

The Genealogies of Jesus:
The *Chrono-genealogical* Record of *HisStory*

The Historical Framework of Scripture
Matthew / Luke / Old Testament References

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July 2003

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“It is said that not a shred of evidence for the historicity of Moses exists. That may be so, if we are to regard potsherds as being more significant and more reliable than the memory of a whole people, or written records of immemorial antiquity.”

— C. Roth

“How fruitful are the seeming barren places of Scripture.”

— Thomas Fuller

The controversy and resulting confusion over origins (the Creation/Evolution conflict) and the age of the Earth and Universe is more to do with a proper understanding of history than whether or not Evolution and/or Creation studies are scientific. The study of history provides a *context* for all things, whereas serious science is a discipline strictly devoted to the study of natural phenomena, and the function of things.

With the course of time as a context, a chart of history can be constructed, and has been handed down to us in the genealogies that are included in the Old Testament and the Gospels of Matthew and Luke. These genealogies, when considered within the purview of Scripture, are fully consistent, concise and complete, and provide a direct lineal linkage from Adam to Christ.

These genealogies have come under intense attack over the past three centuries to the point where most theologians of note — as well as many church leaders — claim that they are not consistent, they are incomplete, and they can't be depended on as an actual lineage of the Messiah; *and biblical genealogies certainly can't be used to calculate a chronology of history!* With such teaching within the Church, and the constant attacks on the Bible by skeptics in the larger society, most Christians have lost an understanding of God's work throughout history, studying particular events and teachings of the Scripture in isolation, but missing the whole of God's message within a historical context.

The fundamental purpose of Scripture is the Gospel Message, the *living* narration of a *living* God in *living* relationship with *living* people. We can reasonably refer to this account as *HisStory*, providing the normally sterile flow of history the thread and texture to make it interesting and meaningful. And in the process, by using the embedded chronological information contained within the genealogy lists of the Old Testament a complete and concise universal timeline can be rendered, one which provides a contextual *framework* and which refutes entirely the notion of a universe that is billions of years old, a cultural myth which has been so widely promulgated throughout our society.

Section A

The Genealogy of Jesus

- A Brief History of Biblical Criticism •
(And the State of Theology Today)

The notion of a historical timeline first millions, then billions of years in scale was formulated during the nineteenth century through the work of British thinkers James Hutton and Charles Lyell. These two Bible antagonists were passionate in their attacks on the account of the Genesis Flood eventually developing an idea which became known as *Uniformitarianism*. Instead of the Bible account of God's wrath and judgment on the World, destroying all in a cataclysmic event, saving only those onboard the *Ark* of Salvation, Hutton and Lyell claimed that all geological features of the earth, the mountain heights, the ocean depths, the wide rivers and deep canyons, and all fossil remains, were the result of a slow and gradual process over millions of years. The cliché they employed in furthering this simplistic notion was “*The present is key to the past.*”

Three decades after Lyell's Uniformitarianism, another Bible skeptic — and seminary graduate — named Charles Darwin used the notion as the foundation for his work, *On the Origin of Species by Means of Natural Selection*.... Darwin's idea of slow and gradual Evolution required vast amounts of time, first millions, then billions of years in order for life to develop from a natural process (with no need of a Creator) to its present state of life on earth. These men — Hutton, Lyell, and Darwin — were fervent in their desire to show that they (and the whole of Mankind) would never be judged for their sins. Indeed, in their minds, there really was no *One* transcendent to human experience that could judge Man for his actions.

The ideas of Hutton, Lyell and Darwin were a direct attack on the Bible's record of things as they happened, and subsequently a number of theologians felt obliged to enter the battle and defend God and His Word. In retrospect, this was a grievous mistake since by the time Darwin published his treatise (1859) most Bible teachers — especially those in academia — had been compromised in their own faith concerning the veracity of Scripture. History shows that some highly regarded Bible scholars entered the fray with a dull Sword, a Shield of clay, and a Belt enamored of idealistic speculation.

Of the contemporary American theologians most influenced by this trend were Princeton's Charles Hodge and B. B. Warfield (circa 1820 - 1920). These two "defenders of biblical inerrancy" did arguably more than any others to compromise the historicity of the Bible, accomplishing this largely through dubious attacks on the genealogy of Jesus.

The teachings of Hodge and Warfield, in turn, generated further scholarship that attempted to show how one could believe in Messiah (Christ) and His Word devoid of a firm historical context. In this way it was felt that one could be a Bible-believing Christian, and at the same time retain intellectual standing in the academic community.

Indeed, holding to the view that the biblical genealogies/chronologies are relatively insignificant, one could even be a fundamentalist/evangelical Christian without succumbing to charges of being ignorant, old fashioned, intolerant, and worst of all, *unscientific!* For by the early twentieth century Uniformitarian Naturalism (i.e., Evolution) had captured and claimed science as its own.

Here Warfield forcefully attacks the linear chrono-genealogical record of the Old Testament directly, and in the process lays a foundation for subsequent theistic evolution models:

[N]othing can be clearer than that it is precarious in the highest degree to draw chronological inferences from genealogical tables.... But for the whole space of time before Abraham, we are dependent entirely on inferences drawn from the genealogies recorded in the fifth and eleventh chapters of Genesis. *And if the Scriptural genealogies supply no solid basis for chronological inferences*, it is clear that we are left without Scriptural data for forming an estimate of the duration of these ages. *For aught we know they may have been an immense length...*

In particular, it is clear that the genealogical purposes for which the genealogies were given, *did not require a complete record* of all the generations through which the descent of the persons to whom they are assigned runs; but only an adequate indication of the particular line through which the descent in question comes. Accordingly it is found on examination that *the genealogies of Scripture are freely compressed for all sorts of purposes*; and that it can seldom be confidently affirmed that they contain a complete record of the whole series of generations, while it is often obvious that *a very large number are omitted*. There is no reason inherent in the nature of the Scriptural genealogies why a genealogy of *ten recorded links*, as each of those in Genesis v. and xi. is, *may not represent an actual descent of a hundred or a thousand or ten thousand links*. (*Biblical and Theological Studies*, pp.240-241, emphasis added)

The situation today — at the dawning of the new millennium — is such that most Bible teachers in our colleges and seminaries, as well as most pastors of local congregations having been educated in these institutions, hold, as Warfield did, to a compromise of the Scripture, manifest initially in assertions of gaps in the genealogies/chronologies, then in a belief in a local Genesis flood, then any number of explanations to compromise the six days of Creation, then to explanations of miracles as natural phenomena....

The purpose of this study is to show the believer in Christ that He is not just the enigmatic Savior who appeared on Earth some 2,000 years ago devoid of a historical/chronological context, but is, in fact, the Messiah of God's Promise, by way of an account that is given in explicit linear detail from Genesis 1 to Luke chapter three. It will be shown herein that a literal direct linear rendering of the Messiah's genealogy is far more biblically consistent (and supportive) than allegorical versions based on lists that include innumerable gaps. With an understanding of Scripture based on a framework of historical chronology, events such as the numerous miracles, and major universal events such as *the Creation* and *the Flood* will once again have historical meaning with profound fundamental significance for the faith of the believer.

• Scriptural Genealogies •
The Matthew and Luke Accounts

If we were to juxtapose the two genealogical lists of Matthew (chapter 1) and Luke (chapter 3), and spend time studying them together, and then go on to become familiar with some of the individuals named in the lists as given in their Old Testament accounts, we would be assured of a marvelously fascinating historical narrative. Indeed, to approach the Scripture with a lesser attitude is to risk missing the whole of the *HisStory* account, as well as the Gospel Message itself.

