

**THE**  
**TWO GENEALOGIES**  
— OF THE —  
**LORD JESUS CHRIST**  
**EXPLAINED.**



**BY**  
**ANTHONY JOBSON.**



**PRICE ONE PENNY.**

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## PREFACE.

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SOME time ago an able Lecturer on the Inspiration of the Word of God, gave a week's addresses here on the above subject. Towards the close of the meetings questions were invited, and among others, the speaker was asked for an explanation of the apparent discrepancies between the two accounts of Matthew and Luke; the two genealogies of Jesus Christ, when the Lecturer had to express his regret that he was unable to answer the question. The writer who was present felt humbled and rebuked that no one in the large audience could give any answer at all to the infidel enquirer, and resolved to study the subject from the Word of God, and the present booklet is the result of his enquiries.

We have only to add that we accept the two records as they stand in their entirety, knowing that the writers had access to the family registers and Temple records, together with more or less personal knowledge of their living and primarily interested representatives of the two families. We receive them without reservation, although there may be some points we are not able to comprehend or substantiate.

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# THE TWO GENEALOGIES

OF THE

## LORD JESUS CHRIST EXPLAINED.

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IN the four Gospels, Matthew, Mark, Luke and John, we find a divine harmony running through all ; yet their is evidence that each writer is presenting Christ in four different characters, viz. : Matthew is presenting Him as the promised Messiah or King to the Jew ; Mark portrays Christ as the perfect Servant ; Luke shows Him as the Son of Man, in His humanity ; while John reveals Him as the Eternal Son of God.

It may also be noted here that Mark and John make no mention of His earthly line of descent, as Mark only takes up his narrative at the beginning of His public ministry, and John, in consonance with the object of his book, introduces us to Him as being in the beginning with and co-equal with God. It will thus be seen that only two of the evangelists give the lineage or human descent of Jesus Christ, viz. : Matthew and Luke, the former a Jew who lived contemporary with Christ, and Luke, generally supposed to be a Gentile—a physician by profession, companion of Paul in some of his missionary journeys, the writer also of the Acts of the Apostles, as well as the Gospel which bears his name.

Referring now to the accompanying diagram, it will be seen that we have reversed the order in which Luke's account is given, so that instead of its commencing at Christ and working backward to Adam, it commences with Adam and goes onward to Christ, so that the two statements are side by side, where differences or contrasts may be more easily seen, or points of resemblance as easily followed.

Notice that Luke's statement begins at the creation of Adam, and then gives a list of twenty-one generations to Abraham, all of which Matthew's account omits altogether, for reasons given in Appendix 3. Then from Abraham to David are fourteen generations. Both writers give the same names and persons, but now, and at this point, the two distinctive genealogies commence, *i.e.*, at David King of Israel as the starting point, and go on till they both end in the one person of Jesus Christ. Matthew giving twenty-eight generations from (and including) David to Christ, while Luke records forty-two generations, David to Christ, both accounts giving different names and personalities (except David and Christ), one being the beginning and the other the ending of the two lines of descent. Bearing in mind that the Messiah was prophesied to come of the seed of Abraham, of the house of David and of the tribe of Judah, we draw your attention to the source of origin of the two lines of descent as given

by Matthew and Luke. From 2nd Samuel, 5-14, 1st Chronicles xix. 4, it will be seen that while King David reigned in Jerusalem he had four sons by Bathsheba, and we argue that it is from two of these sons, Solomon and Nathan by name, that the two lines of descent come, and that they became the founders or progenitors of the two 'branches of the one family ; the former as recorded by Matthew and the latter by Luke. Solomon inheriting the throne from his father who abdicated in his favour, his descendants on to Christ cover about 1034 years.

Nathan, the other son referred to, was what we may call the link connecting those of the ancestry given by Luke to David the King (see Luke iii. 31), and this line of descent runs into 42 generations, David to Christ, inclusive. So we have the remarkable fact that these two lines of descent, so closely allied, run parallel for over 1000 years ; the Solomon branch giving 28 generations, and the Nathan side 42 generations.

Now comes the still more remarkable fact that the two branches of the one family running on separate lines for such a long period, should now come together and be united in the two persons of Joseph (son of Jacob) and Mary, daughter of Heli. Looking again at the diagram it will be seen (in Luke's account) that the last male representative on the Nathan side was named Heli, who presumably had no son or male representative, but he had a daughter

named Mary, and our explanation now offered is that Joseph the twenty-seventh representative from David now returns or comes back again to the other or Nathan branch of the family, and unites in marriage with the daughter of Heli, Mary by name, and of her Jesus was born. The legal title to the throne was Joseph's, and the marriage preceding the birth of Jesus, he is legally Joseph's eldest son, and inherits through him.

