



ESSENTIAL GUIDE

————— to the —————

GENEALOGY OF JESUS



The Genealogy of Jesus Christ

The Gospel of Luke

Luke lists the genealogy
from Jesus to Adam
Luke 3:23–38

Adam
Seth
Enosh
Kenan
Mahalalel
Jared
Enoch
Methuselah
Lamech
Noah
Shem
Arphaxad
Cainan
Shelah
Eber
Peleg
Reu
Serug
Nahor
Terah

The Gospel of Matthew

Matthew lists the
genealogy from
Abraham to Jesus
Matt. 1:1–16

Abraham	Abraham
Isaac	Isaac
Jacob	Jacob
Judah and Tamar ♀	Judah
Perez	Perez
Hezron	Hezron
Ram	Ram
Amminadab	Amminadab
Nahshon	Nahshon
Salmon and Rahab ♀	Salmon
Boaz and Ruth ♀	Boaz
Obed	Obed
Jesse	Jesse
King David and Uriah's wife (Bathsheba) ♀	David
King Solomon	Nathan
King Rehoboam	Mattatha
	Menna



King Abijah	Melea
King Asa	Eliakim
King Jehoshaphat	Jonam
King Jehoram	Joseph
King Uzziah	Judah
King Jotham	Simeon
King Ahaz	Levi
King Hezekiah	Matthat
King Manasseh	Jorim
King Amon	Eliezer
King Josiah	Joshua
King Jeconiah	Er
Shealtiel	Elmadam
Zerubbabel	Cosam
Abihud	Addi
Eliakim	Melki
Azor	Neri
Zadok	Shealtiel
Akim	Zerubbabel
Elihud	Rhesa
Eleazar	Joanan
Matthan	Joda
Jacob	Josek
Joseph, the husband of Mary ♀	Semein
JESUS	Mattathias
	Maath
	Naggai
	Eсли
	Nahum
	Amos
	Mattathias
	Joseph
	Jannai
	Melki
	Levi
	Matthat
	Heli
	Joseph
	JESUS

Legend
 ♀ = Female
 ■ = Names common in both genealogies

GENEALOGIES IN THE NEW TESTAMENT

There are two genealogies in the New Testament. Both belong to Jesus. The gospel writers, Matthew and Luke, each record Jesus' genealogy in their gospels. However, their genealogies are not identical. Matthew traces Jesus' family history back to Abraham; Luke goes all the way back to Adam. Neither writer lists *all* the individuals in the family. These writers include only key names, but they don't always select the same names.

Why are there two different genealogies for Jesus? The answer to that question can be found by first asking another question: Why are there four different gospels?

FOUR GOSPELS

Despite the many similarities among the Gospels, especially in the first three, each provides a different account of the life and ministry of Jesus. The Gospels tell Jesus' story in four different ways.

Why are there four gospels instead of just one? One answer is that it takes four points of view to get the whole story about Jesus. Some might argue that one authoritative story should be enough. However, God chose to reveal himself using four gospels. The gospel of John begins with these words: "In the beginning was the Word . . . and the Word became flesh" (1:1, 14). That is, God's preferred method of communication to humans is by using human language and culture. This preference is revealed in the Bible and it is supremely true for Christ himself who, we are told, is God in the flesh (John 1:14–18). So then, the Gospels are, like Jesus, both a divine work as well as a human work. They have real human authors and one divine Author. The gospel writers express the message of their "good news" using their own intelligence and abilities to reach a particular audience. For this reason, it is often best to read and understand each gospel account on its own merit.



The Gospels give particular details that might be difficult to understand, but when taken as a whole, the accounts are never truly contradictory. Although they have four different points of view on the history of Jesus, they have only one Divine conclusion as to his identity as the Son of God. Instead of finding problems with the four accounts, we should rejoice for having a great richness of views about Jesus. To understand that God became human and died for us is a wonderful, complex, and difficult concept that takes many different viewpoints to convey fully.

GOSPEL	VIEWPOINT	AUDIENCE	JESUS THE SON OF GOD IS ...
Matthew	Jewish in the Holy Land	Jewish world	The Messiah King of Israel.
Mark	Hellenistic Jewish	Greek-speaking world	The power of God in the world.
Luke	Greco-Roman	Gentile world	The ideal man of God.
John	Heavenly	Whole world	The Word of God.

TWO GENEALOGIES

The two gospel writers Matthew and Luke, who include Jesus' genealogy, were writing to different audiences. The differences between their genealogies may reflect the differences between the audiences they were trying to reach to give the good news of Jesus.