With this in mind, it is first noticed that Matthew's account *descends* from Abraham through King David to Christ as is custom for a royal line. Luke's list does something entirely different, *ascending* from Christ back to the beginning at Adam, as a tree of human lineage generally does.

Recall that in *Matthew* God is saying to us, "Behold thy King" (from Zechariah 9:9); in *Mark* He says of Christ, "Behold My Servant" (from Isaiah 40:11); in *Luke* He proclaims, "Behold *The Man*" (from Zechariah 6:12); and in *John* He exhorts us to "Behold your God" (from Isaiah 40:9). Now a servant does not keep his genealogy (Mark), neither can God have one (John). It is a king who *must* present one (Matthew), and a Man who *should* possess one (Luke). Therefore it is that we have two recorded genealogies, and not more nor less than two.

The Old Testament contains a number of genealogical lists not all of which are meant to contribute to the lineage of the Messiah. The list of Cain's descendents in Genesis 4, those of Ishmael in Genesis 25, the lineage of Moses as given in Exodus 6, and most of the name lists in 1 Chronicles are examples of several such genealogies. In that regard, the distinguishing difference between such lists as these, and those of the Messianic/covenant line of Genesis 3:15 is the chronologies consistently associated with the latter. In other words, there are two distinct classes of genealogies included in Scripture. This is an extremely important point, and one which most Bible scholars fail to note. As Custance points out,

Only God could know precisely in which line (of many parallel lines available) the Messiah would arise. How, humanly speaking, would a writer, making his contribution to Scripture as the years rolled by, know whether he should or should not include a chronology? He could not know, of course, except by inspiration. And, if by inspiration, one might have expected that he would discern a distinction between the different parts of the record that he was being led to set down. He might therefore be inclined to append a note wherever he added a chronology, explaining why he did so on this occasion but not elsewhere. Yet none of the writers did. Such is the reticence of Scripture which often reveals as much by what it does not say as by what it does: which makes the study of Scripture so different from that of other books. (Pg. 5 of 27)*

(An Extra *Cainan*)

If we reverse Luke's list and begin at Adam, and then proceed through to Abraham where Matthew begins his genealogy, we note one name, Cainan (Luke 3:36), which does not appear in the original genealogy list found in Genesis 11:12-13. Here Salah, not Cainan, is the son of Arphaxad as Luke has it. Following the logical premise that the original list is the correct one, there has to be a reasonable explanation as to why this extra name appears (or is repeated) at this point in Luke's list.

The second *Cainan* does appear in the Genesis 11 manuscripts of the Septuagint (LXX) that were written long after Luke's Gospel, but the oldest LXX manuscripts do not have this extra Cainan. In fact, neither the Hebrew text, nor Josephus (Antiq. i,vi,4) has a Cainan listed as the son of Arphaxad.

At the time of Josephus the extra generation of Cainan was not in the LXX text that he used, otherwise he would have included it. When Jerome translated the Latin Vulgate in the 5th century, he did not use the LXX, but instead the original Hebrew text that did not include the extra Cainan. In fact, the earliest known extant copy of Luke, the papyrus codex of the Bodmer Collection (dated between 175 and 225 AD) omits the extra Cainan. Thus, the reading of Cainan in Luke 3:36 cannot be shown to exist before AD 225. ("Answers In Genesis," Cainan reference)

For those scholars who get it mixed up and view the puzzle from the wrong perspective, putting the problem in the Genesis account rather than in later transcriptions (not the earliest) of Luke, it is not difficult to see how they would then be confused about the *begat* sequencing in the genealogies. And in order to deal with that supposed problem ("ancestor of", rather than "father of," the true definition and intent of *begat*) the chronologies have to be marginalized (they are *parenthetical*, as Warfield would have it); and then *HisStory* ceases to be history but simply a compilation of names and events without any real chronological context!

Abraham to David

Following both the Matthew and Luke lists from Abraham to David, there appear to be no challenges to the inspiration of the accounts as both genealogies are identical. This is not to suggest that the accounts of Abraham, Isaac, Jacob, Judah, and the rest are not rich with significance and meaning as can readily be seen by reading the details of their lives. However, since further comment on these individuals is not the purpose of this study, we shall resist the temptation to elaborate here.

Of significance however, is to note that at David, there are two of his sons named in Jesus' genealogy: *Solomon* in Matthew (1:6), and *Nathan* in Luke (3:31). The descendants of the two accounts are of different fathers, and therefore the names of the two lists are different (with the exception of the convergence at Salatiel and Zerubbabel which is accounted for in 1 Chronicles 3:17-19, and provides an interesting peek into the care taken in preserving the genealogies in spite of the conquest of Judah — cf. Nehemiah 7:5-65).

Since Matthew's account traces the legal line of kingly succession of the Messiah, and because we are able to study something of the lives of these kings and their rule in the Old Testament accounts, his genealogical list has a special didactic quality to it. Unfortunately, many students of the Scripture have not seen it in this light and consequently have missed the larger message contained therein.

(Three Generations Missing in Matthew)

In Matthew 1:8, Uzziah (named Azariah / Ozias in the Old Testament) is listed as the son of Jehoram. But when we return to the original Old Testament record we notice that Uzziah was actually the great-great grandson of Jehoram (Joram in the *KJV*), and we note that three generations (names) are missing (1 Chronicles 3:10-14).

This omission of three names has caused a great stir among theologians and others who should know better. It has led many to postulate from this observation that three names missing here surely must mean other names missing elsewhere, therefore the conclusion that there are numerous gaps in the genealogical records. By inference then, the entire genealogy of Matthew (and Luke) as well as the genealogies of Genesis, 1 Chronicles, and the Books of Kings are not actual direct-line generational lineages, but simply a series of names to somehow show that Christ did descend from the common ancestors, Adam, Abraham, David. Whole theologies (Theistic Evolution, Progressive Creationism, Day-Age Theories, liberal Christian movements in general) have largely been built on this notion. These theologies, in turn, have had a heavy impact on Christology during the past two centuries, even to the present.

It is thought that were such a *gap* presumption correct, it might then be possible to accommodate the millions and billions of years required by the pseudo-scientific model of Uniformitarian Evolution. Since this notion is inaccurate (but largely accepted non-the-less), the movements spawned by such thinking have led to a great deal of confusion when it comes to clearly understanding the historicity of Scripture.

Most students of the Bible readily recognize the names of Ahab and his notorious queen, Jezebel, and it is in the context of their wicked doings that the Jehoram-Uzziah drama is set. A considerable portion of the Old Testament book of 1 Kings (16:29 – 22:40) is devoted to Ahab's rule over the nation of Israel, and although he was never meant as a part of the Messianic line, his actions had a considerable impact upon the kings of Judah, the intended royal line (c.f. 1 Kings 11 and 12).

During the rule of Ahab and Jezebel over Israel, Jehoram ascended the throne of Judah and proceeded to marry one of Ahab's daughters, Athaliah (2 Kings 8:18 and 11). It was under her dreadful rule that the judgment of God, pronounced through Elijah against the line of Ahab and Jezebel (1 Kings 21), was fulfilled. These three names that are missing in Matthew — Ahaziah, Joash, and Amaziah — are kings of Judah who carried the cursed blood of Ahab in their veins. God commanded that because of Ahab's wickedness his entire family must be destroyed "unto the third and fourth generation" (2 Kings 9). The account of their demise is recorded in the book of 2 Kings, chapters 9 and 11.

