

## Bible Study for December 16, 2020

[Adapted from The Serendipity Bible]

### Read Matthew 1:

This is the record of the genealogy<sup>[a]</sup> of Jesus Christ, the son of David, the son of Abraham.

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

David was the father of Solomon (by the wife of Uriah<sup>[c]</sup>), <sup>7</sup> Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa,<sup>[d]</sup> <sup>8</sup> Asa the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah, <sup>9</sup> Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, <sup>10</sup> Hezekiah the father of Manasseh, Manasseh the father of Amon,<sup>[e]</sup> Amon the father of Josiah, <sup>11</sup> and Josiah<sup>[f]</sup> the father of Jeconiah and his brothers, at the time of the deportation to Babylon.

<sup>12</sup> After<sup>[g]</sup> the deportation to Babylon, Jeconiah became the father of Shealtiel,<sup>[h]</sup> Shealtiel the father of Zerubbabel, <sup>13</sup> Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor, <sup>14</sup> Azor the father of Zadok, Zadok the father of Achim, Achim the father of Eliud, <sup>15</sup> Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob, <sup>16</sup> and Jacob the father of Joseph, the husband of Mary, by whom<sup>[i]</sup> Jesus was born, who is called Christ.<sup>[j]</sup>

<sup>17</sup> 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>[k]</sup> fourteen generations.

### The Birth of Jesus Christ

<sup>18</sup> Now the birth of Jesus Christ happened this way. While his mother Mary was engaged to Joseph, but before they came together,<sup>[l]</sup> she was found to be

pregnant through the Holy Spirit.<sup>19</sup> Because Joseph, her husband to be,<sup>[m]</sup> was a righteous man, and because he did not want to disgrace her, he intended to divorce her<sup>[n]</sup> privately.<sup>20</sup> When he had contemplated this, an<sup>[o]</sup> angel of the Lord<sup>[p]</sup> appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary as your wife, because the child conceived in her is from the Holy Spirit.<sup>21</sup> She will give birth to a son and you will name him<sup>[q]</sup> Jesus,<sup>[r]</sup> because he will save his people from their sins.”<sup>22</sup> This all happened so that what was spoken by the Lord through the prophet would be fulfilled:<sup>23</sup> **“Look! The virgin will conceive and give birth to a son, and they will name him<sup>[s]</sup> Emmanuel,”**<sup>[t]</sup> which means<sup>[u]</sup> **“God with us.”**<sup>[v]</sup><sup>24</sup> When Joseph awoke from sleep he did what the angel of the Lord<sup>[w]</sup> told him. He took his wife,<sup>25</sup> but did not have marital relations<sup>[x]</sup> with her until she gave birth to a son, whom he named<sup>[y]</sup> Jesus.

## Footnotes

- a. [Matthew 1:1](#) **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.
- b. [Matthew 1:2](#) **tn** *Grk* “fathered.”
- c. [Matthew 1:6](#) **sn** *By the wife of Uriah*, i.e., Bathsheba (cf. [2 Sam 11:3](#)).
- d. [Matthew 1:7](#) **tc** The reading Ἀσάφ (*Asaph*), a variant spelling on Ἀσά (*Asa*), is found in the earliest and most widespread witnesses (P<sup>1vid</sup> κ B C [D<sup>luc</sup>] f<sup>1</sup>,<sup>13</sup> 700 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 initial text of [Matt 1:7-8](#) has been translated as “Asa” in keeping with the more common spelling of the king’s name.
- e. [Matthew 1:10](#) **tc** Ἀμώς (*Amōs*) is the reading found in the earliest and best witnesses (κ B C [D<sup>luc</sup>] Γ Δ Θ f<sup>1</sup> 33 it sa bo), and as such is most likely autographic. This is a variant spelling of the name Ἀμών (*Amōn*). The translation uses this more well-known spelling “Amon” which is 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.
- f. [Matthew 1:11](#) **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 mentioned by the author of Matthew

in [v. 17](#). It is evident that the author is selective in his genealogy for a theological purpose.

- g. [Matthew 1:12](#) **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  $\delta\acute{\epsilon}$  (*de*) has not been translated here.
- h. [Matthew 1:12](#) **sn** The Greek text and the KJV read *Salathiel*. Most modern English translations use the OT form of the name (cf. [Ezra 3:2](#)).
- i. [Matthew 1:16](#) **tc** There are three significant variant readings at this point in the text. Some mss and versional witnesses ( $\Theta$  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 ( $P^1$   $\kappa$  B C L W  $\Gamma$  [f<sup>1</sup>] 33 565 579 700 1241 1424 M 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.
- j. [Matthew 1:16](#) **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.” **sn** The term  $\chi\rho\iota\sigma\tau\acute{o}\varsigma$  (*christos*) was originally an adjective (“anointed”), developing in the LXX (the Greek translation of the OT known as the Septuagint) 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’s letters to mean virtually Jesus’ last name.

