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The 42 Generations of the Genealogy of Jesus in Matt 1:1-17, and the Symbolism of Number 42, Curse or Blessing, in the Bible and in Egypt

Bernard Gosse

Introduction

In this paper I study the symbolism of the number forty-two in the genealogy of Jesus in Matt 1:1-17. The symbolism of number 42 is very important in the Bible, directly in relation to the Davidic dynasty, in the Psalter¹, in the Book of Numbers and also in Chronicles. This symbolism, with an Egyptian background, is ambivalent, curse with a possibility of changing into blessing².

1 The 42 Generations of Matt 1:1-17 with Reference to Ps 105:1-15; 1 Chr 16:8-22; 2 Chr 22:2 and the Genealogies in 1 Chr 1-9

The New Testament begins with the genealogy of Jesus in the Gospel of Matthew. Jesus is presented as the son of David, the son of Abraham: Βίβλος γενέσεως Ἰησοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ (Matt 1:1). In the Psalter after the end of the Davidic dynasty in Ps 89:39-40.45-46.52, the descendants of Abraham (105:6) receive the title of Messiah in 105:15a: ³אֵל תִּגְעוּ בַּמְשִׁיחִי. But in Chr 16:6-22, we note a ceremony presided over by David with the citation of Ps 105:1-15. The mention of the Messiahs as descendants of Abraham at the end of the citation

¹ In this article we make reference to: JOFFE, *The Elohist Psalter*; JOFFE, *The Answer*; BURNETT, *Forty-two Songs*; BURNETT, *A Plea*, esp. 105-111.

² On “42” and the desert in Matt 1:1-17, see HOOD, *Metaphorty-Two?*.

³ See GOSSE, *L'espérance messianique davidique*, 77-82: “Chapitre IV: Les Ps 84–89 et la fin de la dynastie davidique”; 83-94: “Chapitre V: Le quatrième livre du Psautier (Ps 90–106). Réponses à la disparition de la dynastie davidique”; 92-94: “Le Ps 105, l’alliance avec Abraham comme substitut de l’alliance avec David (Ps 89,4)” (Ps 105:15a is a response to Ps 89:52 and 105:15b responds to Ps 74:9, about the disappearance of the prophets); 95-98: “Chapitre VI: La réintégration de David dans l’histoire du salut en 1 Chroniques 16”.

is intentional. And the Septuagint is reading the same in 1 Chr 16:22a: Μὴ ἀψησθε τῶν χριστῶν μου. In Matt 1:1, Jesus is called Χριστός the equivalent of the Hebrew *חֲשִׁיב*, and in this context is mentioned as the son of David and simultaneously as the son of Abraham. Thereby the genealogy in Matthew comes into line with the genealogies in Chronicles, the first book that establishes a genealogy between Abraham and David. The genealogy in Matthew consists of three sets of fourteen generations⁴:

(1) Fourteen Generations from Abraham to David

- Matt 1:2 1. Ἀβραάμ (1 Chr 1:27: אַבְרָם; LXX: Αβρααμ)⁵; 2. Ἰσαάκ (vv. 28.34a: יִצְחָק; LXX: Ισαακ); 3. Ἰακώβ (v. 34b: יַאֲקֹב; LXX: Ιακωβ; see Gen 32:29); 4. Ἰούδας (A: with Θαμάρ in Matt 1:3) (1 Chr 2:1: יְהוּדָה; LXX: Ιουδα);
- Matt 1:3 5. Φάρες (1 Chr 2:4: פָּרֶץ; LXX: Φαρες); 6. Ἑσρώμ (v. 5: הֶסְרוֹן; LXX: Αρσων; but in vv. 9.18.21.24.25: Εσερων); 7. Ἀράμ (v. 9: אֲרָם; LXX: Αραμ⁶);
- Matt 1:4 8. Ἀμιναδάβ (1 Chr 2:10: אֲמִינָדָב; LXX: Αμιναδαβ); 9. Ναασσών (v. 10: נָשׁוֹן; LXX: Ναασσων); 10. Σαλμών (v. 11: שָׁלֹמֹן; LXX: Σαλμων) (B: with Παχάβ in Matt 1:5);
- Matt 1:5 11. Βόες (1 Chr 2:11: בְּעֹז; LXX: Βοος) (C: with Πούθ); 12. Ἰωβήδ (v. 12: יוֹבֵד; LXX: Ωβηδ); 13. Ἰεσσαί (v. 12: יֵשׁוּ; LXX: Ιεσσαί);

