

Intro:

Main Point of Text: Matthew's genealogy of Jesus is structured to show the constant disintegration, disarray, and decline of God's promised people to show their need for the long-promised Savior and to rejoice that He is here!

Sermon Point: *You Need Jesus and He is Here.*

Move 1: *You all have an enormous need for Jesus to be here.*

Fantasy w/o coming of Messiah. Genealogy points to everyone's dire need to desire Jesus:

- *First 14 Generations, Abraham to David* (vs. 17). The growth of a nation, yet pitiful patriarchs:
 - Vs. 3, Judah, "out of Tamar": incest.
 - Vs. 5, "out of Rahab" was a harlot and non-Jew; "out of Ruth", was a Moabitess.
- *Second 14 Generations, David to Abraham* (vs. 17). Established kingdom that quickly declines.
 - Vs. 6, David, "out of her ... of Urias": adultery w/ Bathsheeba, covered up w/ murder
 - Vs. 7, with Rehoboam the Kingdom was divided in two (David's line only has two tribes).
 - Vs. 8, three kings (Ahaziah, Joash, Amaziah) omitted between Joram (Jehoram) and Ozias (Uzziah or Azariah). They brought heinous idolatry into the Southern Kingdom (2 Kg. 8-15; 2 Chron. 22-25) beginning with Ahab/Jezebel's evil daughter, Athaliah with Joram (of Mt. 1:8; see 2 Kings 8:18, 26; 2 Chron. 21:6; 22:2). Messiah was to be a direct descendant of David, but Ahaziah was 50 percent of Omri's lineage, Joash 75 percent (a dynasty that worshipped the golden calf/Baal). Floyd Nolen Jones: the sins of the parent (Jehoshaphat who created marriage alliance) visited to 3rd and 4th generations (Ex. 20:5). "Attention is drawn to Uzziah (Ozias) as the fifth generation from Jehoshaphat, hence the first that can be unmistakably said to be free of the disciplinary vexation from God. God has seen fit to let all succeeding generations know how seriously He viewed these acts and the lineage of His only begotten Son by their removal at the introduction of the New Testament, the time of the long awaited Messiah."
- *Third 14 Generations, From Babylon to Christ* (vs. 17). Vassal Kings due to dispersion/occupation:
 - Vss. 11-12, 17: time of carrying away to Babylon is a horrible history. Temple destroyed. When rebuilt, still nothing like it was and still under foreign occupation – no sovereign Israelite king.
 - No one in this section sat on David's throne, but were run by foreign kings.
 - Jer. 22:24-30; 36:30: God swore punishment on Jehoiakim and Jeconiah that none of their seed would sit upon the throne of David; so from here, no king in David's line would truly be King.

Move 2: *God has provided your greatest need in Jesus, just as He promised.*

Explain: Looked like God would not fulfill His promises. He did! After 400 years of silent waiting:

- Vss. 16-17: The bad sets up the good: "the one called Christ", "to the Christ". No one begat—Jesus was begotten of God. His Person/Kingdom/Throne is eternal. Can't be of line of the Vassals, solved by incarnation: Vss. 18, 20, 22-23. Hendriksen: first birth of genealogy is supernatural, the last even greater miracle! (Isaac, Jesus).

- Jesus restores the seat of David, sits on it in heaven forever! Ps 2:6-9; 110:1.
- The promises in the genealogy have come true in Jesus:
 - Abraham's blessing of all nation, vss. 1-2, 17: Gen. 12:3; 22:18
 - Resurrection type of Isaac, vs. 2: Heb. 11:17-19
 - Lion of Judah, vss. 2-3: Gen. 49:9, 10; Heb. 7:14; Rev. 5:5
 - Stump/Branch of Jesse, vs. 6: Isa. 11:1, 10; Jer. 23:5
 - David's eternal Kingdom: 2 Sam. 7:12-13; Ps. 89:3-4, 35-37; Ps. 132:11
 - Vs. 12, Zorababel restoration of the Temple (Zech. 4:1-10!). Esp. vss. 10, 6.

God allows punishment of His people, even severe to create small days. But though the people destroy themselves and the promises are delayed, God always keeps His Word to Abraham, David, and Jesus. Jer. 33:25-26; a promise to the dispersed covenant people that He would yet restore them through all His promises. Your need for Jesus has been met. He has come. Matthew shows that though they waited for a long time on Jesus to come, He has come. God may delay promises, but He always fulfills them: vs. 22 (one of Matthew's themes). Though you are all sinners, Christ can save you. Though you are Gentiles, Christ can make you a Sons of Abraham. Though it seems like He isn't coming for you, He is. He has and He is.

