

There are 46 named individuals (plus Jesus) in Matthew 1:1–17

From Abraham to David

- Abraham - The chosen forefather of the covenant people, through whom God promised that all nations would be blessed, making him the foundational patriarch of Christ's messianic line
- Isaac - The miracle child of promise whose near-sacrifice prefigures substitutionary atonement, continuing the covenant line that leads to Christ
- Jacob - The elect yet flawed patriarch renamed Israel, in whom the covenant promises are preserved and through whose son Judah the royal line to Christ is fixed
- Judah - The son of Jacob chosen over his brothers as bearer of the royal promise, from whose tribe the scepter would not depart and from whom Christ the true King descends
- Perez - The firstborn son of Judah by Tamar whose unexpected birth displays God's sovereign choice in preserving the messianic line despite human sin
- Hezron - A tribal ancestor of Judah who quietly marks the steady continuation of the covenant family toward David and ultimately Christ.
- Ram - A lesser-known Judahite forefather whose role shows that God works through ordinary generations to advance the redemptive line to Jesus.
- Amminadab - An early leader in the tribe of Judah whose priestly and royal connections highlight the mingling of covenant roles in Christ's ancestry
- Nahshon - A prince of Judah in the wilderness era, representing the tribe that would produce David and thereby foreshadowing Christ's royal emergence
- Salmon - A Judahite who, according to Matthew, fathered Boaz by Rahab, displaying God's grace in incorporating a Gentile former prostitute into the Messiah's line
- Boaz - The kinsman-redeemer who graciously redeemed Ruth, typifying Christ's redemptive love for a Gentile bride and advancing the royal line toward David
- Obed - The son of Boaz and Ruth whose birth restores Naomi and solidifies the family line that will produce David, anticipating Christ's restorative kingship
- Jesse - The Bethlehemite father of David, from whose humble house the Spirit-anointed king arises, prefiguring Christ's lowly yet royal origin
- David - The shepherd-king with an everlasting covenant promise, serving as the key royal type of Christ, the greater Son of David who fulfills the throne forever

From David to Exile

- Solomon - David's son by "the wife of Uriah," whose wisdom and eventual apostasy underscore both the glory and failure of the monarchy that only Christ can perfect
- Rehoboam - The king whose folly split the kingdom, illustrating how human kingship fails and heightening the need for Christ's wise and unified reign
- Abijah - A sinful king of Judah whom God nevertheless sustained for David's sake, showcasing covenant faithfulness that ultimately culminates in Christ
- Asaph (Asa) - A reforming king who pursued covenant renewal yet remained imperfect, pointing beyond himself to Christ as the fully faithful Son of David

- Jehoshaphat - A generally godly king who trusted the Lord yet compromised by alliances, reminding readers that even good rulers need Christ's flawless kingship
- Joram - A wicked king whose judgment and yet preserved line reveal God's justice and mercy in maintaining the Davidic promise on the way to Christ
- Uzziah - A prosperous but prideful king, struck with leprosy, whose life highlights the danger of self-exaltation and the need for Christ's humble, holy reign
- Jotham - A relatively faithful king whose quiet stability marks God's ongoing preservation of the royal line when spiritual darkness grows
- Ahaz - An idolatrous king who rejected God's sign yet in whose days the Immanuel promise was given, ultimately fulfilled in Christ
- Hezekiah - A reforming king who trusted the Lord in crisis, prefiguring Christ's reliance on the Father and the deliverance He brings
- Manasseh - A notoriously wicked king who still appears in the genealogy, magnifying sovereign grace and the persistence of God's promise despite deep apostasy
- Amos (Amon) - An evil king whose short rule displays the accelerating decline of Judah, setting the stage for judgment and the longing for a righteous Son of David
- Josiah - A reformer who rediscovered the Law and renewed the covenant, foreshadowing Christ's role in restoring true worship and covenant obedience
- Jeconiah - The king at the time of the deportation, whose curse and exile signify the apparent collapse of David's line that God surprisingly carries through to Christ