⁴ Some scholars proposed to see in Matthew's three sets of fourteen generations a lunar pattern of a 28-day month, passing from a new moon to a full moon including also an eclipse; thus Abraham = new moon, David = full moon, Exile = lunar eclipse or darkness, and Jesus as Messiah = New moon. See BASSER – COHEN, *Matthew*, 32: “fullness” with David, “moonless” with the Exile, “fullness” with Jesus. On the symbol of the moon with reference to the Book of the Dead (see the second chapter of this paper), see EATON, *Monthly Lunar Festivals*, 234: “The New Kingdom *BD* includes references to the same five lunar festivals as the *PT*, namely the Blacked-out-Moon, Monthly, Sixth Day, Seventh Day, and Half Month festivals.”

⁵ In this case the passage of the Hebrew to the Greek is not a problem; we will see that it will not be the same in all cases.

⁶ See also 1 Chr 2:10. Matthew follows the Septuagint.

Matt 1:6 14. τὸν Δαυὶδ τὸν βασιλέα⁷ (1 Chr 2:15: דויד) (D: with ἐκ τῆς τοῦ [γυναικὸς] τοῦ Οὐρίου)⁸.

(2) *Fourteen Generations from David to the Deportation to Babylon*

Matt 1:6b 1. Σολομών (1 Chr 3:5: שלמה; LXX: Σαλωμων);

Matt 1:7 2. Ῥοβοάμ (1 Chr 3:10: רחבעם; LXX: Ροβοαμ); 3. Ἀβιά (v. 10: אביה; LXX: Αβια); 4. Ἀσάφ⁹ (v. 10: אסא; LXX: Ασα);

Matt 1:8 5. Ἰωσαφάτ (1 Chr 3:10: יהושפט; LXX: Ιωσαφατ); 6. Ἰωράμ (v. 11: יורם; LXX: Ιωραμ); 7. Ὀζίας (v. 12: עזריה; in some manuscripts we have: עזיה and the same in other places; LXX: Αζαρια; in some manuscripts Οζίας);

[Ioram was not the father of OZIAH/Azariah but his great-great grandfather. Thus, three generations are missing. Omitted are Ahaziah (אחזיהו/Οχοζια); Joash (יואש/Ιωας) (1 Chr 3:11) and Amaziah (אמצייהו/Αμασιας) (v. 12), present also in the Septuagint. It is not only because Matthew wants a list of 14 names. Another reason may be that the kings Ahaziah, Joash and Amaziah are associated with a dark moment in the history of Judah and so represent a curse¹⁰. Moreover, Matthew makes a list of 42 names which ends with a benediction in Jesus. As we show later, the number 42 may signify a malediction/curse because its nature is ambivalent. In fact, in MT 2 Chr 22:2 it is said that King Ahaziah (אחזיהו) was 42 years old (!) when he began to rule. It is perfectly deliberate¹¹, because in MT 2 Kgs 8:26 he was only 22 years old!¹²]

⁷ HAGNER, *Matthew 1–13*, 11: “The addition of the words «the king» in τον Δαυιδ τον βασιλέα serves to strengthen the link between David and Jesus as the Davidic, messianic king, an important motif in Matthew.”

⁸ KEENER, *Matthew*, 80: “When Matthew cites these four women, he is probably reminding his readers that three ancestors of King David and the mother of King Solomon were *Gentiles*.” (italics original)

⁹ Asaf is a Levite singer. Asaf plays an important part in Chronicles in relation to his institution by David (1 Chr 15–16). And Matthew looks a lot to Chronicles and the reaffirmation of David.

¹⁰ See the relations to the Kingship of the North and the denunciation of Baal.

¹¹ Some commentators explain the phenomenon of 42 years in 2 Chr 22:2 as an error. See, for instance, MYERS, *II Chronicles*, 125. But this error is very significant.

