

# Matthew

## *The Genealogy of Jesus Christ*

**1:1** This is the record of the genealogy<sup>4</sup> of Jesus Christ, the son of David, the son of Abraham.

**1:2** Abraham was the father<sup>2</sup> of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, **1:3** Judah the father of Perez and Zerah (by Tamar), Perez the father of Hezron, Hezron the father of Ram, **1:4** Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, **1:5** Salmon the father of Boaz (by Rahab), Boaz the father of Obed (by Ruth), Obed the father of Jesse, **1:6** and Jesse the father of David the king.

David was the father of Solomon (by the wife of Uriah<sup>3</sup>), **1:7** Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa,<sup>4</sup> **1:8** Asa the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah, **1:9** Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, **1:10** Hezekiah the father of Manasseh, Manasseh the father of Amon,<sup>5</sup> Amon the father of Josiah, **1:11** and Josiah<sup>6</sup> the father of Jeconiah and his brothers, at the time of the deportation to Babylon.

**1:12** After<sup>7</sup> the deportation to Babylon, Jeconiah became the father of Shealtiel,<sup>8</sup> Shealtiel

the father of Zerubbabel, **1:13** Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor, **1:14** Azor the father of Zadok, Zadok the father of Achim, Achim the father of Eliud, **1:15** Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob, **1:16** and Jacob the father of Joseph, the husband of Mary, by whom<sup>9</sup> Jesus was born, who is called Christ.<sup>10</sup>

**1:17** So all the generations from Abraham to David are fourteen generations, and from David to the deportation to Babylon, fourteen generations, and from the deportation to Babylon to Christ,<sup>11</sup> fourteen generations.

## *The Birth of Jesus Christ*

**1:18** Now the birth of Jesus Christ happened this way. While his mother Mary was engaged to Joseph, but before they came together,<sup>12</sup> she was found to be pregnant through the Holy

<sup>8</sup> **sn** The Greek text and the KJV read *Salathiel*. Most modern English translations use the OT form of the name (cf. Ezra 3:2).

<sup>9</sup> **tc** There are three significant variant readings at this point in the text. Some MSS and versional witnesses (Θ f<sup>13</sup> it) read, "Joseph, to whom the virgin Mary, being betrothed, bore Jesus, who is called Christ." This reading makes even more explicit than the feminine pronoun (see **sn** below) the virginal conception of Jesus and as such seems to be a motivated reading. The Sinaitic Syriac Ms alone indicates that Joseph was the father of Jesus ("Joseph, to whom was betrothed Mary the virgin, fathered Jesus who is called the Christ"). Although much discussed, this reading has not been found in any Greek witnesses. B. M. Metzger suggests that it was produced by a careless scribe who simply reproduced the set formula of the preceding lines in the genealogy (TCGNT 6). In all likelihood, the two competing variants were thus produced by intentional and unintentional scribal alterations respectively. The reading adopted in the translation has overwhelming support from a variety of witnesses (Ⲡ ⲛ Ⲕ Ⲑ Ⲙ Ⲡ [f<sup>1</sup>] 33 ⲟⲗ co), and therefore should be regarded as authentic. For a detailed discussion of this textual problem, see TCGNT 2-6.

**sn** The pronoun *whom* is feminine gender in the Greek text, referring to Mary.

<sup>10</sup> **tn** Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

**sn** The term *χριστός* (*christos*) was originally an adjective ("anointed"), developing in LXX into a substantive ("an anointed one"), then developing still further into a technical generic term ("the anointed one"). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul to mean virtually Jesus' last name.

<sup>11</sup> **tn** Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

**sn** See the note on *Christ* in 1:16.

<sup>12</sup> **tn** The connotation of the Greek is "before they came together in marital and domestic union" (so BDAG 970 s.v. *συνέρχουμαι* 3).

<sup>1</sup> **tn** *Grk* "the book of the genealogy." The noun βίβλος (*biblos*), though it is without the article, is to be translated as definite due to Apollonius' corollary and the normal use of anarthrous nouns in titles.

<sup>2</sup> **tn** *Grk* "fathered."

<sup>3</sup> **sn** *By the wife of Uriah*, i.e., Bathsheba (cf. 2 Sam 11:3).

<sup>4</sup> **tc** The reading Ἀσάφ (*Asaph*), a variant spelling on Ἀσά (*Asa*), is found in the earliest and most widespread witnesses (Ⲡ<sup>1</sup>vid ⲛ Ⲕ Ⲑ C [D]<sup>10c</sup> f<sup>1</sup>.13 700 pc it co). Although *Asaph* was a psalmist and *Asa* was a king, it is doubtful that the author mistook one for the other since other ancient documents have variant spellings on the king's name (such as "Asab," "Asanos," and "Asaph"). Thus the spelling Ἀσάφ that is almost surely found in the original of Matt 1:7-8 has been translated as "Asa" in keeping with the more common spelling of the king's name.

<sup>5</sup> **tc** Ἀμών (*Amōs*) is the reading found in the earliest and best witnesses (ⲛ Ⲕ Ⲑ C [D]<sup>10c</sup> Γ Δ Θ f<sup>1</sup> 33 pc it sa bo), and as such is most likely original, but this is a variant spelling of the name Ἀμών (*Amōn*). The translation uses the more well-known spelling "Amon" found in the Hebrew MT and the majority of LXX mss. See also the textual discussion of "Asa" versus "Asaph" (vv. 7-8); the situation is similar.

<sup>6</sup> **sn** Before the mention of *Jeconiah*, several medieval mss add *Jehoiakim*, in conformity with the genealogy in 1 Chr 3:15-16. But this alters the count of fourteen generations (v. 17). It is evident that the author is selective in his genealogy for a theological purpose.

<sup>7</sup> **tn** Because of the difference between Greek style, which usually begins a sentence with a conjunction, and English style, which generally does not, the conjunction δέ (*de*) has not been translated here.