

THE GOSPEL ACCORDING TO SAINT MATTHEW

The Genealogy of Jesus Christ

1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

²Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, ³and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, ⁴and Ram^a the father of Ammin'adab, and Ammin'adab the father of Nahshon, and Nahshon the father of Salmon, ⁵and Salmon the father of Bo'az by Rahab, and Bo'az the father of Obed by Ruth, and Obed the father of Jesse, ⁶and Jesse the father of David the king.

And David was the father of Solomon by the wife of Uri'ah, ⁷and Solomon the father of Rehobo'am, and Rehobo'am the father of Abi'jah, and Abi'jah the father of Asa, ⁸and Asa^b the father of Jehosh'aphat, and Jehosh'aphat the father of Joram, and Joram the father of Uzzi'ah, ⁹and Uzzi'ah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezeki'ah, ¹⁰and

Hezeki'ah the father of Manas'seh, and Manas'seh the father of Amos,^c and Amos^c the father of Josi'ah, ¹¹and Josi'ah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

¹²And after the deportation to Babylon: Jechoni'ah was the father of She-al'ti-el,^d and She-al'ti-el^d the father of Zerub'abel, ¹³and Zerub'abel the father of Abi'ud, and Abi'ud the father of Eli'akim, and Eli'akim the father of Azor, ¹⁴and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eli'ud, ¹⁵and Eli'ud the father of Elea'zar, and Elea'zar the father of Matthan, and Matthan the father of Jacob, ¹⁶and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

¹⁷So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.


1:1-17: Lk 3:23-38. 1:3-6: Ruth 4:18-22; 1 Chron 2:1-15. 1:11: 2 Kings 24:14; Jer 27:20.


1:1 book of the genealogy: A title for the following ancestry (1:2-16) and the entire Gospel. The opening words recall the Greek OT in Gen 2:4 and 5:1. **Christ:** A title (Gk. *Christos*) meaning the "Anointed One". It is the Greek rendering of the OT word for "Messiah". According to Lk 4:18-19, Jesus is anointed by the Holy Spirit (cf. Acts 10:36-38). It is this title for Jesus that Matthew elucidates throughout his Gospel. See word study: *Christ* at Mk 14 (CCC 436).

1:2-17 The Abrahamic and Davidic ancestry of Jesus establishes his credentials to be the royal Messiah of Israel (1:1, 16). God long ago promised that "kings" would stem from Abraham's line (Gen 17:6) and later swore a covenant oath that David would always have a dynastic heir (2 Sam 7:16; Ps 89:3-4). Note that Matthew's genealogy reaches back to Abraham, the forefather of Israel, whereas Luke's genealogy of Jesus stretches back to Adam, the father of all nations (Lk 3:23-38). This difference is heightened by numerous discrepancies between the two genealogies, especially in the generations spanning from David to Jesus. More than a dozen solutions have been proposed to harmonize them. At the very least, it should be recognized that gaps are a common feature in genealogical registries from antiquity. There are also many examples in Scripture of one person having more than one name—a fact that must be considered when attempting to identify the ancestors of Jesus (e.g., Solomon/Jedidiah, 2 Sam 12:24-25). For the possibility that Matthew gives Jesus' *paternal* genealogy (Joseph's ancestry) and Luke his *maternal* genealogy (Mary's ancestry), see note on Lk 3:23-38.

1:3-6 The inclusion of women (Tamar, Rahab, Ruth, and the wife of Uriah) in a Jewish genealogy is unusual, but not

unprecedented (1 Chron 1:32, 39, 50; 2:4). All are Gentiles (Canaanite, Canaanite, Moabite, and Hittite, respectively), and three (all but Ruth) are associated with sexual immorality (Gen 38:12-26; Josh 2:1; 2 Sam 11:2-5). These irregularities may reflect an apologetic strategy. (1) Gentile blood within Jesus' lineage anticipates the international scope of the gospel for men and women of "all nations" (28:19). (2) Matthew defuses Jewish accusations that the women in Jesus' genealogy undermine his messianic credentials. By listing the immoral women in the generations before Solomon, Matthew implies that if these women did not disqualify Solomon as the royal son of David, then neither do they disqualify Jesus, who assumes the same title as the Messiah (1:1). Indeed, Solomon's birth through the immorally arranged marriage of David and Uriah's wife (2 Sam 11) stands in vivid contrast to Mary's virginal conception of Jesus by the Spirit (1:18).

 **1:16 the husband of:** The final link in the genealogy breaks with the preceding pattern. Joseph is not called the father of Jesus but only the spouse of Mary. This prepares for the virginal conception of Jesus in 1:18-25. Joseph is, however, the legal foster-father of Jesus and exercises his paternal duty by naming the Child (1:25) and protecting the Holy Family (2:13-22). Following Jewish custom, Jesus received full hereditary rights through Joseph, even though he was adopted (CCC 437, 496). • In Catholic tradition, the fatherhood of Joseph is also held to be spiritual and real, albeit virginal, just as the Fatherhood of God is spiritual and non-physical.

 **1:17 fourteen generations:** Matthew divides the genealogy into three units of 14. It is not exhaustive, since several OT names are omitted and the divisions cover unequal periods of time. Matthew stresses the number 14 to show Jesus as the new Davidic king: (1) David and Jesus are the only names listed with their respective titles (king, 1:6; Christ, 1:16);

^a Greek *Aram*. ^b Greek *Asaph*.

^c Other authorities read *Amon*. ^d Greek *Salathiel*.