¹² HAGNER, *Matthew 1–13*, 8: “An alternate explanation of the omission of the three kings, Ahaziah, Jehoash, and Amaziah, is that a curse was upon them through Athaliah; if the curse lasted to the fourth generation (as it seems from the narrative in 2 Chr 22–25), it would have included the three kings missing from Matthew’s list.” See 2 Chr 22:9; 23:15;

- Matt 1:9 8. 'Ιωαθάμ (1 Chr 3:12: יוֹתָם; LXX: Ιωαθαν); 9. 'Αχάζ (v. 13: זַחַח; LXX: Αχαζ); 10. 'Εζεκίας (v. 13: יְהוֹזָקִיָּה; LXX: Εζεκιας);
- Matt 1:10 11. Μανασσής (1 Chr 3:13: מְנַשֶּׁה; LXX: Μανασσης); 12. 'Αμώς (v. 14: מוֹן; LXX: Αμων); 13. 'Ιωσίας (v. 14: יְהוֹשִׁיָּא; LXX: Ιωσια);
- Matt 1:11 14. 'Ιεχονίας (1 Chr 3:15: יְהוֹיָקִים; LXX: Ιωακιμ; 2 Kgs 23:34-36; 24:1-6: יְהוֹיָקִים; LXX: Ιωακιμ)¹³.

[After 'Ιωσίας, Matthew mentions only 'Ιεχονίας who has been taken into the exile in Babylon (cf. 2 Kgs 24:15)¹⁴.]

(3) *Fourteen Generations from the Deportation to Babylon up to Jesus*

- Matt 1:12 1. 'Ιεχονίας (1 Chr 3:16: יְהוֹיָכִין; LXX: Ιεχονιας; 2 Kgs 24:8: יְהוֹיָכִין; LXX: Ιωακιμ);

[The second 'Ιεχονίας corresponds to יהויכין and is different from the 'Ιεχονίαν of Matt 1:11 = יהויקים. The Septuagint in 2 Kgs (not in 1 Chr) gives them the same name Ιωακιμ¹⁵.]

2. Σαλαθιήλ (1 Chr 3:17: שָׁלֹמֶיִל; LXX: Σαλαθιηλ); 3. Ζοροβαβέλ (v. 19: זְרֹבַבֶּד; LXX: Ζοροβαβελ)¹⁶;
- Matt 1:13 4. 'Αβιούδ¹⁷; 5. 'Ελιακίμ; 6. 'Αζώρ;

24:25; 25:27. According to KLEIN, *2 Chronicles*, 317, for the Chronicler the alliance of Judah with the North becomes a disaster.

¹³ In LXX 1 Chr 3:15 Ιωσια begets Ιωακιμ; in 3:16 Ιωακιμ begets 'Ιεχονίας. DAVIES – ALLISON JR., *Matthew*, 178: “In 1 Chr 3.15-16, Josiah has four sons, the second being Jehoiachim, the father of Jechoniah and Zedekiah. Why, then does Matthew write, «Josiah begat Jechoniah and his brothers»? Jehoiachin was an alternative name for Jechoniah (2 Kgs 24.8-16 / 2 Chr 36.9-10); 'Ιωακιμ was used for Jehoiachin (Jechoniah) and Jehoiachim (e.g. 2 Kgs 23.36; 24.8-16); the two names are confused in Esd 1.4...” I think that, in Matt 1:11-12, we have the two generations with confusion of the names.

¹⁴ There is no mention of the king יהואחז (2 Kgs 23:30b-34) who died in Egypt (cf. v. 34), nor צדקיהו (23:17; 24:1-18) who ruled in Judah after the first deportation but in the end was taken away to Babylon (cf. 25:7).

¹⁵ HAGNER, *Matthew 1–13*, 6: “Moreover Jechoniah’s regnal name was Jehoiachim (cf. 2 Kgs 24:8), which in the LXX is spelled the same as Johiakim (i.e. 'Ιωακιμ; see e.g. the LXX cf 2 Kgs 23:36; 24:8).”; cf. NOLLAND, *Matthew*, 83, n. 85.

¹⁶ CARLSON, *The Davidic King*, 666, considers that the genealogy drops Jehoiachim.

¹⁷ We have no more parallel to 'Αβιούδ. Cf. HAGNER, *Matthew 1–13*, 12: “'Αβιουδ, «Abiud». The names from Abiud (note listed among the sons of Zerubabel in 1 Chr 3:19-20) to Jacob the father of Joseph are not known to us from any other source.”; NOLLAND, *Matthew*, 85.

- Matt 1:14 7. Σαδώκ; 8. Ἀχίμ; 9. Ἐλιοῦδ;
 Matt 1:15 10. Ἐλεάζαρ; 11. Ματθάν; 12. Ἰακώβ;
 Matt 1:16 13. Ἰωσήφ; (E: with Μαρία)¹⁸; 14. Ἰησοῦς.