On the other side Mary is able to trace her ancestry, back to the same source as Joseph, viz., the house of David through Nathan; consequently her high and ancient lineage and marriage with Joseph connected her more closely with the royal family, but as the line of descent was never through the woman, her name and individuality drops out of the family register, and that of her husband takes its place, as in Luke iii. 23, we read of Joseph, son of Heli which he was by marriage; while in Matthew i. 16, Joseph is described as the son of Jacob, which he was by natural descent.

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#### RECAPITULATION, VIZ. :—

That these two separate branches, running on separate lines from David to the Captivity (70 years), from thence to the return to Palestine and from thence on to Christ, when the last two representatives of the separate families come together in the persons

of Joseph and Mary, who are united in marriage and of the last named, Mary, Jesus is born.

Before closing, will the reader please note manner and means used by God to preserve this wonderful record of one person, and that without a link wanting in the chain of evidence, the record being unique and unparalleled in the world's history, also, that to the Jewish nation whom God called to separation in Abraham, 2247 years before Christ, was committed the Oracles of God (Rom. iii. 2), who have handed them down through the ages complete and entire to the present time, while they themselves though a nation are without a King, Constitution, or even a country. They are, however, a people still, and the Elamites, Hittites, Babylonians or Assyrians, who commenced national life with them, have passed away, and as nations of peoples hardly a trace of them remains to-day.

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## APPENDIX I.

It will be noticed in Matthew, chapter i., that the number 7 works in through all the generations; and the same in Luke's Gospel, chapter iii., as follows:—

### MATTHEW'S ACCOUNT.

There are 3 series, of 14 generations each—42 or 6 sevens. From Abraham to David there are 14

generations, or 2 sevens. From David to Christ there are 28 generations, or 4 sevens.

#### LUKE'S ACCOUNT.

From Adam to Abraham there are 21 generations, or 3 sevens. From Abraham to David there are 14 generations, or 2 sevens. From David to Christ, Nathan's side, there are 42 generations, or 6 sevens, or altogether from Adam to Christ, 77 generations, or 11 sevens.

It is also asserted by an eminent scholar that the Old and New Testament (Westcott & Hort's) is written on the same principle, viz., an elaborate system of sevens (see paper published by Mr. Wm. Harland, 3 West Villas, Stockton-on-Tees, England).

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#### APPENDIX II.

*Re* disparity or difference in number of generations on each side, it is to be remembered that a generation is not a lifetime, as we sometimes see the third and fourth generation of one family while the head of the family is still living. On the Kingly or Solomon side the average generation is about 35 years, over say 1034 years, but it is to be remembered that Matthew omits the names of three Kings who reigned and whose names are historically mentioned in 1 Chronicles iii., as Ahaziah, Joash and Amasiah, reigning in all 70 years, thus reducing the average

to about 33 years. "As to the reason of such omission from the Kingly register it is generally attributed to the curse pronounced upon King Ahab in 1 Kings xxi. 21-25, because of his introduction of idolatry, marrying Jezebel, daughter of Ethbaal, King of the Zidonians, having 450 priests of Baal daily at his table, and selling himself to do evil more than all the Kings that went before him. In brief, breaking the second commandment (Ex. xx. 2-5), which visits the curse pronounced upon the parent unto the third or fourth generation."—  
DR. J. H. HEER.

On the Nathan side the average generation is 25 years.

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### APPENDIX III.

It has been already mentioned that Matthew, writing as a Jew to Jews, seeking to convince them that Jesus was their Messiah, should give the genealogy at the beginning and knowing further, that all the prophecies spring from Abraham and centre in David, he begins with Abraham, just where the critical or enquiring Jew would commence. The writer knows a Russian Jew, who some 30 years ago got hold of a New Testament which he read by candle light at midnight, and the 1st chapter of Matthew led him to read on, the result being that he was converted and still holds on his way.

## APPENDIX IV.

It may be noted in Matthew again that the first list of 14 generations end with the name of David, while in the following 28 generations his name stands first—consequently is counted twice, viz., in the first instance historically, and in the latter because he is the head or founder of 28 generations that follow.