In that regard, it is imperative that a distinction be rendered here: The three missing names in Matthew were not inadvertently *omitted*, they were rather *excluded* — expunged, if you will. In other words, these names which were faithfully recorded in the earlier records, were purposefully excluded in the Abramic/Davidic genealogy of the Messiah (Matthew 1).

There is a long tradition among the Jews in observing the practice of removing from all records the names of individuals who had brought shame upon themselves. God had warned that "whoso sinneth against Me, him will I blot out of My book" (Exodus 32:33), and this is reflected in Deuteronomy 9:14; 25:19; 29:20, and in 2 Kings

14:27. And we see that in the genealogy which leads from Abraham to Christ, these three men — Ahaziah, Joash, and Amaziah — are blotted out as though they had never been born.

Luke's Genealogical List That of Mary?

A logical question (and one most troubling apparently for some Bible scholars) is, Why is not Mary's name included in Luke's genealogy if, in fact, this list is of her lineage?

Among the Jews it was paramount that the Messiah be the legal descendent of David. Since Christ was born of a virgin, Joseph was his step-father. So, even though the legal line (and royal line through Solomon) came down through Joseph (and in a sense through Mary via Zerubbabel), Jesus was not Joseph's *physical* descendent (God was *the* Father).

Mary of course was the physical mother of Jesus, but not to be considered His legal progenitor. The legal line is established through the head of the household, in this case, Joseph. And when we realize that, according to Jewish custom, the man who married could claim his wife's father as his own, we then understand why Joseph, in a sense, had two fathers.

Our culture also recognizes this custom to a degree, only we make the distinction of saying "father-in-law," rather than simply "father" (cf. 1 Chronicles 2:31-35 for another example of this practice). This is precisely why Matthew notes Joseph's father as being Jacob (1:16), while Luke identifies Joseph's father as Heli (3:23), who was actually the father of Mary. And because the term "nominally" (or "as was supposed," as in "Jesus was known as the son of Joseph" — *LB*) is used in the Luke reference as the relationship between Jesus the "son," and Joseph the "father," it was recognized that Jesus was the son of Joseph legally, but not by natural procreation.

This represents a rather interesting *and inspiring* conundrum: The Messiah was to be of the Seed of David (in Revelation 22:16 He actually identifies Himself as the *root* and the *descendent* of David), and was also to be the King of kings, of the royal lineage (1 Timothy 6:15; Revelation 17:14; 19:16). Although God's judgment against the House of David was fulfilled in 2 Kings 8-14 — and shown in Matthew 1:7-9 (three missing generations) and 1 Chronicles 3:10-16, the legal line passed from Solomon to Joseph as faithfully recorded in those passages.

Jesus the Christ (Messiah) was the only one who could unite the royal House with the generational Seed since God was the Father, Mary the natural mother (human descent), and Joseph the "father" acknowledging the legal descent from David to Messiah. The Promised Savior is called at once "Son of God," "Son of Man," and "Son of David;" the Son of God by virtue of His conception by the Holy Spirit, the Son of Man by virtue of his natural birth, and the Son of David by virtue of His birth through Mary, the legal wife of Joseph (cf. Romans 1:3,4).

Custance notes that, "[I]n His confrontation with the Jewish authorities, Jesus answered a question which had probably arisen from the fact, while they recognized the validity of His lineal claim to being David's son through Mary, they would not recognize His further claim to being the Son of God. He pointed out to them from Psalm 110:1 that while the Messiah was indeed to be David's son, David nevertheless called Him 'Lord.' They had no answer to this. The Lord's argument could only have real force if the people to whom it was addressed recognized His claim as the son of Mary who was a daughter of David." (Pg. 12 of 13)*

The Matthew and Luke lists then can be expected to have entirely different sets of names; and they do just that until we note that at Salatiel (Shealtiel) and Zerubbabel there is a convergence between the two accounts (Matthew 1:12 and Luke 3:27). In other words, the Solomon and Nathan lines run parallel from David until the time of Salatiel, when they meet. But what is especially noteworthy is that in Matthew, Salatiel is described as the son of Jechoniah, while in Luke his father is said to be Neri. Could it be that Salatiel had two fathers, suggesting a similarity with Joseph, the "father" of Jesus, where both list Joseph as having different fathers?

The Curse of Jeconiah

In Jeremiah 22:30 we have the "Curse of Jeconiah," the Lord God commanding that no male of Jeconiah's (Jehoiachin / Coniah) seed "should sit on the throne of David." Yet the continued Promise is there that "the days will 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." (Jeremiah 23:5)

Recall that the coming Messiah must be of the kingly lineage of David. This is fulfilled in Matthew's genealogy by way of Solomon through Joseph, the adopted father of Jesus. This regal bloodline continued even though the actual kingly duties were cut off at Jeconiah. Recall too, that Mary's lineage from David through Nathan (Mary's father was Heli) was also of the Davidic bloodline, but not endowed as the sovereign line by David at his death. The connection between the direct kingly line of Solomon to the Davidic bloodline of Nathan occurs at this pivotal juncture, at Salatiel as recorded in Matthew's account (1:12) and Luke 3:27.

Both *Jehoiakim* (Matthew 1:11; cf. Note 6 on page 2 of Appendix 1 for clarification of these names) and Neri (Luke 3:27) were carried off to Babylonian captivity. *Jehoiakim's* son, Jeconiah (the "Curse") married one of Neri's daughters. Custance notes that, "This is a most reasonable assumption really, because, if Neri was known to be of the royal line through Nathan (and Nehemiah 7:5 shows that at least some genealogies had been saved in spite of the conquest of Judah), then who would be more proper as the wife of the still-acknowledged king than a daughter of the royal line?" This marriage produced seven sons (1 Chronicles 3:18) among them Salathiel and Pedaiah. Salathiel was apparently the oldest and here is significant since, as Custance notes, "Salathiel was, in fact, properly called the son of Jeconias but also the son of Neri through the latter's daughter." (Pg. 15 of 18)*

Although Luke's account has Salathiel listed as the father of Zerubbabel (3:27) it is actually his brother, Pedaiah, who fathered Zerubbabal (1 Chronicles 3:19 with Ezra 3:2, etc.) suggesting a Levirate marriage where a brother marries his older sibling's surviving spouse and produces a child (firstborn) in his brother's stead and name (Deuteronomy 25:5-10).

Thus, in this fashion, the legal succession of Solomon (Joseph, Matthew's account) interacted with the line of Nathan (Mary, Luke's account) and Salathiel, though biologically the son of Neri through his daughter, was reckoned as Jeconiah's son for purposes of assuming the kingly line, though having been cut off by the Curse.

Four Necessary Lines

In order to get a clearer picture of the genealogical lists of Matthew and Luke prior to constructing a historical chronology, I have included in Appendix 1 a chart which shows the *four necessary lines* of the Messiah, with descriptive notes that follow.

In the manner in which the chart is constructed (from right to left), the first essential familial line of the Messiah is that He be established a descendent of the first man, Adam, and therefore a member of the human race. This is what Luke does in his Natural Line by beginning at Adam.

