THE GENEALOGIES OF JESUS: A COMPLEMENTATION

Adylson Valdez
Santos, Brazil

Abstract: this article is a complementation to the article "The Genealogies of Jesus", published in Revista Bíblica 71/3-4 (2009) 193-218. This complementation has been done visually through four tables that provide enhanced clarification of the theses presented in the preceding article. It also contains explanations to a few minor questions, such as that of the two possible gaps found in Matt 1.1-17 and that of the observation of constant significant numerical intervals between the initial letter subgroups found in Luke 3.23-28, which may reveal the method used by Luke to assemble his genealogy.

Introduction

In the article "The Genealogies of Jesus" (*RevistB* 71/3-4 [2009] 193-218) we had the opportunity to appraise the genealogies found in Matt 1.1-17 and Luke 3.23-38. So that we may recall its content, we shall now review the main points of the article.

In relation to the genealogy of Matthew's Gospel, we would like to highlight the following:

(a) The composition has three sets of ancestors, being that, in reality, contrary to what the evangelist states, the first set has fourteen names or thirteen generations, the second fifteen names or fourteen generations, and the third fourteen names or thirteen generations, summing up a total of forty generations, instead of forty-two as Matthew suggests.

(b) Due to the number 14 principle, the omission of three kings occurs, and King Joachim is considered by the evangelist as being Jechonias so that he could become Salathiel's father.

(c) There is the inclusion of nine unknown names in the third set whose names seem to have been formed through abbreviations and modified repetitions of names of kings, priests and biblical characters, several of which present in the genealogy.

In relation to the genealogy of Luke's Gospel, we bring to mind the following items:

(a) It is formed by three groups in such a way that the first group contains seven names and the others thirty-five names, in which the last two may be subdivided into five groups with seven names each; thus reaching a total of seventy-seven names, there being eleven subgroups with seven names ending with one exceeding name, that is, God.

(b) Part of the names in the second group follows the name pattern that composes the first group.

(c) The first and second groups have names that are close to a few names in the Old Testament, having in part identical names and in part abbreviated and slightly modified forms.

(d) The names in the first and second groups were organized according to the subgroups identified by initial letters; they are farther away or nearer, in an alternate way, according to two halves of a total of forty names, separated in the center by Zorobabel and Salathiel.

(e) The order of the first two groups followed a key-name system. The key-names are repeated after a numerical sequence of seven, twenty-eight, eighteen, ten, twenty-six and fifty-two, covering several names similar in form.

(f) The third group has repeated names, that is, Sala and Cainan, which facilitate the emergence of septenaries headed by David, Admin, Abraham, Sala and Enoch; the repetitions highlight David in the beginning, Abraham in the center, and God in the end.

It is possible in addition to establish a little complementation on these main points so that they may be made clearer.

This article has the purpose of presenting complementation in a visual and written form, offering not only clarification, but also the discussion of minor questions.

Let us go on to the complementation.

1. Complementation to the analysis of the genealogy of Matt 1.1-17[1]

In order to complement the findings in the preceding article on the genealogy of Matt 1.1-17, we present tables nos. 1 and 2, which can be found at the end of this article. They visually show the counting of the generations and the correlations between the names.

In them we observe that the genealogy really is formed successively by thirteen generations, fourteen generations and thirteen generations, as well as that the last eleven names are related to other names present in the genealogy itself and in the Bible through modified repetitions and abbreviations against the background of historical-biblical, theological and typological presuppositions.

However, besides this, we should observe an important detail: the possibility of finding two gaps in Matthew's genealogy. They are the following:

(a) Between Josias-Jechonias and Jechonias-Salathiel, if we consider Josias-Jechonias as Josias-Joachim (1 Chron 3.15-16).

(b) Between Jacob-Joseph and Mary-Jesus (Matt 1.16).

Thus, in the first case the gap implies considering the first Jechonias as Joachim and the second Jechonias as Joachim's son, in such a way that the beginning of the third set would raise the supposition that the evangelist had separated two historical phases: that of David up to Joachim and that of Jechonias (Joachim's son) up to Jesus. This interpretation assumes that the expressions "at the time of the deportation to Babylon" (Matt 1.11) and "after the deportation to Babylon" (Matt 1.12) indicate said possibility.[2]

This hypothesis is interesting, but it does not take into consideration that the evangelist's pattern is to repeat a same ancestor from generation to generation, so that the Jechonias in the beginning of the third group can only be the Jechonias at the end of the second group. Besides, it would make no sense to ignore the absence of the Joachim-Jechonias generation in-between, considering the fact that the evangelist always follows a successive line of ancestors without interruption.

