

# Genealogy

(Genesis 5:1-32; 11:10-26; Ruth 4:18-22; 1 Chronicles 1:1-4, 24-27; 2:1-15;  
MattithYahu (Matthew) 1:2-16, Luke 3:23-38)

Adam - **Man**

Shet - **Appointed**

Enosh - **Mortal**

Kenan - **Possession**

Mahalal'el – **Praise of Al (El)**

Yered – **Descend**

Hanokh - **Dedicated**

MetuShelakh – **Man of the Missile**

Lemekh – **Strong**

Noah – **Rest**

Shem - **Name**

Arpakhshad – **I shall fail as the beast**

Shelah - **Petition**

Qenan? (septuagint) – **Possession?**

Arpakhshad's son is called Shelah, except in the Septuagint, where his son is Qenan (קינן), Shelah being Arpakhshad's grandson. Qenan is also identified as Arpakhshad's son in **Luke 3:36** and **Jubilees 8:1**.

Eber (עבר) – **Crossed over**

Peleg – **Split/Divide**

Re'u - **Friend**

Serug - **Branch**

Nachor - **Snoring**

Terach - **Delay**

### **The Royal link**

Abraham/Abram – **Exalted Father  
(Multitude)**

Yitz'chak - **Laughing**

Ya'akob - **Follower**

Yudah – **Thanksgiving**

Peretz - **Breakthrough**

Hetzron - **Enclosed**

Aram – **Rise Up**

Amminadab – **Willingly give**

Nachshon - **Yasharlite**

Salmon - **Peace**

Boaz - **Strength**

Obed – **Service/Worship**

Yishai (Jesse) - **Gift**

Daud (David) - **Beloved**

Solomon – <b>Whole/Complete</b>	Natan – <b>Give(n)</b> suppose legal son
<u>Rechab'am</u> – <b>A People is enlarged</b>	Mattathah – <b>Gift of Yah</b>
Abiyah – <b>Yah is my Father</b>	Manah – <b>Reckon/Prepare</b>
Asa - <b>Healer</b>	Mal'ah – <b>Complete/Full</b>
*Yoram – <b>Yah is Exalted</b>	Yonan - <b>Dove</b>
UziYahu – <b>Yah is my Strength</b>	Yosef – <b>Add/Increase</b>
Yotam – <b>Yah is Perfect</b>	Yahudah - <b>Praised</b>
Achaz – <b>Grasp/Take Possession</b>	Shimon – <b>To Hear/Listen</b>
Hizkiyahu – <b>Yah Strength</b>	Lebi - <b>United</b>
Manasheh – <b>Causing to Forget</b>	Matthat – <b>To Give/Reward</b>
Amon – <b>Master Workmen</b>	Yorim – <b>Yah is Exalted</b>
Yoshiyah – <b>Yah Heals</b>	Eli'ezer – <b>Al (El) is Help</b>
YakhanYahu - <b>to Rise/Stand up</b> his brothers at the time of the Exile to Bavel	Yosi – <b>Add/Increase</b>
After the Babylonian Exile. Yeconyah - <b>Yah has established,</b>	Er - <b>Watchful</b>
Shaltiel – <b>I have asked Al (El)</b>	Elmadan - <b>Measure</b>

Zerub-babel – <b>Seed of Babylon</b>	Kosam - <b>Indeclinable</b>
Abihud – <b>He is Father</b>	Addi - <b>Adorned</b>
Elyakim - <b>Yah will establish</b>	Malki – <b>My King</b>
Azur - <b>Help</b>	Neri - <b>Light</b>
Sador – <b>Sacred</b>	Shealtiel - <b>I have asked Al (El)</b>
Tzadok - <b>Righteous</b>	<u>Zerub-babel</u> – <b>Seed of Babylon</b>
Yakhin – <b>He will establish</b>	Reisha – <b>Prince/Head</b>
Elichud - <b>Al (El) of Majesty</b>	Yoanan – <b>Yah is Gracious</b>
El'azer - <b>Al (El) has Helped</b>	Yahuduh – <b>Thanksgiving/Praise</b>
Mattan – a <b>Gift</b>	Yosef - <b>Increases</b>
	Shimi – <b>Hear/Understand/Obey</b>
	MattiYahu – <b>Gift of Yah</b>
	Machat - <b>Diminished</b>
	Naggai – <b>Illuminating/to Lighten</b>
Ya'akub - - <b>Follower</b>	Hesli – <b>Reserved of Yah</b>
	Nachum - <b>Comforter</b>
Yoseph - - <b>Increases</b> The husband of Miryam	Amotz - <b>Strong</b>
	MattiYahu – Yosef – <b>Gift of Yah</b>
	Yannai – <b>Yah is Gracious</b>

	Malkhi – <b>My King</b>
	Lebi - <b>United</b>
	Mattat – <b>Gift/Reward</b>
	<u>Heli</u> * <b>Ascending</b> father of Yoseph
OWYִאֵל (Yahusha) adopted into a legal Royal family	OWYִאֵל (Yahusha) was born in the natural Royal family

### The differences between the two (2) genealogies of MathitYahu (Matthew) and Luke?

The differences between the two (2) Gospel genealogies are as follows:

Luke has OWYִאֵל (Yahusha) descended from Daud (David) through his son Nathan; MathitYahu (Matthew)'s genealogy goes through Solomon.

The genealogies converge again at Salathiel, but give him different fathers: Jechoniah according to MathitYahu (Matthew), and Neri according to Luke.