Conclusion:

You Need Jesus and He is Here.

natural blood right to David's throne, Joseph being merely the foster or legal father and not his actual parent.¹ Thus Mary is seen to not

¹ As Jesus is not actually blood related to Joseph and those of his direct lineage, the judgment against Coniah and his descendants (Jeconiah) recorded in Jeremiah 22:28-30 is avoided. Moreover, the Scriptures teach that the sin nature resulting from the revolt and fall of Adam is imposed on all of his offspring and passes down by inheritance through the father. This nature is not the result of an addition of something to Adam, but rather is the result of a subtraction.

That is, man was created in the image of God as a tripartite being. As such, man is body, soul (intellect, ego, will, emotions, psyche) and spirit (1 Thes. 5:23). The spirit of man is differentiated from the soul as it is that part of man intended by the Creator through which man may communicate directly to the Deity without seeing or audibly hearing Him. It is a far deeper realm than can be achieved through the avenue of the soul. It is only here that relationship, peace and fellowship with God can be established for the soul.

Man was originally created as primarily a spiritual being. By close fellowship with the Creator, the spirit was intended to dominate his soul whereby the two of them would hold sway over the flesh, keeping it in check and submission and thus maintain a right relationship with the Father. The spirit connection, much like an umbilical cord, served as a constant reminder and demonstrated that man was a dependent creature in continual need of care, leading and supervision. Adam's sin changed all of this as it brought about the immediate death of his spirit. The communication line had been severed whereupon he now feared and hid from the God who had been both Father and friend. Man was no longer in the image of his Maker, three in one. He was only two in one — body and soul. Soul power was not sufficient to keep the lust against the body in check and tragically, for man, it left him pridefully deceived into viewing himself as an independent creature, not requiring any help beyond his own strength and mental abilities.

This condition, man with only soul, body and a "dead" spirit is what the sin nature is all about; with the subtraction of a live spirit, a sin nature is the resulting consequence. Ever since the Fall in the garden, all mankind is born with this condition. This is why the Scriptures declare we must be reborn whereupon rather than Adam being our father and our bearing his nature, God becomes our adopted Father, the spirit comes back to life and man again is a tripartite being, albeit with a damaged soul, able to freely communicate with the Creator. Until this happens by receiving the Lord Christ Jesus as Savior, God is only the individual's Life Giver and Judge, not his Father in the generic sense.

As Mary's egg was supernaturally fertilized (Scripture oft repeats "conceive", i.e. genuine conception, Matthew 1:20; Luke 1:31, 36) sans intercourse by the Holy Spirit (Luke 1:35), Jesus had no father of Adam's lineage; He inherited no sin nature and possessed an un-fallen nature. The entire problem is solved by God through the miracle of the incarnation.

only be related to the priestly family of the Levitical tribe (maternally, cp. Luke 1:5 and 1:36), she must also be of the Tribe of Judah, the family of David (paternally, cp. Psa. 132:11; Acts 2:30; Rom. 1:3-4; Rev. 22:16, etc.).

Yet Luke's Gospel register accomplishes far more than even this. By going back to Adam in Mary's family tree, Christ Jesus is seen to be the "seed of the woman" in fulfillment of Genesis 3:15, the first prophecy promising and foretelling the coming Messiah. This promise of a woman having a "seed" and not an egg was a veiled allusion to the virgin conception as a fertilized egg (a "seed") and is predicted with no mention of a man. Still there is more, for Luke carries the register back to God revealing that not only was God the Creator and Father of Adam, He is the answer to the problem of the "missing" father in Genesis 3:15. God is the real Father of the Messiah, Jesus the Christ.

The various alleged charges notwithstanding, Genesis 5 and 11 present a precise and accurate biblical chronology; neither is there any legitimate reason to doubt the Hebrew Text as it stands. Herbert C. Leupold's appraisal was both lucid and incisive when he admonished: "There is no reason for doubting the correctness of the chronology submitted by the Hebrew Masoretic text. ... The claim that the Scriptures do not give a complete and accurate chronology for the whole period of the Old Testament that they cover is utterly wrong, dangerous and mischievous".² Remember, Jude 14 confirms the position of Enoch in Genesis 5:18-25 as being the seventh from Adam. Thus, although names may be missing, no time gap can be.