As to the expressions, it is worth saying that the person who was deported to Babylon was Jechonias and not Joachim (2 Kgs 24.10-17). Thus, "at the time of the deportation to Babylon" Josias could never have begotten Joachim and his brothers (cf. 2 Kgs 22-23). Therefore, to the evangelist, the Jechonias in the time of deportation is the same person as the one after the deportation because the deportation has occurred only in Jechonias's time.

In the second case we have the proposal to ignore the Joseph-Jesus generation by placing Mary between them, since Joseph was only Jesus' stepfather. Such a procedure increases the number of Jesus' ancestors to fourteen in the third set.

Without a doubt the evangelist, in Matt 1.16, wishes to state that Jesus is only Mary's son. But even if this is so and the number of ancestors increases to fourteen, the substitution of Joseph by Mary in no way changes the total number of generations in the third set, that is, there shall always be thirteen generations, notwithstanding.

Therefore, the proposal for this second gap does not convince us that the third set should have fourteen generations.

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[1] In the preceding article a quotation error occurred in note 3: in J. Nolland, "Genealogical Annotation in Matt. 24:34: a Literary Critical Perspective", *JETS* 38.2 (1995) 369-385, read J. Nolland, "Genealogical Annotation in Genesis as Background for the Matthean Genealogy of Jesus", *Tyndale Bulletin* 47.1 (May, 1996) 115-122. Also at the end of note 20, after, "... perfect historical cycles" the following quotation is missing: (see Donald A. Hagner, *Matthew 1-13*, Word Biblical Commentary, 33A, Word Incorporated - Dallas - 1993, 8).

[2] Thesis proposed by Donald A. Hagner, in *Matthew 1-13*, Word Biblical Commentary, 33A, Word Incorporated - Dallas - 1993, 6.

2. Complementation to the analysis of the genealogy of Luke 3.23-38[3]

That which surprises one in Luke's genealogy is not only his symbolical-numerical system with name repetitions, but also the enigmatic organization of the subgroups of names identified by initial letters. In the present complementation we intend to analyze this phenomenon.

Tables nos. 3 and 3.1, which can be found at the end of this article, attempt to illustrate the application method of the subgroups. These appear to establish another system which is parallel to the symbolical-numerical interval system. However, they become harmonious as the names begin to be identified with one another among the six first groups of seven in the genealogy.

It is interesting to notice that, if we place the two bodies of initial letter subgroups facing each other, as in a mirror, we shall see two crossings over caused by inversions, as shown in table no. 4. It appears that this phenomenon comes from a strategy used by the evangelist to organize the genealogy in such a way as to make the symbolical-numerical identifications possible.

Another phenomenon is the appearance of two intervals of three names, the object of which is to separate the subgroups J-J-E-M-L and M-A-N, as well as N-M-A and J-E-J-M-L. Another interval of three names appears in the center, where Reza-Zorobabel-Salathiel can be found. The function of this interval is to separate the two bodies of subgroups.

Initially it appears that Luke tried to highlight the names of Jesus and Joseph through joint repetitions as heads of groups in the two halves of the forty names. Between them appear Mathathias and Salathiel in such a way as to find the sequences Jesus-Joseph, Mathathias-Salathiel and Jesus-Joseph.

Later he placed on the list the first group of seven names, headed by Jesus, who would thus serve as models for forming other names. In this group Luke established the first subgroup of initial letters, that is, J-J-E-M-L.

After this pattern group of seven, the evangelist began the second group of seven with the second most important name, that is, Joseph, which is present in the pattern group, also in second place after Jesus.

Just as in the first group, Luke places after Joseph the name to be repeated after six names, in other words, Mathathias. At that moment the six intermediary names were already forming the subgroups of initial letters M-A-N and E-N-M-M.

Then, after the head of the third group, namely, Mathathias, the evangelist establishes subgroup S-J-J-J. It is possible that here begins the need to organize the subgroups according to the symbolical-numerical interval system, for there appear in the list Josech, which refers to Joseph, and Joda, which refers to Judah, present in the other half of the forty names.

The addition of the name Reza appears to have been necessary to arrive at the quantity of twenty names in the first half of the forty names. Luke then placed in the center the names Zorobabel and Salathiel, which were important for the theological basis of his genealogy.

In the second half repetitions of the initial letter subgroups begin. Always with reference to the subgroups in the first part, we may observe two inversions in subgroups J-E-J-M-L and S-J-J-J and two displacements in subgroups N-M-A and E-M-M-M-N. We also perceive the addition of the name Menna to totalize twenty names in the second part.