	MATTHEW	LUKE
Bible Reference	Matthew 1:1–17	Luke 3:23–38
List	An ascending list (from Abraham to Jesus)	A descending list (from Jesus to Adam)
Organization	<ul style="list-style-type: none"> • The list is divided among 42 generations • It makes three blocks of 14 generations • It is a multiple of seven 	<ul style="list-style-type: none"> • The list has 77 names • It has 21 names before Adam • 14 names before David • 21 names after David • 21 names after Zerubbabel
Starting Point	The list starts with Abraham	The list starts with Jesus
Comparison	<ul style="list-style-type: none"> • From Abraham to David the names in the lists agree • After David, the names in the lists diverge (only two names in common: Zerubbabel and Shealtiel) • They have two different names for Joseph’s father 	
Context	Begins the story of Jesus’ birth	Precedes the beginning of Jesus’ ministry
Function	It traces the legal descent of the house of David	It traces the biological descent from Adam

Matthew was writing to a Jewish audience. It was an audience that wondered whether Jesus was really the promised Messiah (Jer. 23:4; 33:15). Matthew wanted to assure new Jewish believers, or Jews interested in the message of Jesus, that Jesus was a true Israelite,

had descended from David, was the rightful King of Israel, and was the promised Messiah. Matthew's genealogy of Jesus traces Jesus' legal descent from King David. More than the other gospel writers, Matthew focuses on the many ways that Jesus fulfilled Old Testament promises about the Messiah and God's plans to bring salvation to the world. Matthew presents Jesus as the true Israel in whom God's promises are being fulfilled.

Luke, on the other hand, was writing primarily for a Gentile audience. Luke wanted to show that the good news of Jesus is meant for the whole world, both Jews and Gentiles. Because the message of the gospel is for all peoples, Luke traces Jesus' genealogy back to Adam. Although in Luke's account Jesus is the King of Israel, Luke also presents Jesus as the Savior of the whole world. Jesus' coming is both a consequence of Israel's history and the entire history of the world. In addition, Luke shows how Jesus' mission is handed over to the church, Jesus' followers.

Both genealogies arrive at the same conclusion: Jesus is Lord and Savior. However, by emphasizing two different sides of who Jesus is, they present us with a fuller picture of the life and ministry of Christ.

JESUS' TWO NATURES: DIVINE AND HUMAN

Jesus' family tree in the Gospels gives us clues about his identity and his mission. From studying the New Testament, we discover that Jesus is the only person with two natures: a fully divine nature and a fully human nature. Jesus is not sometimes human and other times divine. Jesus is always both human and divine at the same time.

We confess Jesus, as a divine nature, to be one with the Father, yet also a distinct person from the Father and the Spirit. We confess Jesus' existence before the creation of the entire universe. Jesus is God.

Jesus is also fully human. In his humanity, Jesus was obedient throughout his life and in his death. Although fully human, Jesus was without sin; he was not rebellious against God. Yet, as a Jew, he was

profoundly shaped by the history of his ancestors, by the way God revealed and dealt with them, and by how they lived in the presence of God.

TRAITS UNIQUE TO GOD	TRAITS OF JESUS
Creation is the work of his hands—alone (Gen. 1:1; Ps. 102:25; Isa. 44:24)	Creation is the work of his hands— all things created in and through him (John 1:3; Col. 1:16; Heb. 1:2, 10)
The first and the last (Isa. 44:6)	“The First and the Last” (Rev. 1:17; 22:13)
“Lord of lords” (Ps. 136:3; see also Deut. 10:17)	“Lord of lords” (1 Tim. 6:15; Rev. 17:14; 19:16)
Unchanging and eternal (Ps. 90:2; 102:26–27; Mal. 3:6)	Unchanging and eternal (John 8:58; Col. 1:17; Heb. 1:11–12; 13:8)
Judge of all people (Gen. 18:25; Ps. 94:2; 96:13; 98:9)	Judge of all people (John 5:22; Acts 17:31; 2 Cor. 5:10; 2 Tim. 4:1)
Only Savior; no other God can save (Isa. 43:11; 45:21–22; Hos. 13:4)	Savior of the world; no salvation apart from him (John 4:42; Acts 4:12; Titus 2:13; 1 John 4:14)
Redeems from their sins a people for his own possession (Ex. 19:5; Ps. 130:7–8; Ezek. 37:23)	Redeems from their sins a people for his own possession (Titus 2:14)
Hears and answers prayers of those who call on him (Ps. 86:5–8; Isa. 55:6–7; Jer. 33:3; Joel 2:32)	Hears and answers prayers of those who call on him (John 14:4; Rom. 10:12–13; 1 Cor. 1:2; 2 Cor. 12:8–9)
Only God has divine glory (Isa. 42:8; 48:11)	Jesus has divine glory (John 17:5)
Worshiped by angels (Ps. 97:7)	Worshiped by angels (Heb. 1:6)