E. GENEALOGICAL GAPS

There are several genealogies within Scripture that indeed do contain gaps as well as several other alleged instances. The omission of six

Through the incarnation of the virgin Mary, Jesus inherits the nature of his true Father thus the answer to Job 14:4 is solved: "Man that is born [merely] of a woman is of few days, and full of trouble. Who can bring a clean thing out of an unclean? There is not one". (Job 14:1, 4). The Roman Catholic cult has not been able to scripturally answer this question and has thus invented the anti-biblical myth of Mary's being sinless (immaculate) in an attempt at an answer. [author's italics]

² H.C. Leupold, *Exposition of Genesis*, (Columbus, OH: The Wartburg Press, 1942), pp. 237-238.

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The Chronology of the Old Testament
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names in the lineage of the high priests between Meraioth and Azariah in Ezra 7:1-5 as compared to 1 Chron. 6:3-15 is an undisputed example of the presence of these gaps. However this is not to be taken as an admission on the part of the author of a scribal error, mutilation, etc. to the text; rather it is being contended that the Ezra list has six names from the central portion omitted deliberately.

The purpose in Ezra was not to give the complete register of the high priests; that had already been done in the sixth chapter of I Chronicles. The seventh chapter of the Book of Ezra begins by introducing the reader to Ezra, a new prominent character who will play a major role in the remainder of that book as well as in the Book of Nehemiah.

In so doing, the Holy Spirit gives us Ezra's lineage portraying him as being of the direct line through the high priests back to Aaron, although Ezra himself did not serve as such, not being the firstborn son. To accomplish this intended purpose, it was not necessary to record his genealogy in its entirety. That was done in the first part of Chronicles which was recorded for the people about the same time as the writing of the Book of Ezra. For the sake of brevity, a condensed register was all that was necessary in order to let the reader know who and what Ezra was; more would have been superfluous.

As this study is not a complete apologetic, it will be limited hereafter by addressing only those genealogical gaps appearing in the first chapter of Matthew's gospel. These particular gaps or "omissions" are well known, and the literature abounds with multitudinous opinions, denigrating comments, and solutions. These must be clarified as they directly affect the literal interpretation of the previously discussed Genesis eleven genealogy.

Excluding them could leave too great a doubt in the minds of many and diminish the positive impression which this work is attempting to set forth and establish. As these gaps appear in the very first chapter of the New Testament and within the genealogy of the Lord Jesus as well, their importance cannot be overly stressed for if the Gospels begin with perceived errors how can one proceed with confidence and faith?

1. MATTHEW 1:8

The difficulty in this so-called "problem" text is that the names of three of the kings of Judah between Jehoram (Joram) and Uzziah (Azariah) are not present. Moreover, Uzziah was not the son as might be inferred from verse 8, but the great-great-grandson of Jehoram (cp. 2 Kings 8:25; 13:1-15:38; 2 Chron. 22-25). The names of Ahaziah, Joash and Amaziah are omitted here, but there are logical as well as reasonable theological grounds involved in their being excluded. An examination of 2 Chron. 22-25 (also 2 Kings 8-15) reveals that the foremost theological reason was idolatry.

Ahaziah heeded the counsel of his mother, wicked Athaliah the daughter of Ahab and Jezebel of Israel, and "walked in the ways of the house of Ahab" (2 Chron. 22:3-4). This "walk" would include not only a continuation of the worship of the golden calves but to placate Jezebel, the Sidonian princess whom he took to wife (1 Ki. 16:31), Ahab had a temple and altar built for Baal, her Phoenician god. Although mentioned as a sin into which the Jews fell victim during the period of the judges (2:13; 6:28-32), this act introduced into Israel for the first time the worship of Baal on a grand scale.

Jezebel's religious influence was so great that at one point it could be said that there were but 7,000 in all Israel who had not bowed the knee to Baal or kissed his image. This form of idolatry remained a snare for the Hebrew people for years to come. Moreover, Jezebel supported at her table no less than 450 prophets of Baal and 400 of Asherah (Astarte?).

Joash (Jehoash) came to the throne as a mere seven-year-old (2 Chron. 24:1). While a child, the character of his rule depended upon his guardian uncle Jehoiada, the high priest. During the period in which Jehoiada continued to serve as his counselor, a mature Joash raised funds (via the proverbial chest) and brought about major temple repairs. However, like Solomon and Asa before him, toward the end of his life he ceased to follow the Lord with his whole heart. Upon the death of the aged Jehoiada (130 years old), evil advisers led Joash into sin such that both the king and the people began to ignore the house of God and set up Asherim and other idols. God sent prophets to warn them but they were not heeded.