It is possible that the rule of obeying the initial list of seven pattern names and the organization into symbolical-numerical intervals has influenced the inverse positioning of the subgroups in the second half of the forty names.

In order to confirm this supposition, it is important that we count the names among similar subgroups. This procedure does, in fact, reveal interesting numerical intervals:

(a) The first and sixth subgroups: from Jesus to Jesus = 28 names (without counting the first name); from Joseph to Jorim = 28 intermediary names; from Eli to Eliezer = 28 names (without

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[3] In item 2.2 of the preceding article, in the part in which the names of the numerical intervals are counted, letter a, in "from Joseph to Mathathias = 7, the next is Mathathias", read "from Joseph to Mahath = 7, the next is Mathathias".

counting the first name); from Mathat to Mathat = 28 names (without counting the first name); from Levi to Levi = 28 names (without counting the first name).

(b) The second and fifth subgroups: from Mathathias to Melchi = 14 intermediary names (it is possible that Melchi was preferred due to the counting of 18 names between the Melchi from the first interval of three names and the Melchi from the fifth subgroup); from Amos to Addi = 14 intermediary names; from Nahum to Neri = 12 names (without counting the first name).

(c) The third and eighth subgroups: from Esli to Eliachim = 26 names (without counting the first name); from Naggai to Neri = 28 intermediary names; from Mahath to Melea = 24 intermediary names; from Mathathias to Mathatha = 26 names (counting the first name).

(d) The fourth and seventh subgroups: from Semein to Simeon = 18 names (without counting the first name); from Josech to Joseph = 18 intermediary names; from Joda to Judah = 18 names (counting the first name); from Joanan to Jonam = 18 names (without counting the first name).

These constant significant numerical intervals show that the localization of the initial letter subgroups also has been submitted to the evangelist's symbolical-numerical system, although not in a perfect way (see letters b and c above). This may confirm the possibility of that harmonization occurs between the subgroup system and the symbolical-numerical interval system in such a way as to permit a genealogical configuration that fits the frame sustained by Jesus-Joseph, Mathathias-Salathiel and Jesus-Joseph.

Finally, by observing Luke's genealogy in a global manner, we must agree with the counting of eleven groups of seven successive names. However, if we count the head names plus God, we shall find the number twelve (see table no. 3.2). Maybe Luke had in mind this important biblical number in order to symbolically conclude his genealogy.

Note: tables nos. 3, 3.1 and 3.2 should be understood in the following manner: the names that head the septenaries appear in capital letters and underlined; the most repeated names only appear in capital letters. The numbers on the left side indicate the correspondence between names in the following way: the first number refers to nominal forms that are repeated or that have inspired the creation of other names; the second number relates to the times those nominal forms appear or to the times in which their repetitions, re-creations (through abbreviated or modified forms) and substitutions appear.

TABLE NO. 1

COUNTING OF THE GENERATIONS

1. Abraham - Isaac	1. David (by Uriah's wife) - Solomon	1. Jechonias - Salathiel
2. Isaac - Jacob	2. Solomon - Roboam	2. Salathiel - Zorobabel
3. Jacob - Judah (and his brothers)	3. Roboam - Abiah	3. Zorobabel - Abiud
4. Judah (by Thamar) - Phares (and Zerah)	4. Abiah - Asaph	4. Abiud - Eliachim
5. Phares - Esron	5. Asaph - Josaphat	5. Eliachim - Azor
6. Esron - Aram	6. Josaphat - Joram	6. Azor - Zadok
7. Aram - Aminadab	7. Joram - Ozias	7. Zadok - Achim
8. Aminadab - Naasson	8. Ozias - Joatham	8. Achim - Eliud
9. Naasson - Salmon	9. Joatham - Achaz	9. Eliud - Eleazar
10. Salmon (by Rahab) - Boez	10. Achaz - Ezechias	10. Eleazar - Mathan
11. Boez (by Ruth) - Jobed	11. Ezechias - Manasses	11. Mathan - Jacob
12. Jobed - Jesse	12. Manasses - Amos	12. Jacob - Joseph
13. Jesse - David	13. Amos - Josias	13. Joseph (or Mary) - Jesus
	14. Josias - Jechonias (or Joachim) (and his brothers)	