2 The 42 Generations of Matt 1:1-17 and the Symbolism of 42 in and outside the Bible

In the genealogy according to Matthew there are three times 14 generations. This point corresponds to the gematric value of the name $\tau\iota\tau$ by multiplying it three times: τ (4) + ι (6) + τ (4) = 14; and $3 \times 14 = 42$. In Isa 6:3 there are the three times $\psi\iota\tau\eta$, and in Ps 96:1-2a the triple parallelism is a mark of honor, a tradition in the case of Baal in the Ugarit texts. In Egypt the number 42 corresponds to a malediction, but it may be transformed in a benediction¹⁹. It is very clear in the Egyptian “Book of the Dead” which speaks about a participation of 42 secondary gods in the judgment of the dead and a declaration of innocence in 42 points²⁰. The judgment could end with a malediction or a benediction²¹. This ambivalent conception of the symbolism of number 42 comes from the fact that in Egypt there were 42 territorial administrative

¹⁸ The previous anomalies prepared this point. If one does not accept the two Ἰεχονίας, it is possible to put in the 42nd position Μαρία, but it is not a generation.

¹⁹ On the number 42 in the ANE (Egypt and Mesopotamia; in the latter 42 was an organizing principle in literary compositions), see BURNETT, Forty-Two Songs, 95-99; BURNETT, A Plea, 108-111.

²⁰ On the declaration of innocence in 42 points, see ROSSITER – SOULIÉ, *Le livre des morts*, 93-96; FAULKNER – ANDREWS, *Book of the Dead*, 31-32. On the 42 secondary’s gods, see ROSSITER – SOULIÉ, *Le livre des morts*, 106-107; GASSE, *Le livre des morts*, 85: “Je connais ton nom. Je connais le nom des quarante-deux dieux qui sont avec toi...”; BILL – BEYER (eds.), *Readings from the Ancient Near East*, 118-122. It contains an English translation of the declaration of innocence of “negative confession of sin” from the Book of the Dead. See also the bibliography given in BURNETT, A Plea.

²¹ BURNETT, A Plea, 105: “The intended effect appears to be apotropaic, the possible condemnation of the forty-two gods being countered by the pronouncing of their names and the denial of as many misdeeds. As the Book of the Dead illustrates, in ancient Egypt the number forty-two was directly associated with the divine and with efforts to avert divine punishment.” See also BURNETT, A Plea, 111: “the Book of the Dead allows one to turn divine condemnation into blessing.”

districts²², and with the discords it was seen as a malediction. But when they constituted unity, it was a benediction. The conception of the number 42 as a symbol for malediction appears in the Hebrew Bible too: for example, in 2 Kgs 2:24, with the death of the 42 children that Elisha cursed. We have already noted that in 2 Chr 22:2 אַחַזִּיהוּ is 42 years old when he becomes king²³. Moreover, in 2 Kgs 10:14 Jehu killed 42 brothers of אַחַזִּיהוּ! See also LXX Josh 5:6 (MT: 40 years)²⁴, Judg 12:6; 2 Sam 10:2 (40 + 2)²⁵.

This point about number 42 is very important in reflections on the future of the Davidic dynasty in the history. The Elohist psalter (see note 1), Pss 42–83, has 42 psalms and begins with the Psalm 42. This Elohist psalter corresponds to a preoccupation about the Davidic dynasty after the fall of Jerusalem and the exile²⁶. The insistence upon the name Elohim, corresponds to the fact that it was David who brought the Ark of Yahweh to Jerusalem²⁷, and it was preferable to mention at least once in each psalm the name of Elohim and not Yahweh. The use of Elohim and not Yahweh, is very clear in the parallels, for example, in Ps 14:2 and 53:3; 14:4 and 53:5; 14:7 and 53:7 or 40:14 and 70:2. In the Elohist psalter (Pss 42–83), the middle is occupied by the second Davidic

²² FAVRY, *Les nomarques*, 15: “Au Moyen Empire, 42 districts administratifs ou nomes composent le territoire Égyptien”; FAVRY, *Les nomarques*, 22: “La réussite de la gestion provinciale au début de la XII^e dynastie est le résultat d’une réciprocité instaurée dans les relations entre le roi et les nomarques. Le dirigeant local bénéficiait alors, moralement et matériellement, de cette confiance accordée par le roi ; en contrepartie, le pharaon pouvait compter sur la loyauté du nomarque et assurait par ce moyen son autorité sur l’ensemble du territoire.”; ANTOINE, *Landscape*.