Finally the Lord sent Zechariah, son and successor of Joash's mentor uncle Jehoiada, to call the king and the people to repentance. The ungrateful monarch responded by commanding his death at the hands of the stone-throwing multitude (2 Chron. 24:20-22). Joash's idolatry had brought him to include the murder of the son of the man who had saved his life as an infant from the murdering hands of his grandmother, Athaliah the usurper.

Soon thereafter the Lord sent Hazael, king of Syria, with a small army against Joash (2 Kings 12:17; 2 Chronicles 24:23-24). Hazael's smaller army was used by the Lord as a judgment upon Judah and Joash. Being badly wounded, Joash paid the Syrians a large sum to depart. Shortly afterward, Joash's servants assassinated him while in bed recuperating from his wounds.

Amaziah also started his reign faithfully following the Lord but the pride that often accompanies success brought him low (2 Chron. 25). He fell into worshipping the gods of the Edomites and silenced the prophet God had sent to invoke his repentance with the threat of death. Like Joash, the Lord disciplined Amaziah with military defeat and humiliation, culminating many years later with his assassination.

There is a popular notion among fundamental conservatives that because of the aforementioned idolatry the Jews had come to traditionally omit these three from the Messianic registers. Accordingly, when Matthew, writing especially for the Jews penned his gospel, he merely followed that tradition. All such drivel is categorically rejected as well it should be for it wholly ignores the supernatural aspect as to how the Scriptures were given to man. David's statement from 2 Sam. 23:1-2, written under the inspiration of the Holy Spirit, makes it unmistakably clear how God accomplished this:

Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the LORD spake by me, and his word was in my tongue.

There is yet another theological reason contributing to the exclusion of Ahaziah, Joash and Amaziah from Matthew 1:8. They are also excluded due to their relationship with Ahab's

and Jezebel's evil and murderous daughter Athaliah (see 2 Kings 8:18, 26; 2 Chron. 21 [esp. vs.6]; 22:2). Jehoshaphat attempted in the energy of the flesh to reunite the Kingdoms of Israel and Judah through the marriage which he arranged with Ahab between his son Jehoram (SK, the Joram of Matthew 1:8) and Athaliah.

It is most significant to note that it is the names of the three kings following this act that are missing. The instigation of such an unholy union by godly King Jehoshaphat was a great compromise. This sin was a snare for his people, the Kingdom of Judah. The issue of the missing names is related to this marriage and the offspring which it produced, but there is an aspect that goes far beyond the Baal worship, etc. which Athaliah brought to Judah.

That which we are focusing upon may be comprehended by asking the simple biblical question: the Messiah, "whose son is he?" (Mat. 22:42). Of course he was to be son of God (Isa. 7:14; 9:6, etc.), but he was also to be the "son of David" after the flesh (2 Sam. 7; Psa. 89:28-45; 110:1; 132:11 cp. Rom.1:3-4; Rev.22:16). That is, Messiah was to be a direct descendant of David and this is at the heart of this theological problem for Ahaziah, the son of Jehoram (Joram) and Athaliah, was as much the "son of Omri" (Ahab's father and founder of that dynasty) as he was the "son of David"! Genetically, Ahaziah was 50 percent of Omri's lineage and 50 percent of David's.

The Scriptures further state that Ahaziah, grandson to Ahab, married Zibiah of Beersheba (2 Kings 12:1) who was the mother of Joash; yet Ahaziah is also said to be a son-in-law of the house of Ahab (2 Kings 8:27). For Ahaziah to be both Ahab's grandson and son-in-law to his house demands that either he married one of Ahab's daughters, one of his own sisters, a half-sister, or a daughter of one of Ahab's sons.

The implication is that Zibiah was a daughter (or granddaughter) of Ahab who had moved to Beersheba prior to her marriage to Ahaziah, Joash's father. The point is that even more of Omri's blood line is being brought to bear on the Messiah's lineage through Zibiah such that Joash is 75 percent of Omri's ancestry and merely 25 percent of David's.