Next, it is imperative that the Messiah be of Hebrew lineage, and I have represented this as the Blood Line at the name of Abraham. This point is established in Luke's account as well as Matthew's list which begins at Abraham.

The third necessary line is also provided in Luke when he records the descent to Mary through King David's son Nathan. This establishes Mary as a descendent of the Royal Line, the House of David.

The fourth is the Legal Line of succession through King David's son, Solomon. This is the titular line so often referenced in conjunction with the Messiah. We find this line recorded in Matthew. Mentioned earlier is the didactic nature of Matthew's lineage and the fact that one can find the moral lessons of the nature of Mankind through the related accounts of these names as given in the Old Testament. These rulers of Judah were largely corrupt, and the prophets assigned to them by God tell the lessons and consequences of ungodly living.

The matter of Davidic descent is of no small import in the historiography of the Messiah, for after the fall of the House of David at Jeconiah, two new forms of political authority subsequently emerged in sequence, and governed Israel/Judah as best they could over the course of the next eight centuries.

Once the kings of Judah were severed it fell to the High Priest (the Sadducees) to govern, and when their governance grew to be ineffectual, the Hasmonaen Patriarchate — the Herods among them — became the political head of the Jewish people, doing so until the demise of Gamaliel VI in the year 425 AD (Roth, pp, 101,118,119).

As a voice crying in the wilderness in the midst of the terrible turmoil, it was Jesus, the Christ, and Him alone who could lay claim to Davidic descent.

Section B

A Chronological Dating of History

While a literal rendering of Genesis and a held belief in Divine Creation are essential for a Godly worldview, an unequivocal understanding of the genealogies of Scripture along with their related chronologies as manifest in the recorded lineage of Jesus forms the necessary framework of a logical Christian faith. To know Christ as the Son of God — Very God Himself — while at the same time failing to recognize Him as the *Son of Man* in human form and descent is to abrogate *HisStory*, and to miss the Fullness found only in Him. Although ignorance of the chronological framework of Scripture does not, in and-of-itself, prevent personal salvation in Christ, without a clear understanding of this essential aspect of the biblical record puts one in doubt of many of the cardinal doctrines of Christianity, essentially turning the Gospel Message into a form of religious mythology. In such a stripped-down non-chronological/historical version, Christian faith ultimately becomes illogical.

To its eternal credit (literally), belief in Christ as Savior is not a religious system devised as a means for man to reach God as the world's religions generally espouse. Christ is unique in that in — and through — Him, God came to man to save him. It is only through the Power of Christ and His Spirit that the person finds God, and indeed, only through God that the person finds himself. And only on that basis can a person then form his moral and ethical character which gives ground to his culture and his existence.

So the genealogies and chronologies of Scripture are basic to Christian faith. Yet it is precisely at this point where modern biblical understanding is the weakest, bordering on non-existent. Three-hundred years of skepticism and biblical criticism have left the theology of Christian faith tattered and torn. Is it any wonder then, that men fall away in droves when their faith is tested and tried in any number of ways?

A belief in the Son of God, the Son of Man, the Christ of the Bible, is to finally know God in a full and fundamental way.

With this understanding in mind, there are two basic impediments to the believer in Christ, hindering him from knowing God personally: 1) Failure to appreciate and understand *HisStory* as based on the framework of the genealogies of Christ and its related chronologies; and 2) A belief in the dubious notion of *pre-history*, the fundamental idea that innumerable events occurred in all realms of existence in an ethereal time-zone which had no Recorder, and which is only available to us through great speculation.

I recently obtained an interesting volume that relates to this second impediment to belief (the notion of pre-history), a seven-hundred page work entitled *The Timetables of History*. Originally produced in Germany in 1946, this masterful secular work provides a horizontal linkage of people and events from the beginning of history to the present day. Translated into the English in 1975 and most recently updated in 1991, the work follows a seven column pattern throughout, highlighting seven facets of history within a linear timeframe: 1) History and Politics; 2) Literature and Theater; 3) Religion, Philosophy, and Learning; 4) Visual Arts; 5) Music; 6) Science, Technology, and Growth; and 7) Daily Life.

The text of this systematic compilation begins at the volume's first thousand year interval (-5000 to -4000), next covering people and events over five century spans (from -4000 to -1001), then to one century segments of history (-1000 to -501), eventually recording events on a yearly basis to the present time.

When *The Timetables of History* considers the beginning of history it provides a practical "date" at -4000, or roughly 6000 years ago based on the inverse Christian calendar (- is BC; + is AD) which the western world uses today. Although a "prehistory" is never mentioned in the work, a slight peek back in "time" is given with the "Earliest cities in Mesopotamia (carbon-test dated)." That's it; nothing more. History literally begins at somewhere around four to five thousand years before Christ according to this volume!

This is a remarkable acknowledgement on the part of a completely non-biblical reference text: i.e., Jesus is mentioned only three times (C. Darwin, seven); King David and Moses are each only mentioned twice; Abraham but once; Noah and Adam aren't mentioned at all. Yet, what the compiler and translators have shown (as recent as 1991) is that there simply is no intelligible and legitimate history beyond the chronology provided in the Scripture!

This, of course, presents a major — and ultimately insurmountable — dilemma for anyone who feels that events have been going on over eons of time. How can one have any confidence in alleged events when there is absolutely no recorded chronology in which to place them? This is precisely why the wild speculations given in this regard are so fundamentally nebulous. Thus the catchall, *Prehistoric* used *ad infinitum, ad nauseum!*

Once a so-called prehistoric framework has been acknowledged, and then becomes established, it is but left to man to fill that vast void — currently reputed to be something on the order of 4.6 billion years! — with matters in the geological realm, then populate this ancient expanse with all manner of speculative life (biological) forms, finally to visit the realm of cosmology where, at times it seems, the only quest is to peer back over this broad universe of prehistory to the very beginnings of creation some eighteen billions of years ago. People actually learn to believe these things in their head, only to later hold them dear to their heart!

There are astronomers today who wholly believe that the sole purpose for their discipline is to look back in *time*, over vast spans of space, and actually peer at the creation of the universe (note any of the recent works/sayings of astronomer Hugh Ross). Ross (an avowed evangelical Christian) claims that he can look back in time and actually see an event as it is occurring, so long as it is in the realm of cosmology. This is a most bizarre thought (and a curious belief), a fundamental understanding upon which the myth of our culture rests (cf., Schweigerdt, *Evolution As Myth...*, and "The Cosmic Mirage...").

A Chrono-genealogical Account From Adam to Christ

With a complete and concise genealogy established from Adam to Christ, it is possible to use the included chronologies in the Old Testament lists to establish a reasonable timeline from *the* Beginning of Creation to the present time.

For chrono-historical purposes, we abide by a calendar which is widely recognized around the world, and which gives our present year as 2003 AD. Apart from the fact that this only accounts for the time span from the year of our Lord (AD is *anno domini*, the Year of Our Lord) that only takes us a part way back to the actual beginning of all things.

Having taught the subjects of history for many years, I can attest to the difficulty generated by use of this calendaring scheme. Although the motives were well intended in focusing the world's attention on the centrality of Christ in history, the benefits have been offset in the modern era by the confusion generated by secular skeptics towards His Creation and its place at the start of history. For this reason, I generally prefer to use the calendar employed by the Jewish people and celebrated during their annual New Year (Rosh Hashanah), placing the current age since the Creation at AM 5673 (2003 AD). ('AM' in Latin, *anno mundi*, the Year of the World.)

