er is not called (her) descendant" ["Baba bathra, 110, a."] — Commentary on Luke, 1981, p. 129.

Actually each genealogy (Matthew’s table and Luke’s) shows descent from David, through Solomon and through Nathan. (Mt 1:6; Lu 3:31) In examining the lists of Matthew and Luke, we find that after diverging at Solomon and Nathan, they come together again in two persons, Shealtiel and Zerubbabel. This can be explained in the following way: Shealtiel was the son of Jeconiah; perhaps by marriage to the daughter of Neri he became Neri’s son-in-law, thus being called the "son of Neri." It is possible as well that Neri had no sons, so that Shealtiel was counted as his "son" for that reason also. Zerubbabel, who was likely the actual son of Pedaiah, was legally reckoned as the son of Shealtiel, as stated earlier. — Compare Mt 1:12; Lu 3:27; 1Ch 3:17-19.

Then the accounts indicate that Zerubbabel had two sons, Rhesa and Abiud, the lines diverging again at this point. (These could have been, not actual sons, but descendants, or one, at least, could have been a son-in-law. Compare 1Ch 3:19.) (Lu 3:27; Mt 1:13) Both Matthew’s and Luke’s genealogies of Jesus vary here from that found in 1 Chronicles chapter 3. This may be because a number of names were purposely left out by Matthew and possibly also by Luke. But the fact should be kept in mind that such differences in the genealogical lists of Matthew and Luke are very likely those already present in the genealogical registers then in use and fully accepted by the Jews and were not changes made by Matthew and Luke.

We may conclude, therefore, that the two lists of Matthew and Luke fuse together the two truths, namely, (1) that Jesus was actually the Son of God and the natural heir to the Kingdom by miraculous birth through the virgin girl Mary, of David’s line, and (2) that Jesus was also the legal heir in the male line of descent from David and Solomon through his adoptive father Joseph. (Lu 1:32, 35; Ro 1:1-4) If there was any accusation made by hostile Jews that Jesus’ birth was illegitimate, the fact that Joseph, aware of the circumstances, married Mary and gave her the protection of his good name and royal lineage refutes such slander.

**GENERATION**

A generation commonly refers to all persons who were born about the same time. (Ex 1:6; Mt 11:16) Associated with this is the meaning "contemporaries." At Genesis 6:9 it is stated concerning Noah: "He proved himself faultless among his contemporaries [literally, generations]." When used with reference to family relationships, a generation can refer to a group of descendants, as sons and daughters or grandsons and granddaughters. — Job 42:16.

The term can be used as a measure of time with reference to past or future ages. The generations of mankind descended from the sinner Adam have been transitory, as contrasted with the earth, which abides forever. (Ec 1:4; Ps 104:5) But the expressions "unnumbered generations" and "a thousand generations" refer to that which is to time indefinite. (1Ch 16:15; Isa 51:8) The command to the Jews that the celebration of the Passover was to be observed "throughout your generations" denoted continual performance to a time then indefinite. (Ex 12:14) God stated to Moses that Jehovah was his name as a memorial "to time indefinite," to generation after generation, which implies forever. (Ex 3:15) The apostle Paul tells us that God is to be given glory "to all generations forever and ever." — Eph 3:21.

A generation may mean a class of persons, that is, those characterized by certain qualities or conditions. The Bible speaks of "the generation of the righteous one" (Ps 14:5; 24:6; 112:2) and "a generation crooked and twisted," "a generation of perverseness." (De 32:5, 20; Pr 30:11-14) Jesus Christ, when on earth, spoke similarly of the people of the Jewish nation of that day, and the apostle Paul applied such terms to the world of his day in general, which was alienated from God. — Mt 12:39; 16:4; 17:17; Mr 8:38; Php 2:14, 15.

One Hebrew word for "generation" is dohr, corresponding to the Aramaic dar. (Da 4:3, 34) Dohr comes from a root verb meaning "stack in a circle" or "move around." (Eze 24:5; Ps 64:10) and this has a basic underlying meaning of "circle." The related word dur means "ball." (Isa 22:18) The Greek equivalent is genea, from a root meaning "be born."

Another Hebrew word, tohe-dhoth, is occasionally rendered "generations" or "genealogy" (Nu 3:1; Ru 4:18), also "descendants" or "families" (1Ch 5:7; 7:2, 4, 9) and "history" or "origins." — Ge 2:4; 5:1; 6:9; compare AS, AT, Kj, Dy, NW, RS, and other translations.