Joash married Jehoaddan of Jerusalem giving birth to Amaziah (2 Chron. 25:1) who subsequently married Jecoliah, also of Jerusalem (2 Chron. 26:3). These two marriages to women of Judah, and very probably of David's lineage, would serve to infuse and reestablish the blood line as that of being predominantly David's. Amaziah and Jecoliah were the parents of Uzziah (Azariah) who would be the first descendant since the marriage of Jehoram (Joram) to Athaliah that it could be clearly maintained that he was a "son of David" without the possible rejoinder being made that he was even more so a "son of Omri".

Moreover, Jehoshaphat's great sin in unequally yoking his family to the golden calf/Baal-worshiping dynasty of Omri was an act of hatred against the clear teachings of God which forbade such actions. As the sins of the parents are visited to the children to the third and fourth generation (Exo. 20:5), attention is called to the fact that Uzziah is the fifth generation from Jehoshaphat, hence the first that can be unmistakably said to be free of the disciplinary vexation from God.

Considering this, can there be any real doubt left that the exclusion of Ahaziah, Joash, and Amaziah from Matthew 1:8 is intentional and for the most part due to the relationship of Omri's ancestry as outlined heretofore?

The Old Testament testifies quite honestly that these three men ruled over the Kingdom of Judah and records their significant deeds, but God has seen fit to let all succeeding generations know how seriously He viewed these acts and the lineage of His only begotten Son by their removal at the introduction of the New Testament, the time of the long awaited Messiah.

2. MATTHEW 1:17

Two further "omission" or gap problems which are looked upon as inaccuracies by the vast majority of scholars are found in the 17th verse of the first chapter of Matthew. The first is that Matthew is deemed by most to be saying that there are three sets of 14 generations listed from verse 2 through verse 16; hence there should be 42 generations or names included in these passages and yet there are only 41. However the conclusion that a generation has

been omitted is due to a faulty perception and is totally unwarranted. Truly, there are but 41 names given. Nevertheless the 17th verse does not say there are 42 names or generations present; it says there are three sets of 14 (see outline on next page).

David is counted twice as he is the connecting link between the patriarchal line and the royal line to Christ Jesus. David is the last patriarch (Acts 2:29) but also the first sovereign king of the Tribe of Judah. Thus we see from the outline of Joseph's genealogy (Mary's husband) that the generations from Abraham to David are 14; from David until the carrying away into Babylon are 14; and from the carrying away into Babylon unto Christ are 14 (see outline, page 43 ff.).

Jeconiah (or Coniah, Jehoiachin, Jechoniah, cp. 2 Kings 25:27; 1 Chron. 3:16; Jer. 22:24-30; 29:1-2; 37:1; 52:31) does not belong in the second group where most place him. The first key in Matthew 1:17 is the word until (or to) "the carrying away into Babylon" which limits the second set of fourteen. The second key in the seventeenth verse is the word from "the carrying away into Babylon". This "from" sets limits on the third set of 14 such that when considering the other restricting passages:

vs.11: and Josiah begat Jeconiah *and his brothers* about the time they were carried away to Babylon.

vs.12: and *after* they were brought to Babylon, Jeconiah begat Shealtiel, etc.

it may be clearly resolved that Jeconiah is to be counted only in the third group (cp. 2 Kings 24:8-12, 2 Chron. 36).

Furthermore, as the previously cited outline relates, Josiah is the last of the sovereign kings of David's lineage that sat upon his throne. The point that is being made is that God promised David that his throne and kingdom were to have an enduring and everlasting fulfillment and that the throne of David was a sovereign dominion, not a puppet or vassal of any foreign kingdom (2 Sam. 7; Psalm 89). Whereas it is true that some on the list such as Ahaz, Hezekiah and Manasseh did have periods during their reigns in which they endured subjugation and the paying of tribute to various monarchs of the Assyrian Empire, all enjoyed intervals of sovereign autonomous rule.



SET 1 PATRIARCHS	SET 2 SOVEREIGN KINGS	SET 3 PUPPET-VASSAL STATE
	Only 14 sovereign kings in the tribe of Judah	605 BC – [Babylon] None of Jeconiah's sons sat on the throne
<ol style="list-style-type: none"> 1. Abraham 2. Isaac 3. Jacob 4. Judah 5. Perez 6. Hezron 7. Ram 8. Amminadab 9. Nahshon 10. Salmon 11. Boaz 12. Obed 13. Jesse 14. David the King 	<ol style="list-style-type: none"> David (vs. 17) Solomon Rehoboam Abijah Asa Jehoshaphat Joram Uzziah Jotham Ahaz Hezekiah Manasseh Amon Josiah (vs.11) ["About" Babylon] 	<ol style="list-style-type: none"> Jeconiah Shealtiel Zerubbabel Abiud Eliakim Azor Sadoc Achim Eliud Eleazar Matthan Jacob Joseph JESUS (God's Son)

