

begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat 10 Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat Amon 11 [Gr. *Amos*]; and Amon begat Josiah; and Josiah begat Jechoniah and his brethren, at the time of the carrying away [Or, *removal to Babylon*] to Babylon.

12 Third Period—to the Advent.

(The third period the descent by the *legal royal line*, through the long foreign domination, thus completing the proof of the Messianic claims of Jesus from the public records.)

And after the carrying away to Babylon, Jechoniah begat Shealtiel [Gr. *Salathiel*]; and Shealtiel begat 13 Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; 14 and Eliakim begat Azor; and Azor begat Sadoe; and Sadoe begat Achim; and Achim begat Eliud; and Eliud 15 begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Summary. So all the generations 17 from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the "carrying away to Babylon unto the Christ fourteen generations.

Note. For the prophetic references to the Old Testament, showing this Gospel to be a continued comparison of Jesus of Nazareth with the Scriptural Messiah, see "*Why Four Gospels?*" pp. 113-124.

LESSONS.

1. Divine grace wisely adapts the means used to the ends in view. It takes into account the Jewish origin, history, character, needs and prejudices, in preparing a Gospel for the Jews. We should imitate the divine example.

2. The Scriptures differ from other books in the instructiveness of even their most barren parts. The mere catalogue of Christ's ancestors illustrates His representative humanity, and cre-

ates the destroyer of the nation, and *Zedekiah* and *Assia* as tools of the King of Babylon. So from Rahab to David, 366 years, all the generations but four are left out, as perhaps unimportant and to bring the whole within the 14.

11.—**Begat.** Includes descent by adoption, or other legal succession, as well as by generation. *Jehoiachim* was not born of Josiah, nor *Salathiel* of Jehoiachim. *Zerubbabel* was the nephew of Salathiel (1 Chron. iii: 17-19).

16.—**Husband of Mary.** The form of expression shows the genealogy to be that of Joseph, the lineal descendant and heir of David, and, in *Jewish law*, as the husband of Mary, the father of Jesus. See v. 6. Jesus is therefore by *legal right* (as Luke shows him to be by *natural right*) the heir to the throne of David.—**Called the Christ.** *Jesus* was a common name among the Jews. Joshua is so called in Heb. iv: 8, and a fellow-laborer of Paul, Col. iv: 11. In the Gospels Jesus is commonly distinguished from others bearing the same name by being called the *Nazarene*, but here Matthew distinguishes him as the one who at the time of his writing was called the *Christ*, or the *Messiah*.

17.—**So all, etc.** To aid the memory the Three Periods are summed up in 14 generations each. In order to make out the number, the *first period* must be reckoned from Abraham to David inclusive; the *second*, from David to Josiah inclusive; the *third*, from Jechoniah to Jesus inclusive.

Such is the history of families. "The father digs, the son digs, the grandson thigs." (2) With representatives of different nationalities, classes and ranks of society, as well as different shades of moral character.

4. Prominence in any relation to Christ depends on closeness of resemblance to Him. Abraham and David are more prominent in the genealogy, because they are typical of Christ.