This dating system is based on the Jewish Vulgar Calendar, following the chrono-genealogical information given in Scripture in literal fashion. In that regard, the accounts given in Genesis 5, 7-11, 8:13, and chapter eleven are critically important in developing a biblical chronology.

When you consider the many different calendars and other dating schemes used by diverse groups and cultures over the course of history, it quickly becomes apparent why the chronological information provided with the genealogical lists of the Old Testament are so important (and significant) in helping to date the age of the history of the world.

It seems so simple, yet is rarely used in genealogies both ancient as well as modern, to provide a chronology based on the age of the parent at the birth of their child. Since the Scripture does this explicitly in all the critical places, it can only be understood as the method God used in passing down this information through the ages. Here we are not interested in developing a calendar, but in providing a chronology from the Beginning of Creation to the present time.

There is a matter of concern to many theologians relative to the age of things and the literal rendering of the chrono-genealogical (genealogies with time-keeping purposes) clearly set down in the Scriptural text. Most of these concerns are addressed in a notion that there are gaps (innumerable gaps) between the names listed in biblical genealogies. These so-called gaps, along with the now discredited "Gap Theory" of Genesis 1:1 and 2 have made it possible for like-minded Christians to insert any number of years (even on the order of millions and billions) between the first two verses of Genesis 1, as well as between the name lists given in Genesis and other Old Testament accounts. This, in turn, made it possible to accommodate the long ages which certain disciples of science demanded, based on a purely naturalistic model.

Of course, the *age-of-father-at-birth-of-son* formula of the Scriptural account should fully negate any such gap notions. But there are other clues that the Bible gives for those who struggle with this problem, most notably items such as Jude 14 which notes that Enoch was the seventh generation from Adam, exactly as the Genesis 5 account renders it.

Another method can be seen in the way the people of old (especially the Jews) identified each other: 2 Chronicles 20:14 — "...the Spirit of the Lord came upon one of the men standing there—Jahaziel (son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah the Levite, who was one of the sons of Asaph). With this in mind, can you imagine that as God was declaring His Son that He would provide a complete pedigree with chrono-indicators all the way back to the beginning (Adam)? In that manner the diligent student of the Scripture was sure to get it right!

But the biggest comfort for the skeptic of the linear descent from Adam to Christ should, of course, be a direct comparison between the Genesis 5 and 11 record with that of Luke 3. Here the lists are identical, clearly indicating that no attempt was ever made to add names left out of the earlier records. In other words, the chronological record from Adam to King David is complete and airtight.

With this in mind (and firmly established), there are five benchmark periods we need to account for in developing a reasonable chronology from the Creation to the present: 1) From *the* Beginning (of time and all things) to the Great Flood of Genesis; 2) The years that elapsed between the Flood and Abraham; 3) Abraham to King David; 4) David to Christ; 5) Christ to the present. A tabulation of biblical chronologies provides the information needed for the first two: 1,656 years between the Creation and the Flood; 342 years between the Flood and Abraham. Thus, from the Beginning to Abraham we have 1998 years.

There are secular sources in the studies of history and archeology to help us with the time frame between Abraham and the kingdom of Israel (Saul/David/Solomon/Nation of Judah), but nothing as detailed as the records kept for us in Old Testament sources. Without going into great detail covering the major events such as the Exodus, the Wandering of the Children of Israel in the desert, the establishment of the kingdom, as well as the destruction of the kingdoms (Israel first, Judah later) and the four hundred silent years, suffice to say that approximately one thousand years elapsed between Abraham (2000 BC) and David (1000 BC); and another thousand years between David and Christ.

If we do the simple math it is easy to see how most believers who take the Bible literally come to a figure of around 6000 years from *the* Beginning to the present. That math would work out like this: 1998 + 1000 + 1000 + 2003 = 6001 years. From this the logical conclusion is that the physical universe is on the order of six thousand years old.

Bishop Ussher (Irish, 1581-1656) was more precise in his calculations as were several others before him, and because of his exactitude (the Creation occurred on October 23, 4004 BC / 6007 AM) he has been the subject of tremendous ridicule by secular Old-Age adherents as well as by most in the *intelligentsia* within the Christian community. (I can only imagine the inquisition he would face at the hands of liberal churchmen were he alive today. But of course, most of them have never read his work [*The Annals of the World*], a task which should surely be done in order to maintain some level of intellectual integrity.)

As mentioned earlier, my preference is the current Jewish calendar since, after all, the Jews are the "People of the Book." Besides, it is a calendar which is celebrated yearly, even by non-observant Jews (with many who claim to be atheists!).

In using the Vulgar Jewish Version — the calendar of the common people (the vulgar) — we are using the simplified chronology which gives a consistent running from the week of the Beginning to the present of 5763 years in our year 2003. To be sure, there are other chronology models (some 300 in number) that run a range of 5714 to 8982 years since the epoch of Creation. Of the more thoughtful — and comparatively recent — chronologies we find that of John Thomas, M.D., who places the Creation date at 6091 from the present, and who does so categorically (Thomas).

The full range of chronological tabulations from the Hebrew (Massaretic) text to that of Rabbi Lipman runs from a low age of 5619 (Lipman) to a high of 6164 (Massaretic), with other secular calendars (Egyptian, Persian, Chinese, Babylonian, Indian) yielding dates as high as 8207 years since Creation (Hales).

In the final analysis, we have the chronology of history given for us with a mere variance at the extreme ends of the spectrum of 2588 years, and a total of years well under 10,000. After extensive study, Dr. Hales himself ascribed an age of 7414 for the age of Creation (Hales).

In Conclusion

There are well-meaning Christians who claim to reject the notion of Evolution entirely, but still hold to a universe and earth that are billions of years old. Here they miss the point entirely.

Millions/billions of years are to Evolution what a literal reading of Genesis is to the Gospel Message. Uniformitarianism (gradualism, vast eons of time) is *foundational* to the *fundamentals* of Darwinian Evolution. The six-day account of Creation Week is *foundational* to the *fundamentals* of the Christian Message. The historical timeline of one can not be used to support the message of the other. A six-day Creation record could never support the Evolution model. Likewise, a Uniformitarian premise of billions of years cannot be used to support a teaching that God is ever active in *HisStory*, specifically in the life of the individual believer.

When considering the genealogy of the Messiah we would certainly hope the babe in the manger in Bethlehem would have a lineage of pristine parenting. Indeed, a detailed study of His genealogies reveals that the opposite is the case; that He has instead a string of sinful and corrupted parents, just as we find, to one degree or another, in the families in the general human population throughout history. It is precisely these generations that establish the relationship of the Lord Jesus to the rest of the human family.

Consider the five women specifically given in Matthew's account. Tamar (v.3), Rehab (v.5), and Ruth (v.5) were not Israelites. Although Ruth seems to have led a moral life, Tamar, Rehab and Bathsheba (v.6) did not. And Mary, the mother of Jesus, was so despised for her illegitimate condition that Joseph was preparing to break their engagement and put her away until convinced otherwise by the angel of the Lord (vs.19-25).

These mothers, and fathers in Jesus' genealogy bear stark witness to the love and grace of God to bring His only begotten Son into this world with due regard to the human condition. If the Savior is to dwell on this earth ultimately to die for the sin of the world, He must certainly bear the scars of the world's iniquity.