JESUS' IDENTITY AND THE GOSPELS

As humans, our identities as individuals are shaped in a large part by our families. In traditional societies, families extend beyond the immediate relatives of the clan; the larger community plays a defining role in developing the identity of each individual. Similarly, the society and history of those around Jesus shaped the way Jesus revealed himself as a human. This human identity of Christ is deeply rooted in the history of Israel in particular and in human history in general.

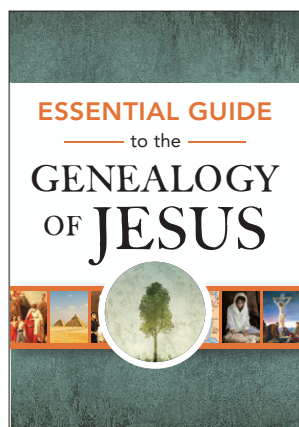
The two genealogies in the Gospels reflect Jesus' identity in Israelite history and in human history. By looking back to the stories of those ancestors, we can better understand the reasons Jesus revealed his humanity the way he did. Such a study will illuminate his identity and enrich our understanding of his ministry. Just as the Gospels affirm a single conclusion, no matter which direction we take in this study, we will also conclude that Jesus is the Lord of history, the Redeemer of humanity, and the Restorer of all things (Acts 3:21).

What Does *Gospel* Mean?

The term *gospel* was commonly used in the Roman world for the announcement of Caesar's deeds. The *gospel*, which means "good news," announced to Roman citizens that the Caesar returned victorious from a military campaign. A messenger would go ahead of the Caesar and his entourage to the city, such as Rome, and announce the imminent arrival of the victorious Caesar. Hence, the good news was that the king had achieved victory and was returning to his kingdom.

The New Testament uses the word in a similar way, to announce that the King of the universe has come to this earth to bring the kingdom of God in our midst; the King has been victorious over the power of sin and death, and that evil, with Satan as its main representative, has been defeated; the King offers salvation from sin and death and the possibility of a new life; and the King is returning in full celebration of his victory.

"The Gospels" is used today to refer to the four books of the New Testament—named according to their writers—that record the good news of Jesus' life and ministry: Matthew, Mark, Luke, and John.



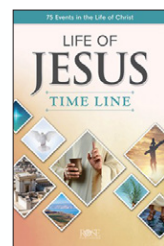
Essential Guide to the Genealogy of Jesus

From Adam and Abraham to King David and King Solomon, this book gives you a fantastic overview of the key people in the ancestry of Jesus with charts, diagrams, and summaries.

Glancing at the dozens of names listed in the genealogy of Christ can be overwhelming. You may wonder: Where do I begin? What do I really need to know? Dive into the compelling lives of the people in Jesus' family tree, including Noah, Jacob, Ruth, Solomon, Joseph and Mary, and more.

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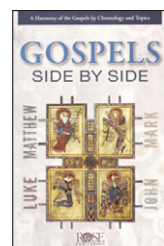
Hardcover 978-1-64938-030-2 \$9.99



Life of Jesus Timeline, Pamphlet

Easily see the stories of Jesus in the four Gospels in a fresh new way by looking at them in the order they happened with this full-color time line. From the birth of Christ in Bethlehem to his ascension into heaven, see helpful Bible references for 75 key events, including Jesus' ministry, the Transfiguration, the Last Supper, and more at a glance!

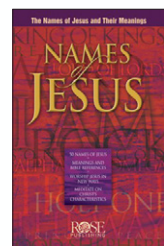
Pamphlet 978-1-59636-189-8 \$4.99



Gospels Side By Side, Pamphlet

Not every event of Jesus' life is covered by any one gospel alone—but now, you can easily compare all 100 events across the 4 gospels side by side with this quick-reference pamphlet! See the miracles, events, and parables included in each of them at a glance! Quickly discover how the gospels support—not contradict—each other.

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Names of Jesus, Pamphlet

Jesus' names hold special insights that will strengthen your walk as a believer. By reading this booklet, you will know the Christ's names along with Scripture references from both the Old and New Testament, the meaning of each name, and why it is so important to believers. Knowing and understanding the names of Jesus will enrich your quiet time, and will help you build faith and trust in the Lord.

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