The three deportations to Babylon:

Final siege began Dec. 588 BC

1st - 606 BC

2nd - 597 BC

3rd - 586 BC

(Jehoiakim king)

(Jeconiah king)

(Zedekiah king)

All of Josiah's sons and his grandson, Jeconiah (Mat. 1:11, "Jeconiah and his brethren") were vassals to either Egypt or Babylon and not sovereign rulers; thus they do not belong in Matthew's second set.

It should be clear from the preceding paragraph that the curse God placed upon Jehoiakim, i.e.,

Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost (Jer. 36:30, author's italics).

and upon Jeconiah (Coniah = Jehoiachin = Jechoniah)

24 As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; 25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even

into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. 26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. 27 But to the land whereunto they desire to return, thither shall they not return. 28 Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? 29 O earth, earth, earth, hear the word of the LORD. 30 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, (Jer. 22:24-30, author's italics).

was fulfilled and that no contradiction exists, though many so claim, as Jehoiakim's son Jeconiah (Coniah) did not sit on David's sovereign throne but only upon the vassal throne under King Nebuchadnezzar of Babylon. Also observe that the above verses do not say

Jeconiah was to have no children at all. In fact they speak of his having "seed" and they are listed in 1 Chron. 3:16-18 and Matthew 1:12-13. Rather, Jeremiah 22:30 says to count him childless in the sense that none of his offspring would ever sit on the sovereign throne of his ancestor (father) David. This was fulfilled as his successor on the chattel throne to Nebuchadnezzar was his uncle Zedekiah, not his son Shealtiel (Jer. 37:1).

Lastly, it should be noted that this curse on Jeconiah (Coniah) necessitates a miraculous birth for the Messiah as He must somehow come through the kingly line in order to obtain the royal right to David's throne; yet he cannot be a blood descendant of Jeconiah (Coniah). Again, God solves this and other similarly related incongruities through the miracle of the incarnation.

Another bewildering problem associated with these verses centers around whether Jeconiah (or Jehoiachin) was 8 or 18 years old when he ascended the throne of Judah (1 Chron. 36:9-10; compare 2 Kings 24:15). This matter will be addressed and resolved beyond any reasonable doubt in the chapter covering Chart 5 (page 192 ff.).

3. THE 14 GENERATIONS FROM DAVID TO THE CARRYING AWAY TO BABYLON: MAT. 1:17

For now, the last "gap" problem remaining concerns the undeniable fact that Matthew 1:17 states that there are 14 generations "from David until the carrying away into Babylon". This issue is closely related to the problem of the deletion of Ahaziah, Joash, and Amaziah which has been fully dealt with heretofore. Yet some may still insist that as the books of Kings and Chronicles relate that 17 monarchs ruled over the Kingdom of Judah from David to Josiah, an inaccuracy of some kind must be admitted.

Most scholars negotiate the presumed flaw by insisting that Matthew has arbitrarily arranged three sets of 14 generations in this artificial fashion due to some supposed penchant that he or the Jews in general had for that number or, for the sake of symmetry, he allegedly omitted three names from the "begets" in the second set (1:8). However, it must be pointed out that technically speaking, there were but 14 actual generations between David and Josiah.

- (Matthew leaves out Ahaziah, Joash, & Amaziah, per above - but this is another aspect of veracity.)
1. David
 2. Solomon
 3. Rehoboam
 - ← Abijah (reigned 3 years)
 4. Asa
 5. Jehoshaphat
 6. Jehoram
 - ← Ahaziah (reigned 1 year)
 7. Joash
 8. Amaziah
 9. Uzziah
 10. Jotham
 11. Ahaz
 12. Hezekiah
 13. Manasseh
 - ← Amon (reigned 2 years)
 14. Josiah

Although there were seventeen kings, as shown in the outline above, three reigned for such short terms that it may not properly be said that the duration of their governing or its omission is that of a "generation". Moreover, it actually could be misleading to insist that the interval from David to Josiah was that of 17 generations whereas it is that of 17 monarchies.