In the fall of 2000, a conservative, evangelical North American seminary published and distributed an advent brochure containing several readings meant to be used during the Christmas season. None of these readings was particularly noteworthy, except for a brief passage in the devotional entitled “A King’s Birth in a Stable.” The seminary’s New Testament professor wrote that devotional, including words which eventually led to an uproar throughout the larger conference of which the seminary was a part.

I comment on these words of the professor because they reveal the confusion that is caused when a leader (in this case a Bible teacher) in the Church does not correctly understand and fully appreciate the genealogies of Scripture. It became my calling for a time to correspond with this Christian brother, and in so doing learn the reason for the errors in his thinking. The subsequent voluminous correspondence did much to reaffirm my faith in the complete, concise, consistent, inerrant and infallible Word of God.

The professor’s words in describing the birth of the Messiah as a babe in Bethlehem reflect his understanding of the manner in which Christ came to earth (and the manner in which God, the Father, placed Him into our midst). The words also reflect the professor’s understanding of how Christ the Creator of the heavens and earth brought all things into being, as well as his understanding of history, bearing a copious amount of secular teaching and error.

So the newborn rested in a slop trough. The second person of the Blessed Trinity, who was in the bosom of his Father from eternity past; the divine agent of creation, who supplied the unimaginable power behind the Big Bang at the birth of the cosmos fifteen to twenty billion years ago (if scientific estimates are meaningful); the One appointed to unify all things in the coming end, as the Omega-point of the universe; this One, on becoming flesh, rested in a slop trough.

The professor, having been raised on a farm, surely knew the difference between a manger (which he mentioned previously in his piece) and that of a slop trough as the distinction between a food waste dump where the swine feed, as opposed to a manger where hay was placed for the feeding of cattle.

The professor also knows of the genealogies and chronologies of the Bible, but here follows the teaching of theologians such as B. B. Warfield, B. Waltke and D. Kidner, who reason that these recorded details of Scripture are essentially meaningless when it comes to dating history and forming a timeline as a framework of historical understanding. These theologians find numerous gaps in the records which then allow for the insertion of potentially millions and billions of years into the chronology of time.

Building on this spurious knowledge, the professor is not aware that the version of the beginning and the end of the universe to which he subscribes is completely contrary to faith in the God of Creation and the Savior of the world. Even as the Big Bang holds a fundamental notion of spontaneous and uncontrolled expansion, so the “Omega-point” idea represents a nebulous force which will benevolently unite all matter and events at the end of existence some 500 billion years hence (Tipler).

The inherent dangers to Christian faith when one deviates from the detailed message of Scripture are evident here. In the final analysis, the confusion of this New Testament professor emanates from his quandary when it comes to understanding and embracing the chronological timeline woven throughout the Old Testament, and made manifest in the lessons of the genealogies of the Messiah as given in Matthew and Luke.

On a Final Note

If we are to *remain* in the Church (and we must); and if we are to *reform, restore* and *rekindle* the church (and we ought), then it is incumbent on us to first examine the governance of the local church body, and there look upon its constitution. We should notice how our local ecclesiastical body addresses the matter of the Holy Scripture, and there find (generally) the terms, *inspired, infallible, and inerrant*.

In our day and age these terms, *inspired, infallible, and inerrant*, have fallen on difficult times. Through academic scholarship and critical/skeptical analysis, these words have been stretched to new, and, some would describe, *fuller* meanings.

It is no longer satisfactory — nor even meaningful — to see the Bible as simply infallible (or inspired, or inerrant), since, in this debate, literal terms have taken on new meanings. Witness the license that Hugh Ross takes with the simple word *day* as recorded in Genesis 1. Ross makes light (while deadly serious) of the fact that he believes in a “*literal day*,” a day made up of billions of years! Such a cavalier attitude towards the words of Scripture should find no place in Christian faith nor Christian teaching. And yet such people have had a grave influence on the Church today!

Who was Jesus, and where did He come from? It surely is not enough to say He was the Son of God, for He was also the Son of Man. Nor is it enough to know Him as the Son of God, for without having cognizance of His

humanness, His unique place in history is negated. And if thus negated, Jesus eventually becomes one of those fictional characters found so frequently in mythological narrative; and indeed, such is the case even for many calling themselves believers today.

Who was Jesus really, and where did He come from? These are the two questions dealt with — and sufficiently addressed — by the Gospels of Matthew and Luke. Of the two questions, the first is the easier to reckon factual since we are given His miraculous birth, His teaching, His miracles, His death, His resurrection. In other words, we have in these accounts the details of a full life and testimony, not just once, but actually recorded in the text of four different volumes.

But the second question — where did He come from? — requires the hat of scholarship (Bible study) if one is to know Jesus fully. In other words, there is a whole story behind this unique Man, and this is what the Old Testament is largely about. It is impossible to have complete faith in the Christ of the Bible, the God of the Universe, without understanding how His tapestry — indeed His life blood — is woven throughout human history, from the Beginning, through the present, to the future, by way of His fathers, David, Judah, Abraham, Adam — God.

When we comprehend Jesus Christ within the full context of Scripture we come to realize — indeed, conclude — that the Babe in the manger was none other than the Creator of the Universe, the Sustainer of all things, as well as the fully sufficient sacrifice for sin, and King forever. For Hebrews 1:2-3 clearly teaches us that God gave His Son, Jesus Christ, "...by whom also He made the worlds; Who being the brightness of His Glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

And what if another should come claiming to be Messiah, the Savior of the World? They do come, and they do claim such. Many there are who are carried away by these false messiahs.

There can be no other Messiah than Jesus of Nazareth. The Jew, in particular, still seeks the Messiah today. But there was only One who met the qualifications to be King of the Jews, and the Lord of all.

In Matthew and Luke we have the only genealogically complete record of the Messiah. Only One, by nature of His immaculate conception, His natural birth, and his royal pedigree can be Messiah. Following His ministry on earth, all genealogical records were destroyed save those in the Bible; Old and New Testament, Matthew and Luke in particular.

Jesus of Nazareth fulfilled all requirements. As MacArthur notes, all Jewish lineage records were destroyed by Titus Vespasian and the Romans in 70 AD. "If anyone showed up today and claimed to be *Messiah*, son of Abraham, son of David, he could never prove his claim to be true. The last verifiable claim to the throne of David, both in terms of bloodline and legal claim was Jesus, and He left no heir." (MacArthur, p.2)

Don't ever forget the wonderful fact that Jesus Christ was a Man, born into King David's family; and that he was God, as shown by the fact that he rose again from the dead.