- k. [Matthew 1:17](#) **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](#).
- l. [Matthew 1:18](#) **tn** The connotation of the Greek is “before they came together in marital and domestic union” (so BDAG 970 s.v. συνέρχομαι 3).
- m. [Matthew 1:19](#) **tn** *Grk* “husband.” See following note for discussion.
- n. [Matthew 1:19](#) **tn** Or “send her away.” **sn** In the Jewish context, “full betrothal was so binding that its breaking required a certificate of divorce, and the death of one party made the other a widow or widower (*m. Ketub.* 1:2; *m. Sota* 1:5; *m. Git.* passim...)” (R. H. Gundry, *Matthew: A Commentary on his Literary and Theological Art*, 21).
- o. [Matthew 1:20](#) **tn** *Grk* “behold, an angel.” The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).
- p. [Matthew 1:20](#) **tn** Or “the angel of the Lord.” Linguistically, “angel of the Lord” is the same in both testaments (and thus, he is either “an angel of the Lord” or “the angel of the Lord” in both testaments). For arguments and implications, see *ExSyn* 252; M. J. Davidson, “Angels,” *DJG*, 9; W. G. MacDonald argues for “an angel” in both testaments: “Christology and ‘The Angel of the Lord,’” *Current Issues in Biblical and Patristic Interpretation*, 324-35.
- q. [Matthew 1:21](#) **tn** *Grk* “you will call his name.”
- r. [Matthew 1:21](#) **sn** The Greek form of the name *Iēsous*, which was translated into Latin as *Jesus*, is the same as the Hebrew *Yeshua* (Joshua), which means “Yahweh saves” (“Yahweh” is typically rendered as “Lord” in the OT). It was a fairly common name among Jews in 1st century Judea and Galilee, as references to a number of people by this name in the LXX and Josephus indicate.
- s. [Matthew 1:23](#) **tn** *Grk* “they will call his name.”
- t. [Matthew 1:23](#) **sn** A quotation from [Isa 7:14](#). It is unclear whether the author is citing the MT or the LXX. The use of the word παρθένος (*parthenos*, “virgin”) may be due to its occurrence in the LXX, but it is also possible that it is the author’s translation of the Hebrew term אַלְמָה (*’almah*, “young woman”). The second phrase of the quotation is modified slightly from its original context; both the MT and LXX have a second person singular verb, but here the quotation has a third person plural verb form. The spelling of the name here (*Emmanuel*) differs from

the spelling of the name in the OT (*Immanuel*) because of a different leading vowel in the respective Greek and Hebrew words. In the original context, this passage pointed to a child who would be born during the time of Ahaz as proof that the military alliance of Syria and Israel against Judah would fail. Within Isaiah's subsequent prophecies this promise was ultimately applied to the future Davidic king who would one day rule over the nation.

- u. [Matthew 1:23](#) **tn** *Grk* "is translated."
- v. [Matthew 1:23](#) **sn** A quotation from [Isa 7:14](#); [8:8](#), [10](#). The Hebrew name *Emmanuel* literally means "God (is) with us." This phrase occurs three times in the OT in close proximity, and subsequent uses are likely related to preceding ones. Thus it is very likely the present author had each in mind when he defined the name in [v. 23](#).
- w. [Matthew 1:24](#) **tn** See the note on the word "Lord" in [1:20](#). Here the translation "the angel of the Lord" is used because the Greek article ( $\delta$ , *ho*) which precedes  $\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$  (*angelos*) is taken as an anaphoric article (*ExSyn* 217-19) referring back to the angel mentioned in [v. 20](#).
- x. [Matthew 1:25](#) **tn** Or "did not have sexual relations"; *Grk* "was not knowing her." The verb "know" (in both Hebrew and Greek) is a frequent biblical euphemism for sexual relations. However, a translation like "did not have sexual relations with her" was considered too graphic in light of the popularity and wide use of Matthew's infancy narrative. Thus the somewhat less direct but still clear "did not have marital relations" was preferred.
- y. [Matthew 1:25](#) **tn** *Grk* "and he called his name Jesus." The coordinate clause has been translated as a relative clause in English for stylistic reasons.

### Questions to Consider

1. What do you know about your genealogy? What would you like to discover about it?
2. What title does Matthew assign Jesus in vs. 1 and 16? What is the meaning of each title?
3. What people do you recognize in this genealogy? What do you remember about each of these people? Why do you think some women's names are mentioned when it was not the Jewish custom to include women's names in genealogies? What do you know about these women?

4. What does this account of Jesus' lineage say to Matthew's Jewish readers?

**Point to Ponder**

1. Who are the significant people in your spiritual upbringing?