The genealogies once again diverge after Zerubbabel, with no names in common until Yoseph. (It's particularly problematic that Yoseph's immediate ancestors — father, paternal grandfather, etc. — differ from those in MathitYahu (Matthew)'s genealogy.)

Luke puts significantly more generations between Daud (David) and Salathiel and between Zerubbabel and Yoseph. Chronologically, his genealogy is somewhat more plausible than MathitYahu (Matthew)'s.

Luke has two unknown names, Admin and Arni, where MathitYahu (Matthew) has Aram.

Luke has Sala as Nahshon's son where MathitYahu (Matthew) has Salmon.

One common explanation for the divergence is that MathitYahu (Matthew) is recording the actual legal genealogy of OWYִאֵל (Yahusha) through Yoseph, according to Hebrew custom, whereas Luke, writing for a Gentile audience, gives the actual biological genealogy of OWYִאֵל (Yahusha) through Miriam (Mary).

In **MathitYahu (Matthew) 1:1-16**, the list begins with Abraham, goes down to Daud (David) in verse 6, then Solomon, Rehoboam, and on through the kings of Yahudah (Judah) until the Babylonian exile. The lineage ends with Matthan, Yaaqub (Jacob), and Yoseph the husband of Miriam (Mary).

**Luke 3:23-38** starts with **OWYʼAʼL** (Yahusha) and goes backward in time. The difference is immediate. Yoseph's father is given as Eli (also spelled Heli), then Matthat, Levi, and Melchi. The son of Daud (David) in this line is not Solomon, nor are any of the kings of Yahudah (Judah) mentioned. Instead, Nathan is the link to Daud (David). Nathan was the third (3<sup>rd</sup>) son of Daud (David) and Bathsheba and the older brother of Solomon (**1 Chronicles 3:5**).

MathitYahu (Matthew) gives the royal line, while Luke gives Yoseph's direct line. Since MathitYahu (Matthew) is written to the Hebrews, the lineage of **OWYʼAʼL** (Yahusha) as heir to Daud (David)'s throne is important.

MathitYahu (Matthew) gave Yoseph's line, while Luke gave Miriam (Mary)'s line. There was no word for "son-in-law" for Luke to use in **Luke 3:23**, and tradition was that the wife's father would consider his sons-in-law as sons. MathitYahu (Matthew), writing to the Hebrews, would have emphasized **OWYʼAʼL** (Yahusha)' legal right to Daud (David)'s throne. Yoseph would have been directly descended from the royal line of Daud (David), but since **OWYʼAʼL** (Yahusha) was adopted by Yoseph, He would have avoided the curse in **Jeremiah 22:30** that said none of the descendants of Yakoniah (the last of the direct royal line to rule before the exile to Babylon—see **2 Kings 24**) would sit on Daud (David)'s throne.

Luke, writing to Gentiles, gave **OWYʼAʼL** (Yahusha)' biological connection to Daud (David) through Miram (Mary). In addition, **Luke 1-2** suggests that much of Luke's information about **OWYʼAʼL** (Yahusha)' early life came from Miram (Mary). She would have been able to give him her genealogy, and he may have been inclined to honor her by including it.

At first glance, the impression is created that both accounts are tracing the family line of **OWYʼAʼL** (Yahusha) through His earthly father Yoseph in which case we would be faced with an obvious contradiction, because **MathitYahu (Matthew) 1:16** indicates Yaaqub (Jacob) is Yoseph's father, while **Luke 3:23** tells us that Heli is the father of Yoseph.

A plausible solution to this difficulty is to understand that MathitYahu (Matthew) is indeed giving us Yoseph's family line, but Luke is tracing the genealogy of Mary. The reason that Mary is not mentioned in Luke 3 is because she has already been designated the mother of **OWYʼAʼL** (Yahusha) in several instances.

The usual practice of a Hebrew genealogy is to give the name of the father, grandfather, etc., of the person in view. Luke follows this pattern, and does not mention the name of Mary, but the name of the legal father. However, Luke is quick to add that Yoseph is not, in reality, the father of **OWYʼAʼL** (Yahusha), since **OWYʼAʼL** (Yahusha) had been virgin born **Luke 1:34, 35**.

A literal translation of **Luke 3:23** would be, "**OWYʼAʼL** (Yahusha), when He began, was about thirty (30) years old, being the son (as it was thought) of Yoseph of Heli...." This does not at all mean that **OWYʼAʼL** (Yahusha) was the son of Heli, but that **OWYʼAʼL** (Yahusha) was a descendant, on His mother's side of Heli. The word "son" has this wider meaning.

Thus, Luke is tracing the roots of **OWYʼAʼL** (Yahusha) through His mother, Miriam (Mary), who was a descendant of Heli, etc. Yoseph's name is mentioned, according to the common practice, but he is clearly portrayed as the supposed father of **OWYʼAʼL** (Yahusha), and **ʼAʼYʼAʼL** (Yahuah) as the actual father.

The purpose of the two (2) genealogies is to demonstrate that **OWYʾL** (Yahusha) was in the complete sense a descendant of Daud (David). Through His foster father, Yoseph, He inherited—by law—the royal line, albeit a deposed line according to **Jeremiah 22:28–30**. More importantly through His mother He was a flesh and blood descendant of King Daud (David) through Daud (David)'s son Nathan. Thus, **OWYʾL** (Yahusha) had the proper credentials for the throne of Daud (David).