2 Timothy 2:8 (LB)

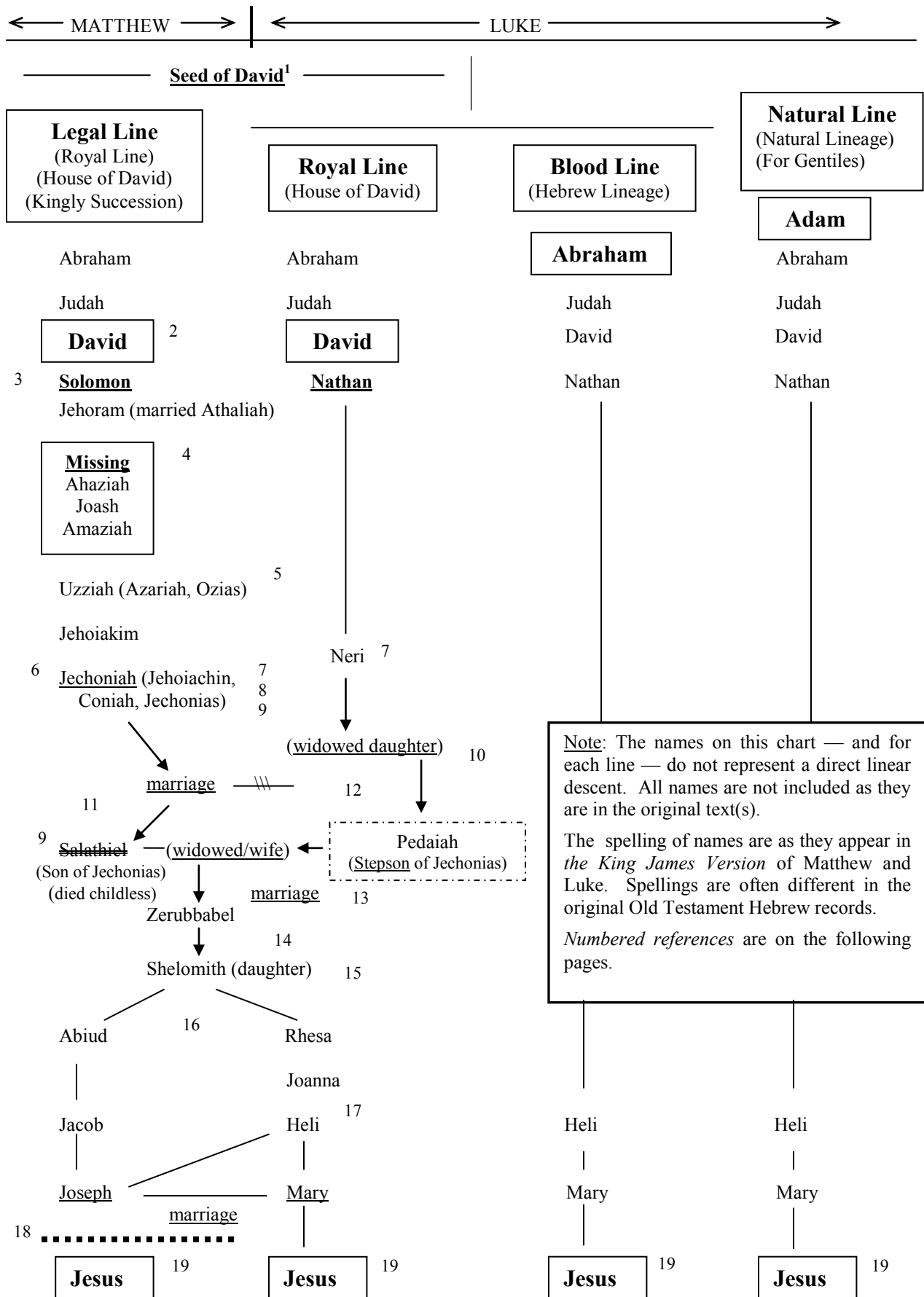
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4 Necessary Lines of Jesus

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1. God vowed to David that his seed would endure forever. Indeed, the very *Seed of David* provides the context of Messiah's fulfillment. At the conclusion of the Book of Revelation, as Jesus the Christ (Messiah) declares his identity he furnishes this tantalizing description of Himself in relation to David: "...I am the root and offspring of David...." (Revelation 22:16)
 - 2 Samuel 7:12-13
 - Psalms 89:35-36
 - Psalms 132:11
2. God tells David that in Solomon He will establish the throne of his kingdom (kingly succession) over Israel forever —
 - 1 Chronicles 3:1-9
 - 1 Chronicles 22:7-10
3. In 1 Kings 9 God tells Solomon that if he walks with Him... then would He establish the throne of his kingdom upon Israel forever —
 - 1 Kings 2:1-4
4. Names blotted out (the principle) —
 - Exodus 32:33
 - Deuteronomy 9:14; 25:19; 29:20
 - 2 Kings 14:27
5. According to 1 Chronicles 3:11 and 12, Azariah (Ozias in Matthew 1:8; Uzziah) is actually the great-great-grandson of Joram (missing: Ahaziah, Joash, Amaziah), although in Matthew's list Ozias (Azariah) is given as the direct descendent of Joram —
 - 1 Kings 22:50
 - 2 Kings 8:16 - 2 Kings 14:21
6. Matthew 1:11 and 1:12 can be confusing since Jechonias is recorded twice with an interlude noted: "...about the time they were carried away to Babylon. And after they were brought to Babylon...." In order to understand what is happening here it is important to observe that the first-mentioned Jechonias, the son of Josias, *had brethren*, while the second recorded Jechonias makes no mention of this distinction.

The Old Testament context for the original accounting is found in 1 Chronicles 3:15-17 where we find that the *sons* of Josias were Johanan (Hohanan), *Jehoiakim*, and Zedekiah (the brethren, no *Jechonias* mentioned). It was this Jehoiakim, the son of Josias, who had Jechonias, who was carried off into Babylonian captivity and there raised a son, Salathiel. Therefore, the first Jechonias is actually identified as Jehoiakim. The difficulty occurs in the transliteration from the original Hebrew into the Hellenized Greek. The names Jehoiakim and Jechonias in the Hebrew are slightly different, but in the Greek assume the same form. Indeed, most, if not all, genealogies have problems similar to this.

In researching my own family tree I learned from a non-linear relative (an elderly gentleman named Jacob Schweigert, my father's distant cousin) of a common ancestor whom he named as *Hongoric* Schweigert. It became clear upon further investigation that this ancestor to us both was in fact one *Johann Georg* Schweigert, which, when translated into the English (from the Russo-Germanic) becomes *John George* Schweigert, a common cultural name which my father's brother, *George Schweigert*, eventually assumed.

Custance notes that many have difficulties with seeming contradictions in the names and numbers of these accounts and offers this astute observation: "Not a few commentators who have little confidence in the Word of God have, in the past, taken the apparent discrepancy in the total count of generations -- along with the fact that Matthew omits a certain number of names -- as a proof that Scripture is far from being historically accurate or consistent. The mathematical inconsistency here in Matthew's genealogy is apparent only and results from paying insufficient attention to the precise wording. This inattention is inevitable if one has only a low regard for the Word of God. But if we observe that the first Jechonias is said to have had brothers and the second Jechonias had only one brother, then the difference between the two is clear to the attentive eye. Indeed, what better assurance could God have supplied us as a means of identification and distinction, especially if He foresaw that the names which are so distinct in their Hebrew form should in due time become confused in the Greek?" ("The Genealogies of the Bible: a Neglected Subject" pg. 4)
7. Jechonias (Matthew 1:12) and Neri (Luke 3:27) both taken into Babylonian captivity.
8. "Curse of Jechonias" —
 - Jeremiah 29:22-30 — "O earth, earth, earth, hear the word of the Lord. 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." Note: "Thus saith the Lord, Write this man childless...." as if to say, "Matthew, you ...write this man childless...." Indeed, this is precisely what we find in Matthew 1:12.
 - 1 Chronicles 3:15-16
9. To put it crudely, anyone who would sit as King of the Jews (Messiah/Christ) must be descended from King Solomon but not descended from King Jechonias. The line is cut off at Jechonias (he had no natural grandchildren since his son, Salathiel, died childless), and, of course, again at Joseph. The Solomonic line in Matthew's account instead shifts to Luke's line at Zerubbabel (Zorobabel).
10. Lineage traced through the mother's father.