**Length.** When the term "generation" is used with reference to the people living at a particular time, the exact length of that time cannot be stated, except that the time would fall within reasonable limits. These limits would be determined by the life span of the people of that time.
GENEROUS

or of that population. The life span of the ten
generations from Adam to Noah averaged more
than 850 years each. (Ge 5:5-31; 9:29) But after
Noah, man’s life span dropped off sharply. Abra-
ham, for example, lived only 175 years. (Ge 25:7)
Today, much as it was in the time of Moses, people
living under favorable conditions may
reach 70 or 80 years of age. Moses wrote: “In
themselves the days of our years are seventy
years; and if because of special mightiness they
are eighty years, yet their insistence is on trouble
and hurtful things; for it must quickly pass by,
and away we fly.” (Ps 90:10) Some few may live
longer, but Moses stated the general rule. Moses
himself, who lived 120 years, was an exception,
as were his brother Aaron (123 years), Joshua
(110 years), and some others whose strength and
vitality were unusual.—De 34:7; Nu 33:39; Jos
24:29.

“Generation” of Christ’s Prophecies.
When Bible prophecy speaks of “this generation,”
it is necessary to consider the context to deter-
mine what generation is meant. Jesus Christ,
when denouncing the Jewish religious leaders,
concluded by saying: “Truly I say to you. All
these things will come upon this generation.”
History recounts that about 37 years later (in
70 C.E.) that contemporary generation personally
experienced the destruction of Jerusalem, as
foretold.—Mt 23:36.

Later that same day, Jesus again used prac-
tically the same words, saying: ‘Truly I say to you
that this generation will by no means pass away
until all these things occur.” (Mt 24:34) In this
instance, Jesus was answering a question re-
garding the desolation of Jerusalem and its tem-
ples as well as regarding the sign of his presence
and of the conclusion of the system of things.
Before his reference to “this generation,” how-
ever, he had focused his remarks specifically on
his “coming on the clouds of heaven with power
and great glory” and the nearness of the King-
dom of God. Immediately afterward, he con-
tinued with references to his “presence.” (Mt 24:30,
37, 39; Lu 21:27, 31) Jesus was using the word
“generation” with reference to humans whose
lives would in some way be associated with the
foretold events.—Mt 24.

The people of this 20th-century generation
living since 1914 have experienced these many
terrifying events concurrently and in concentrat-
ed measure—international wars, great earth-
quakes, terrible pestilences, widespread famine,
persecution of Christians, and other conditions
that Jesus outlined in Matthew chapter 24, Mark

GENEROUS. That noble and warmheart-
ed readiness to bless others by freely giving out
of an open hand, unstintingly. The Hebrew word
‘nadhir’, rendered “generous” in Isaiah 32:8, is
also rendered “willing” and “noble.” (Ps 51:12; Nu
21:18, ftn) The Greek noun haplotexis (“generosi-
ty” [2Co 8:2; 9:11]; “liberality” [Ro 12:8]; “sincer-
ty” [Eph 6:5]) has the basic meaning “simplicity.”
(2Co 11:3, Int) Jehovah himself is the personifica-
tion of generosity, the One who fully supplies all
the needs of his obedient creatures “according to
his will.” (1Jo 5:14; Php 4:19) Every good gift and
perfect present is from him, including such an
intangible gift as wisdom.—Jas 1:5, 17.

Moses urged his fellow Israelites to cultivate
this divine quality of generosity, even when
making a loan on pledge. “You must not harden
your heart or be closefisted toward your poor
brother. For you should generously open your
hand to him . . . you should by all means give to
him, and your heart should not be stingy in your
giving to him . . . That is why I am commanding
you, saying, ‘You should generously open up
your hand to your afflicted and poor brother in
your land.’”—De 15:7-11.

Says the proverb: “The generous soul [literally,
the soul with a blessing gift] will itself be made
fat [prosperous], and the one freely watering
others will himself also be freely watered.” (Pr
11:25) Jesus Christ expressed it this way: “There
is more happiness in giving than there is in
receiving.” (Ac 20:35) Again he said: “Practice
giving, and people will give to you. They will
pour into your laps a fine measure, pressed
down, shaken together and overflowing. For
with the measure that you are measuring out, they
will measure out to you in return.”—Lu 6:38.

In the Christian Congregation. The apostle
Paul also stated this proverbial truth in yet
another way: “He that sows sparingly will also
reap sparingly; and he that sows bountifully will
also reap bountifully.” Since this is so, the apostle
reasons, “let each one do just as he has resolved
in his heart, not grudgingly or under compulsion,
for God loves a cheerful giver.” (2Co 9:6, 7) Paul
continues by pointing to Jehovah’s great example
of generosity not only in abundantly supplying
seed for the sower and bread for food but also in
enriching the Corinthian brothers “for every sort
of generosity,” that they might be generous to-
ward others. Such gestures of generosity, Paul
declared, resulted in “an expression of thanks to

Paul, encouraging the Roman Church, wrote:
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Let it be noted that generosity and liberality balance with other
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