

Genealogies in Matthew and Luke

Matthew 1:1-17		Luke 3:23-38	
		Adam	1
		Seth	2
		Enos	3
		Cainan	4
		Mahalaleel	5
		Jared	6
		Enoch	7
		Methuselah	8
		Lamech	9
		Noah	10
		Shem	11
		Arphaxad	12
		Cainan	13
		Shelah	14
		Eber	15
		Peleg	16
		Reu	17
		Serug	18
		Nahor	19
		Terah	20
1	Abraham	Abraham	21
2	Isaac	Isaac	22
3	Jacob	Jacob	23
4	Judah	Judah	24
5	Perez	Perez	25
6	Hezron	Hezron	26
7	Ram	Arni	27
		Admin	28
8	Amminadab	Amminadab	29
9	Nahshon	Nahshon	30
10	Salmon	Sala	31
11	Boaz	Boaz	32
12	Obed	Obed	33
13	Jesse	Jesse	34
14	David	David	35
15	Solomon	Nathan	36
16	Rehoboam	Mattatha	37
17	Abijah	Menna	38
18	Asaph	Melea	39
19	Jehoshaphat	Eliakim	40
20	Joram	Jonam	41
21	Uzziah	Joseph	42
22	Jotham	Judah	43
23	Ahaz	Simeon	44
24	Hezekiah	Levi	45
25	Manasseh	Matthat	46
26	Amos	Jorim	47
27	Josiah	Eliezer	48
28	Jechoniah	Joshua	49

Matthew 1:1-17		Luke 3:23-38	
		Er	50
		Elmadam	51
		Cosam	52
		Addi	53
		Melchi	54
		Nero	55
29	Shealtiel	Shealtiel	56
30	Zerubbabel	Zerubbabel	57
31	Abiud	Rhesa	58
32	Eliakim	Joanan	59
33	Azor	Joda	60
34	Zadok	Josech	61
35	Achim	Semein	62
36	Eliud	Mattathias	63
37	Eleazer	Maath	64
		Naggai	65
		Esli	66
		Nahum	67
		Amos	68
		Mattathias	69
		Joseph	70
		Jannai	71
		Melchi	72
		Levi	73
38	Matthan	Matthat	74
39	Jacob	Heli	75
40	Joseph	Joseph	76
41	Jesus	Jesus	77

“It seems that Luke wants the descent from David to evoke not the high status of royal descent, but the low status of David’s humble origins. This is confirmed by the genealogy Luke gives to Jesus, which traces Jesus’ descent through Joseph from David and back to Adam. This is a sophisticated theological text, embodying, as biblical genealogies do, much more than just biological information. According to this genealogy, Jesus was descended from David not through Solomon and the kings of Judah as in Matthew’s genealogy, but through David’s little-known ninth son Nathan. While making contact with the official line of heirs to the Davidic throne in Zerubbabel and his father Shealtiel, the genealogy otherwise consists of entirely unknown names between Nathan and Joseph. This embodies an interpretation of the prophecies of the Davidic messiah, according to which the Messiah is to come not from the line of David’s royal successors but from David’s own family origins in Bethlehem (see Isaiah 11:1-5 and Micah 5:1-2)... The new king is not to be born in the royal palace in Jerusalem, but in insignificant Bethlehem, where David’s own story began... among the ordinary people. Bethlehem is the city of David, but not of any of David’s sons through Solomon.”

Bauckham, Gospel Women, 73-74