From the Exile to Christ

- Shealtiel - A post-exilic heir of Jeconiah whose life in captivity shows that God's royal promise persists even in judgment
- Zerubbabel - The governor who led the return and temple rebuilding, a signpost of renewed kingdom hopes that are finally realized in Christ
- Abiud - An otherwise unknown descendant of Zerubbabel whose presence signals quiet, faithful transmission of the Davidic line through obscurity
- Eliakim - A post-exilic descendant whose inclusion testifies to God's hidden yet steady work in preserving the messianic family line
- Azor - A later heir in the royal line whose anonymity underlines that the advance toward Christ does not depend on human fame
- Zadok - Another post-exilic forefather whose name echoes priestly associations and suggests the convergence of kingly and priestly themes in Christ
- Achim - A quiet link in the chain from exile to Messiah, illustrating that God's redemptive history advances through ordinary generations
- Eliud - A descendant in the waning, politically weak Davidic line, highlighting that Christ comes from a humbled royal house
- Eleazar - A later member of the diminished Davidic family whose life points to God sustaining His promise when royal glory has faded
- Matthan - A near-final ancestor in Matthew's genealogy, bridging the gap from obscure post-exilic heirs to Jesus' own earthly family

- Jacob - The father of Joseph, representing the last generation of Davidic heirs before the birth of Christ, living under foreign rule yet bearing royal ancestry

Joseph, Mary, and Jesus

- Joseph - The legal heir of David who, though not Jesus' biological father, confers on Him the royal Davidic status and models obedient faith in accepting the promised Child
- Mary - The virgin mother "of whom Jesus was born," chosen by grace to bear the incarnate Son, in whom the promises to Abraham and David converge
- Jesus - The incarnate Son of God, true Son of David and Son of Abraham, who fulfills the covenant promises, inaugurates the kingdom, and saves His people from their sins

Matthew's genealogy deliberately weaves together famous kings, obscure commoners, and scandal-marked sinners to show that Jesus stands at the climax of Israel's story as the promised Son of Abraham and Son of David who brings grace through a very human family line.

Patriarchs and covenant heads (Abraham, Isaac, Jacob) anchor Jesus in the Abrahamic promises of blessing to the nations.

Kings of Judah (David through Jeconiah) embody the Davidic royal line, often failing yet preserving the promise of an eternal throne fulfilled in Christ.

Post-exilic heirs and "ordinary" descendants (Shealtiel to Jacob) show a humbled, almost forgotten royal house through which God quietly continues His plan.

Women associated with scandal or Gentile status (Tamar, Rahab, Ruth, "the wife of Uriah," Mary) spotlight God's grace toward outsiders and sinners brought into Messiah's line.

Highly prominent figures (Abraham, David, Solomon, Hezekiah, Josiah) would be instantly recognizable to Jewish readers as pillars of Israel's story.

Moderately known kings and leaders (Rehoboam, Uzziah, Manasseh, Zerubbabel) are remembered for particular reforms, failures, or restoration efforts.

Largely unknown names (Abiud, Azor, Achim, Eliud, etc.) underscore that many in Jesus' line were historically obscure, yet still integral to God's redemptive design.

All belong to a single covenant story moving from Abraham to David, from David to exile, and from exile to Christ in three structured sets of fourteen, stressing God's sovereign ordering of history.

Every name, whether righteous or wicked, famous or obscure, serves the same purpose: to validate Jesus as the legitimate Davidic and Abrahamic heir and to highlight God's faithfulness despite human weakness.

Moral contrast is sharp: some figures are remembered for faith and reform (Hezekiah, Josiah), while others are notorious for idolatry and injustice (Ahaz, Manasseh, Jeconiah).

Social and ethnic contrast is striking: kings and patriarchs stand alongside Gentile women and disgraced individuals, so that royal privilege and outsider shame both flow into the same Christ-centered lineage.