²³ The curse concerns not only Ahaziah but also Joash, Amaziah and Athaliah, the mother of Ahaziah, and his influence in the cult of Baal. The four has been assassinated.

²⁴ HOOD, *Metaphorty-Two?*, 38.

²⁵ BURNETT, *Forty-two songs*, 94-95. See also Num 35:6.

²⁶ The Levites had a preoccupation with the Temple. BURNETT, *The Plea*, 96: “[The Elohist Psalter] was created with an interest in the restoration of the Jerusalem temple following its destruction in 586 B.C.E.” (I think 587). It is also true in Psalm 84! But about the relation to the Davidic dynasty, it is better to interpret the redaction of the Psalter also with the titles of the Psalms. See yet the preoccupations with the Davidic dynasty in Ps 51:1 with the theological and not chronological consequences in Ps 52:1-2; 54:1-2; 56:1; 57:1; 59:1; 60:1-2. And finally, in Pss 84–89, the dynasty disappears, Ps 89:45-53. Pss 90–106 propose some alternatives to the disappearance of the dynasty, with yet the mention of Moses in the title of Ps 90:1, an alternative to the intercession of the King. Pss 107–150 corresponds to a cultic reaffirmation of the dynasty and in inclusion Pss 1–41. See note 3.

²⁷ The reference to the transfer of the ark to Jerusalem by David plays an important role in the reaffirmation of the Davidic dynasty in the Bible; see, for example, Ps 132 with 2 Chr 15–16, and 2 Sam 6.

psalter (Pss 51–72; see the end in 72:20), with a lot of preoccupations about the dynasty in the titles, yet in the time of David (Ps 51:1-2; 52:1-2; 54:1-2; 56:1; 57:1; 59:1; 60:1-2; 63:1). Also, Pss 42–49 are the first part of the Korahite Psalter, and the second part Korahite and Ezrahite (Pss 84–89), just after the end of the Elohist Psalter ascertains the end of the dynasty (Ps 89:45-52). Finally, the characteristics of the Messiah are transferred to the descendants of the Patriarchs, see Ps 105, especially 105:15²⁸. We have a liturgical reaffirmation of the dynasty in Pss 107–150 (see particularly Ps 110; 132 and the ark; Ps 108 as an answer to Ps 57; 60) and Pss 1–41 in inclusion (see especially 18:51; with the answer of 18:1 to the titles of the second Davidic Psalter)²⁹. In continuation of the problematic of uncertainty about the Davidic dynasty in the Elohist Psalter we have the reaffirmation of the Davidic dynasty in Num 24:17 following the forty-two sacrifices³⁰ of Balaam whose primary intention was to curse Israel (Num 23:1: 7 + 7; v. 14: 7 + 7; v. 29: 7 + 7; i.e. 3 times 14 like in Matt 1:17)³¹. In the end however, the forty-two sacrifices became a blessing for both the kingdom and the dynasty³². The given examples from the HB are evident signs of an ambivalent character of the number 42, indicating a malediction³³ but with a possible change into a benediction³⁴. It is our claim that it is plausible to

²⁸ And finally, in the book of Isaiah we have a transfer upon the servant, Isa 41:8 (= Ps 105); 42:1 and 45:1 (Messiah); and finally, 61:1 with the verb *משח*, see Ps 89:21. See GOSSE, *De l'onction*.

²⁹ See note 3.

³⁰ Unlike the HB, the explicit hint to 42 sacrifices of Balaam is made by rabbis (cf. *b. Sof.* 47a). For this as well as for instances when the NT and/or rabbinic literature modify the numbers from HB/OT to 42 (1 Kgs 18:1//Luke 4:25; Jas 5:17; Ezek 11:22-24//*Lam. R.* 25), see BURNETT, *Forty-Two Songs*, 93; BURNETT, *A Plea*, 106.

³¹ For the sacrifices with an emphasis on the symbolism of the number seven, see 1 Chr 15:25-26: 7 + 7; 2 Chr 29:20-21. Another relation between the Book of Numbers and the reaffirmation of the Davidic dynasty in the Psalter is the mention of the Ark of Yahweh in Num 10:35 and Ps 68:2, with others references to *קומה יהוה* in the Psalter in relation to a rehabilitation of the dynasty makes reference to the transfer of the Ark to Jerusalem in Ps 132, like in 1 Chr 15 and 16! See GOSSE, *La réaffirmation messianique*; GOSSE, *Les pauvres*.