## APPENDIX V.

*Supposed Discrepancies.*

The Jewish law makes full provision for the lines of succession being maintained. Deuteronomy xxv. 4-10, says that in the event of the husband's death, the widow is not to seek a stranger, but go to the brother of the deceased husband, and he is requested to redeem the possession—marry the widow—raise up children, the firstborn of such marriage succeeds to the name of the deceased.

Again Ruth iv. 1, shews that the first or nearest of kin is willing to redeem the possession, but unwilling to fulfil the latter requirements of the law by taking to wife Ruth the Moabitess (but of the house of Elimelech) so Boaz the next of kin comes in, marries Ruth and continues the line of succession, consequently his name is honourably mentioned in

Matthew's record, and we think the same rule applies in Luke iii. 23, where Joseph's name is entered in the register instead of Mary his wife.

Then again in Numbers xxvii. 1-11, Zelophehad has no sons, but he had five daughters, who inherited the lot of their father, and in chapter xxxvi., verses 3-5 to end, we find very full instructions that they were not to marry out of the family of the tribe of their father, so the five daughters were married into the families of the sons of Manasseh, the son of Joseph.

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# THE TWO GENEALOGIES

OF THE

## LORD JESUS CHRIST EXPLAINED

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MATTHEW.

LUKE.

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Gives no record.

God.

Adam.  
Seth.  
Enos.  
Cainan.  
Maleleel.  
Jared.  
Enoch.  
Mathusala.  
Lamech.  
Noe.  
Sem.  
Arphaxad.  
Cainan.  
Sala.  
Heber.  
Phalec.  
Ragau.  
Saruch.  
Nachor.  
Thara.

Abraham.

Abraham.

Isaac.  
Jacob.  
Judas.  
Phares.  
Esrom.  
Aram.  
Aminadab.  
Naasson.  
Salmon.  
Booz.  
Obed.  
Jesse.  
David (King)  
Solomon (son).  
Roboam.  
Abia.  
Asa.  
Josaphat.  
Joram.  
Ozias.  
Joatham.  
Achaz.  
Ezekias.  
Manasses.  
Amon.  
Josias.  
Jechonias.  
Salathiel.  
Zorobabel.  
Abiud.  
Eliakim.  
Azor

Isaac.  
Jacob.  
Juda.  
Phares.  
Esrom.  
Aram.  
Aminadab.  
Naasson.  
Salmon.  
Booz.  
Obed.  
Jesse.  
David.  
Nathan (son).  
Mattatha.  
Menan.  
Melea.  
Eliakim.  
Jonan.  
Joseph.  
Juda.  
Simeon.  
Levi.  
Matthat.  
Jorim.  
Eliezer.  
Jose.  
Er.  
Elmodam.  
Cosam.  
Addi.  
Melchi

Phalec.  
Ragau.  
Saruch.  
Nachor.  
Thara.

Abraham.  
Isaac.  
Jacob.  
Judas.  
Phares.  
Esrom.  
Aram.  
Aminadab.  
Naasson.  
Salmon.  
Booz.  
Obed.  
Jesse.  
David (King)  
Solomon (son).  
Roboam.  
Abia.  
Asa.  
Josaphat.  
Joram.  
Ozias.  
Joatham.  
Achaz.  
Ezekias.  
Manasses.  
Amon.  
Josias.  
Jechonias.  
Salathiel.  
Zorobabel.  
Abiud.  
Eliakim.  
Azor.  
Sadoc.  
Achim.  
Eliud.  
Eleazar.  
Matthan.  
Jacob.  
Joseph.  
Jesus.

Abraham.  
Isaac.  
Jacob.  
Juda.  
Phares.  
Esrom.  
Aram.  
Aminadab.  
Naasson.  
Salmon.  
Booz.  
Obed.  
Jesse.  
David.  
Nathan (son).  
Mattatha.  
Menan.  
Melea.  
Eliakim.  
Jonan.  
Joseph.  
Juda.  
Simeon.  
Levi.  
Matthat.  
Jorim.  
Eliezer.  
Jose.  
Er.  
Elmodam.  
Cosam.  
Addi.  
Melchi.  
Neri.  
Salathiel.  
Zorobabel.  
Rhesa.  
Joanna.  
Juda.  
Joseph.  
Semei.  
Mattathias.  
Maath.  
Nagge.  
Esli.  
Naum.  
Amos.  
Mattathias.  
Joseph.  
Janna.  
Melchi.  
Levi.  
Matthat.  
Heli.  
Joseph.  
Jesus.