TABLE NO. 2

CORRELATIONS BETWEEN THE NAMES
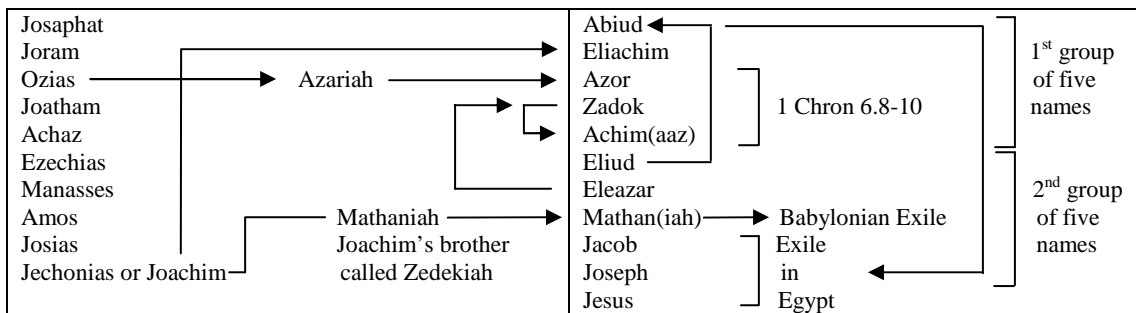
TABLE NO. 3

1.1	J	<u>JESUS</u> (1)	
2.1	J	JOSEPH	
3.1	E	Eli	
4.1	M	MATHAT	
5.1	L	LEVI	
6.1		MELCHI	
7.1 1st interval		Jannai	
3 names			
2.2		<u>JOSEPH</u> (2)	
4.2	M	MATHATHIAS	
	A	Amos	
	N	Nahum	1st part
			20 names
3.2	E	Esli (E-li)	
8.1	N	Naggai – "light"	
4.3	M	Mahath	
4.4	M	<u>MATHATHIAS</u> (3)	
9.1	S	Semein	
2.3	J	Josech – JOSEPH	
10.1	J	Joda – JUDAH	
7.2	J	Joanan (Jannai)	
Central		Reza (Rezon) – added name	
Interval			
3 names		*Zorobabel* Inserted	
		<u>*SALATHIEL*</u> (4) names	

TABLE NO. 3.1

8.2	N	Neri (Neriah) – "my light" – Nahum	
6.2 Displacement	M	MELCHI (Melchizedek) – Mathathias	
11.1	A	Addi (Adiel) – Amos	
2nd interval		Cosan	
3.3 3 names		Elmadam (Elmodad, El-i)	
		Er	
1.2	J	<u>JESUS</u> (5)	
3.4 1st inversion	E	Eliezer – Eli	
2.4	J	Jorim (Joram) – JOSEPH	
4.5	M	MATHAT	
5.2	L	LEVI	2nd part
			20 names
9.2	S	Simeon – Semein	
10.2 2nd inversion	J	JUDAH	
2.5	J	<u>JOSEPH</u> (6)	
7.3	J	Jonam (Jannai) – Joanan	
3.5	E	Eliachim (Eli) – Esli	
6.3 (4.3)	M	Melea (Mel-chi) – Mahath	
Displacement	M	Menna – added name	
4.6	M	Mathatha – MATHATHIAS	
(8.1)	N	Nathan – Naggai	

TABLE NO. 3.2

	DAVID (7)
	Jessé
	Jobed
	Booz
12.1	Sala
	Naasson
	Aminadab
11.2	ADMIN (Admah) (8)
	Arni (Arnan)
	Esron
	Phares
10.3	JUDAH
	Jacob
	Isaac
	ABRAHAM (9)
	Thare
	Nachor
	Serug
	Ragau
	Phaleg
	Eber
12.2	SALA (10)
	Cainan
	Arphaxad
	Sem
	Noah
	Lamech
	Mathusalah
	ENOCH (11)
	Jaret
	Malaleel
13.2	Cainan
	Enos
	Seth
11.3	Adam
	GOD (12)

TABLE NO. 4

Jesus	J
Joseph	J
Eli	E
Mathat	M
Levi	L
Melchi	M
Jannai	J
Joseph	J
Mathathias	M
Amos	A
Nahum	N
Esli	E
Naggai	N
Mahath	M
Mathathias	M
Semein	S
Josech	J
Joda	J
Joanan	J
Reza	R
Zorobabel	Z
Salathiel	S

N	Neri
M	Melchi
A	Addi
C	Cosan
E	Elmadam
E	Er
J	Jesus
E	Eliezer
J	Jorim
M	Mathat
L	Levi
S	Simeon
J	Judah
J	Joseph
J	Jonan
E	Eliachim
M	Melea
M	Menna
M	Mathatha
N	Nathan