³² GOSSE, *Balaam*, 129-139. In this regard, see also BURNETT, *Forty-Two Songs*, 94, n. 39; BURNETT, *A Plea*, 106, including n. 32. Burnett also points to the royal associations of 42, see BURNETT, *A Plea*, 107: “Even Balaam’s blessing of the Israelites culminates in an oracle with royal and territorial implications.”

³³ We have seen that the malediction stayed with Athaliah and the three kings Ahaziah, Joash and Amaziah.

³⁴ JOFFE, *The Answer*; BURNETT, *A Plea*, 107: “In the New Testament as in the Old, the number 42 emphasizes potential blessing as well as curse, with royal and territorial associations.”

understand the forty-two generations in the genealogy in Matt 1:1-17 in the same way. What could be a malediction with a lot of problems that appears in the genealogy (for example the mention of the wife of Uriah, or the exile), is changed at the end into a benediction.

Conclusion

It seems that the 42 generations of the genealogy of Jesus point to a history which despite all possible maledictions, present in all its parts (particularly that of king Ahaziah), finishes with the benediction in the birth of Jesus ‘the Anointed one’ (Χριστός). Firstly, the link between Abraham and David or the anointed ones respectively, in the genealogies in 1 Chr 1–9 and in the citation of Ps 105:15 in 1 Chr 16:22 support our claim. The second proof for our contention is the symbolism of the number 42, as attested in the Hebrew Bible (in the Book of Numbers, in the Elohist Psalter, in the Books of Kings and Chronicles) as well in Egypt (*The Book of the Dead; the 42 nomes*). In relation to Egypt however, we cannot say if the territorial organization in 42 nomes depends on the ideology of the number 42 in the Orient as it is possible for the Book of the Dead³⁵, or if it depends only on the organization of the kingdoms of North Egypt and of South Egypt.

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³⁵ BURNETT, Forty-Two Songs, 96: “This Egyptian text [= *Book of the Dead*, ch. 125] illustrates the broader background of 42 as a number of disaster in the Hebrew Bible and in later Judaism and Christianity.”; BURNETT, Forty-Two Songs, 101: “Matters for further consideration include the precise relationship between Mesopotamian and Egyptian tradition on the number 42 and how these traditions illuminate the relevant biblical texts, including the Elohist Psalter.”; STIEGLITZ, Numerical Structuralism. On 42 see also Rev 13:5.

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Summary

The forty-two generations of the genealogy of Jesus in Matt 1:1-17, use the number forty-two as the ANE symbol of curse with a possibility of blessing, also attested in the Old Testament/Hebrew Bible particularly in relation to the story of the succession of the kings in the Books of Kings/Chronicles (the 42 years “curse”, of Ahaziah in 2 Chr 22:2), the Psalter (42 psalms of the Elohist psalter, Pss 42–83: What will happen?) and the story of Balaam in the Book of Numbers (42 sacrifices to curse, and finally to bless). We note some parallels in the Ancient Near East, particularly in Egypt, in the Book of the Dead and the organization of Egypt in 42 nomes.

Keywords: Matthew, Chronicles, Psalter, Balaam, Book of Dead.

Zhrnutie

Štyridsaťdva generácií v Ježišovej genealógii podľa Mt 1,1-17 je inšpirovaných symbolikou čísla štyridsaťdva zo starovekého Blízkeho východu pre prekliatie s možnosťou požehnanie. Použitie tejto symboliky je doložené aj v Starom zákone/hebrejskej Biblii, najmä vo vzťahu k príbehom o nástupníctve kráľov v Knihe kráľov/kroník (42 rokov „prekliatia“ v prípade kráľa Achazju v 2 Krn 22,2), v Žaltári (42 žalmov tzv. Elohistického žaltára, Ž 42 – 83: Čo sa bude diať?) a v príbehu o Bileámovi v Knihe Numeri (42 prinesených obiet so zámerom prekliat, ktoré sa ale nakoniec zmenia na požehnanie). V článku poukazujeme aj na isté paralely zo starovekého Blízkeho východu, obzvlášť z Egypta, z egyptskej Knihy mŕtvych, a z vnútorného usporiadania Egypta do 42 dištriktov.

Kľúčové slová: Matúš, Knihy kroník, Žaltár, Bileám, Kniha mŕtvych.

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