By now it should be evident beyond a reasonable doubt, or at least nearly so, even to the honest skeptic that all such problematic occurrences as discussed in the preceding sections are present in the Holy Writ exactly as they are for God's intended purposes. They must not be regarded as a *faux pas* or inaccuracy as though God somehow became lax in overseeing His Word and in keeping His abundant promises to preserve it as originally given to man. At least they must not be so considered by biblicists. No further effort will be made for the unconvinced implacable cynic; we leave them to God.

4. BABYLON AND THE TOWER OF BABEL

With only 7,000 cavalry and 40,000 foot soldiers, in 331 BC Alexander the Great defeated Darius III Codomanus' million man army at Gaugamela near Arbela. Next, Alexander followed the Tigris River c.300 miles to the city of Babylon, which immediately surrendered.

Callisthenes (Alexander's aid) had been asked by Aristotle, his uncle, to send back to Greece any astral records he might find in Babylon. Based upon the statement of Porphyrius, in his commentary on Aristotle's *De Caelo* (On the

Heavens) Simplicius of Cilicia (c.490–c.560 AD) says that the Chaldeans gave Callisthenes their astral observations which dated back to the founding of Babylon. When the Chaldean figures recorded by Porphyrius were adjusted, the calculations indicated that it had been 1,903 years from Alexander's capture of Babylon to its founding by Nimrod (for whom the entire region was named: "the land of Nimrod" – Micah 5:6).¹ Thus, Babylon was supposedly built in 331 + 1903 = c.2234 BC (1770 AM). This agrees remarkably well with Berosus from whom 2233 BC is derived.

Genesis 10–11:9 unmistakably indicates that it was Nimrod who built Babylon and that he was also the instigator of the Tower of Babel rebellion that took place during Peleg's lifetime (Gen. 10:25, cp. 10:5; also see Isaiah 47:12–13). Josephus concurs (*Antiquities*, I, 4, 2–3). Nimrod's was the 13th generation from Adam.

Manetho wrote (c.250 BC) that the Tower event occurred 5 years after the birth of Peleg (*Book of Sothis*, Loeb, p. 239). However, when population statistics are taken into account for the 106-year span from the Flood unto the fifth year of Peleg, the problem of generating enough people to fit the biblical context of Genesis 10 and 11 (Nimrod's building of Babel, the Tower, Erech, Accad, Calneh as well as Asshur's building of Nineveh, Rehoboth, Calah, and Resen) becomes readily apparent.

Chart 6 depicts that the average length of a generation around and including Peleg was only 31 years. The Genesis 10 genealogies of Noah's 3 sons infer 11 to 12 offspring per generation. From the 2348 BC Flood to Manetho's 2242 is 106 years and $106 \div 31$ is 3.42 generations. Using 12 children per family for 3.42 generations over Manetho's 106-year span would generate only c.1,000 people, and half would have been women. As about 90% would have been born in the last generation, only around 300 of the 500 males would have been old enough to have worked on the building projects. Many of these would have been engaged in full-time agricultural pursuits in order to feed the populace. Thus, this scenario would only yield about 150 workers, not nearly enough to fit the context of the Babel incident even though this

represents a very large annual growth rate (6%, note: neither Noah nor Shem would have participated in this rebellion). This scenario is simply not plausible, and since the Chaldean priesthood's date of 2234 would add only eight more years, it too is not possible.

According to Ctesias of Cnidus² (fl. 401-384 BC), Nimrod's kingdom began in 2182 BC. This date is 166-years after the Flood, and $166 \div 31$ years per generation yields 5.35 generations. If we again use 12 children per family per generation, a total of over 30,000 could be produced from which we could expect a work force of about 5,000. Thus, although Ctesias' year may well not be the actual date, it is reasonable.³


All this is most significant, for here we have the ancient secular witnesses of Manetho, Ctesias, Berosus, and the Chaldean priesthood in 331 BC. All four give chronological data relevant to either Nimrod, the founding of the city of Babylon, or the Tower of Babel that completely agrees with the biblical account, for these events and their dates are all found in association with the life-span of Peleg. This must be seen as devastating to all who would disparage the Holy Writ. We again affirm that Bible chronology is the most powerful apologetic tool available to the Christian. As these ancient biblical dates are verifiable within narrow limits by these external data, (and vice versa!) should we not now be more given to trust those passages which cannot be so supported.