11. Salathiel is properly called the son of Jechonias but also the son of Neri through the latter's daughter by marriage. The two lines from David through Solomon and through Nathan meet in Salathiel through this marriage.
12. It is likely that Jechonias married the widowed daughter of Neri, according to Custance. This daughter of Nathan's line brought her son, *Pedaiah* to this marriage. In this manner Jechonias became Pedaiah's step-father; Jechonias' natural son, Salathiel, became Pedaiah's step-brother. ("The Combined Genealogies of Matthew and Luke," p.17)

Jeremiah the prophet (22:30) announced that God would remove Jechonias' family from the throne. Although it was necessary for Messiah to be the King of the Jews through the Davidic/Solomonic branch (and this was maintained through the legal (titular) line of Jechonias/Salathiel/Zerubbabel, the family of Jechonias was cut off genetically at Jechonias, passing to the Davidic/Nathanic branch through Neri's daughter, and her son, Pedaiah.

Obviously Pedaiah is a key and pivotal member here. This can be attested to by the fact that his name appears prominently in the original record (1 Chronicles 3:17,18) as the father of Zerubbabel, but does not appear in either Matthew or Luke's account, the name Salathiel appearing in his stead as the father of Zerubbabel. Here there is no speculation, only necessary interpretation to deal with the nature of this puzzling information. Is this making too much of the resolution of a seeming conundrum in the Scripture?

Look closely at 1 Chronicles 3:17-18, and notice how it is written; indeed, consider carefully all of the names in this chapter (3) of the Chronicles to see how individuals are identified through the use of certain conventions of language to assist us in understanding the full genealogy of Christ in our day.

In the *King James* translation, there are only two occasions where the word *also* is used in this chapter: verses 6 and 18. In the case of the first reference to the sons of David, it seems obvious that the nine sons listed in verses 6 to 8 are his stepsons brought to him through marriage to their mothers. An alternative to this would be that these nine sons were from the two wives (at least) that are not named among the seven here, since 2 Samuel 15:16 and 20:3 mention "ten young wives" with no immediate reference to their children by David. But it seems more likely that the "ten young wives" are in addition to the ones mentioned in 1 Chronicles 3.

The second use of *also* appears in reference to Pedaiah and his father, Jechonias. It is obvious that Pedaiah holds a different status than Salathiel and the latter's brother, Assir. And since Pedaiah doesn't appear in either Matthew or Luke's list, his significance is that of the *royal bloodline* from David to Jesus, while Salathiel's role is that of the titular (kingly line) bearer. Since, in this scenario, Pedaiah and Salathiel are stepbrothers, and since Salathiel is cut off due to the "Curse," it is left to Pedaiah to marry Salathiel's widow and name his firstborn, Zerubbabel, as the son of Salathiel according to the Levirate marriage tradition (cf., Deuteronomy 25:5,6).

13. 1 Chronicles 3:19, Pedaiah has a son named Zerubbabel (*Zorobabel* of the New Testament, in both the Matthew and Luke accounts.) Note: In both the Matthew and Luke accounts, *Zorobabel* is the son of Salathiel; Pedaiah is not mentioned in either. (See note #12 above)
14. At Zerubbabel, the male seed of the Messiah's lineage ceases. The 1 Chronicles reference (3:20) notes specifically that Zerubbabel had a daughter (Shelomith) in addition to seven sons. In this, when "a daughter" is mentioned, one can be sure that something significant is about to occur, as in 3:9 where David's daughter, Tamar, is mentioned (c.f., 2 Samuel 13).

It must be noted, of course, that Zerubbabel (as with Pedaiah) is a focal link in the genealogy of Jesus as he appears in both Matthew 1:13, (*Zorobabel*) and Luke 3:27 (*Zorobabel*), but that the names descending from *Zorobabel* to Jesus in both these accounts are not recorded in the Chronicles (1 Chronicles 3:21-24).

But something else that is significant occurs in the very next chapter (4) of 1 Chronicles, where all of a sudden we are taken back again to Judah to find in verse 4 that the son of Hur was Bethlehem, the ancestral home of Joseph, the adopted father of Jesus. We note that the son of Judah mentioned in this list is not Perez, the ancestor of David (and the Davidic lines of Solomon and Nathan) but of Shobal.

So, who was the husband of Shelomith (the daughter of Zerubbabel), and the father of *her* children? Was it a man from the line of Judah, through Shobal; a man who, by Shelomith, a titular descendent of Solomon through Jechonias, had at least two sons, Abiud of Matthew 1:13, and Rhesa of Luke 3:27, naming their grandfather, Zerubbabel, their father as was the custom of the day?

The men named in Matthew and Luke from *Zorobabel* to Jesus do not appear in any Old Testament records. This is due largely to the interlude of four hundred silent years from the last Old Testament book, Malachi, until the first New Testament book, Matthew, which, interestingly enough, begins with a genealogical record, that of Jesus the Christ (Messiah). But it also results from the fact that from Zerubbabel forward there existed no longer a "pure" bloodline and titular line to be recorded and carried forth for purposes of kingly descent. From this point onward we are led to trust the accounts given us from Matthew in addition to the major portion of Luke.

15. 1Chronicles 3:19 — Shelomith is daughter of Zerubbabel. Again, Jeremiah 22:30, no *man* of Jeconiah's seed "should sit on the throne of David."
16. In Matthew 1:13 Zerubbabel is the father of Abiud, while in Luke 3:27 Zerubbabel is the father of Rhesa. 1 Chronicles 3:17-20 makes no mention of either, but does list Zerubbabel's daughter as Shelomith. This is the second of two instances where a man's children are traced through their mother's father (see also #11).
17. The genealogy of Matthew 1 is that of Joseph, the husband of Mary, the mother of Jesus (v.16). Joseph's father is identified as Jacob, of the family of David through Solomon. Luke's genealogy has Joseph, but mentions him in the Davidic line of Nathan (3:31) through his "father" Heli. No mention is made of Mary in Luke's listing even though his account represents her family tree. How is it that Matthew's account (which is Joseph's genealogy) mentions Mary as the mother of Jesus, while Luke's genealogy of Jesus, which is Mary's pedigree, does not mention her in his list? In this regard it is imperative that Matthew chapter 1 and Luke chapters 1-3 be laid side-by-side and freely cross-referenced.

The Book of Matthew begins with the "generation of Jesus Christ, the son of David, the son of Abraham," then carries this genealogy to Joseph and his wife, Mary, the mother of Jesus. Matthew does this before giving details of the nature of his miraculous conception by a virgin mother. Since these details come after the genealogy, it is necessary that he include the names of the mother of Jesus, as well as that of his adopted father, Joseph, Mary's husband.

Luke, on the other hand, provides all necessary details of the events leading up to the birth of Jesus before providing the genealogy, and by this time the nature of the relationship of Joseph and Mary is already made known (1:27-35). Thus, it is understood by both accounts that the only natural parent of Jesus was Mary his mother, and that Joseph was His legal father through marriage to Mary. When Luke has Jesus *the son* of Joseph, he qualifies this by the parenthetical "(as was supposed)," to show that Joseph was the legal father of Jesus, through marriage to His mother who was the daughter of Heli. Joseph was the adoptive father of Jesus, and the son-in-law of Heli.

18. Joseph is Jesus' adopted father.
19. Jesus is the son of David, but not through Joseph; through Mary.