliud		
5 Eleazar		5 Eleazar	5 Eleazar		
	10 Amos			10 Amos	
	9 Mattathias			9 Mattitha	
	8 Joseph			8 Joseph	
	7 Janna			7 Janni	
	6 Melchi			6 Melchi	
	5 Levi			5 Levi	
4 Matthan	4 Matthat	4 Mâtthan	4 Matthan	4 Matthat	
3 Jacob	3 Heli	3 Jacob	3 Jacob	3 Heli	
2 Joseph	2 Joseph	2 Joseph	2 Joseph	2 Joseph	
1 Jesus Christ	1 Jesus Christ	1 Jesus Christ	1 Jesus Christ	1 Jesus Christ	

Meshullam, Hananiah,  
Shelomith, Hashubah, Ohel,  
Berechiah, Hasadiah,  
Jushab-hesed

**According to St. Matthew**

**14 Generations**

Abraham  
↓  
Isaac  
↓  
Jacob  
↓  
Judas (Judah)  
↓  
Phares  
↓  
Esrom  
↓  
Aram  
↓  
Aminadab  
↓  
Naason  
↓  
Salmon  
↓  
Booz  
↓  
Obed  
↓  
Jesse  
↓  
David

**According to St. Luke**

**14 Generations**

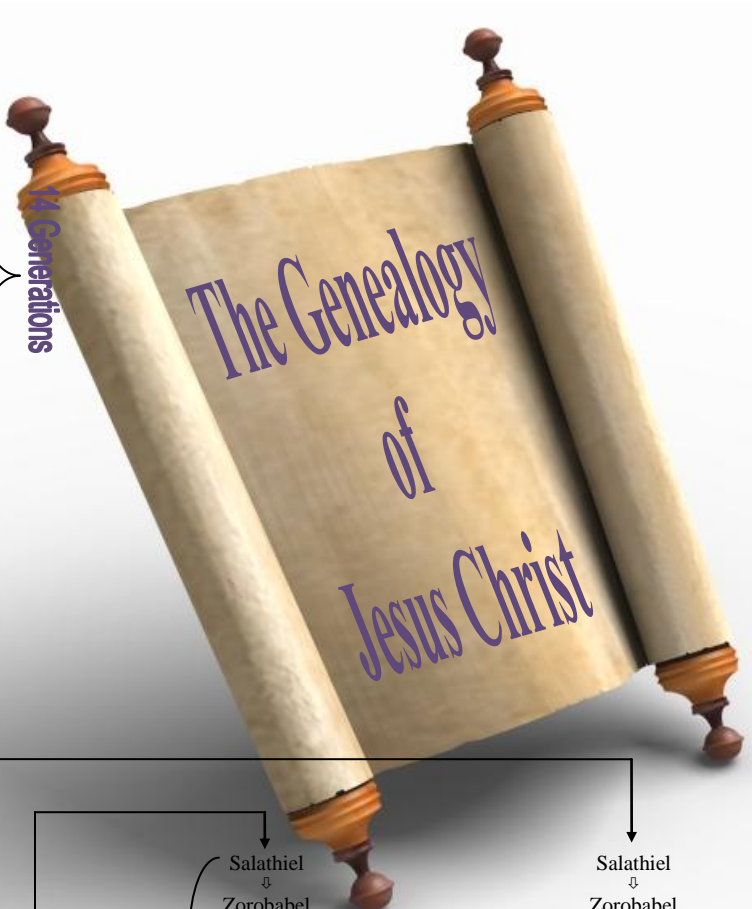
Abraham  
↓  
Isaac  
↓  
Jacob  
↓  
Juda (Judah)  
↓  
Phares  
↓  
Esrom  
↓  
Aram  
↓  
Aminadab  
↓  
Naasson  
↓  
Salmon  
↓  
Booz  
↓  
Obed  
↓  
Jesse  
↓  
David

**14 Generations**

Solomon  
↓  
Roboam  
↓  
Abia  
↓  
Asa  
↓  
Josaphat  
↓  
Joram  
↓  
Ozias  
↓  
Joatham  
↓  
Achaz  
↓  
Ezekias  
↓  
Manasses  
↓  
Amon  
↓  
Josias  
↓  
Jechonias

Nathan  
↓  
Mattatha  
↓  
Menan  
↓  
Melea  
↓  
Eliakim  
↓  
Jonan  
↓  
Joseph  
↓  
Juda  
↓  
Simeon  
↓  
Levi  
↓  
Matthat  
↓  
Jorim  
↓  
Eliezer  
↓  
Jose  
↓  
Er  
↓  
Elmodam  
↓  
Cosam  
↓  
Addi  
↓  
Melchi  
↓  
Neri

Apparent Mismatch



**13 Generations?**

Salathiel  
↓  
Zorobabel  
↓  
Abiud\*  
↓  
Eliakim\*  
↓  
Azor\*  
↓  
Sadoc\*  
↓  
Achim\*  
↓  
Eliud\*  
↓  
Eleazar\*

Apparent Mismatch

Salathiel  
↓  
Zorobabel  
↓  
Rhesa  
↓  
Joanna  
↓  
Juda  
↓  
Joseph  
↓  
Semei  
↓  
Mattathias  
↓  
Maath  
↓  
Nagge  
↓  
Esli  
↓  
Naum  
↓  
Amos  
↓  
Mattathias  
↓  
Joseph  
↓  
Janna  
↓  
Melchi  
↓  
Levi  
↓  
Matthat

Estha (wife)?

Matthan\*  
↓  
Jacob\*  
↓  
Joseph  
↓  
Jesus Christ

Half Brothers?

Heli  
↓  
Joseph  
↓  
Jesus Christ

\* These names are not recorded in any Old Testament accounts