Finally, such conformity is only to be found when the chronologer uses the Hebrew Text. If instead dates recorded in the Septuagint are used, Peleg's life will be farther back in time and not match the derived dates from the above ancient historical accounts. Taken as a group, these secular dates must be seen as a major test to determine whether a given chronologer has correctly applied the Scriptures. Though oft maligned, the most learned Archbishop Ussher produced a chronology that does pass this stringent test – as does that before our reader.

¹ Ussher, *Annals*, (2003 ed.) *op. cit.*, p. 22, §50 & p. 236, §1891 or pp. 4 and 224 in the 1658 edition.

² Ctesias is preserved in Diodorus Siculus, II, 21-22. See: Clinton, *Fasti Hellenici*, Vol. I, *op. cit.*, pp. 261, 263, and 268–269 for a more complete explanation.

³ The *Seder Olam* (the chronology of the Jews) dates the Tower of Babel dispersion as occurring in Peleg's final year. Dr. Heinrich Guggenheimer, editor, (NY: Rowman & Littlefield Pub., 2005), pp. 3 and 5.



Generations of Jesus

Book of Matthew

Mat. 1:1	The book of the generation of Jesus Christ, the son of David, the son of Abraham.		
Mat. 1:2	Abraham	(1)	begat
	Isaac;	(2)	and Isaac begat
	Jacob;	(3)	and Jacob begat
	Judas	(4)	and his brethren;
Mat. 1:3	And Judas begat		
	Phares	(5)	and Zara of Thamar; and Phares begat
	Esrom;	(6)	and Esrom begat
	Aram;	(7)	
Mat. 1:4	And Aram begat		
	Aminadab;	(8)	and Aminadab begat
	Naasson	(9)	and Naasson begat
	Salmon;	(10)	
Mat. 1:5	And Salmon begat		
	Booz	(11)	of Rachab; and Booz (Boaz) begat
	Obed	(12)	of Ruth; and Obed begat
	Jesse;	(13)	
Mat. 1:6	And Jesse begat		
	David	(14)	(1) the king; and David the king begat
	Solomon	(15)	(2) of her that had been the wife of Urias;
Mat. 1:7	And Solomon begat		
	Roboam;	(16)	(3) and Roboam begat
	Abia;	(17)	(4) and Abia begat
	Asa;	(18)	(5)
Mat. 1:8	And Asa begat		
	Josaphat;	(19)	(6) and Josaphat begat
	Joram;	(20)	(7) and Joram begat
	Ozias;	(21)	(8)
Mat. 1:9	And Ozias begat		
	Joatham;	(22)	(9) and Joatham begat
	Achaz;	(23)	(10) and Achaz begat
	Ezekias;	(24)	(11)
Mat. 1:10	And Ezekias begat		
	Manasses;	(25)	(12) and Manasses begat
	Amon;	(26)	(13) and Amon begat
	Josias;	(27)	(14)

Patriarchs

Kings on David's Throne



Mat. 1:11 And Josias begat
Jechonias (28) (1) and his brethren, about the time
they were carried away to Babylon:

Mat. 1:12 And after they were brought to Babylon,
Jechonias begat
Salathiel; (29) (2) and Salathiel begat
Zorobabel; (30) (3)

Mat. 1:13 And Zorobabel begat
Abiud; (31) (4) and Abiud begat
Eliakim; (32) (5) and Eliakim begat
Azor; (33) (6)

Mat. 1:14 And Azor begat
Sadoc; (34) (7) and Sadoc begat
Achim; (35) (8) and Achim begat
Eliud; (36) (9)

Mat. 1:15 And Eliud begat
Eleazar; (37) (10) and Eleazar begat
Matthan; (38) (11) and Matthan begat
Jacob; (39) (12)

Mat. 1:16 And Jacob begat
Joseph (40) (13) the husband of Mary,
of whom was born
Jesus, (41) (14) who is called Christ.

Vassal
Kings

Jesus on true throne.
The Son of Abraham
The Son of David
(vs. 1)

Mat. 1:17 So all the generations from Abraham to David
are fourteen generations; and from David until the carrying
away into Babylon are fourteen generations; and from the
carrying away into Babylon unto Christ are fourteen generations.



	Abraham	to	David	= 14
from	David	to	Jechonias Josias	= 14
	Jechonias Salathiel	to	Jesus	= 14
				= 42



Note that from Mat. 1:17 David is counted twice, once with
the patriarchs (cp. Acts 2:29!) and again with the kings.
Thus, there are fourteen generations in each grouping
but only forty-one (41) total generations or names listed.
This is not a contradiction or an error in God's Word.