

The Gospel According to Matthew

LAST GENERATION VERSION

Translation, Notes, & Copyright © by Tim Warner, thelgv.org (Updated 05/23/2026)

Chapter 1

*Copy of the Legal Record of Jesus' Human Ancestry*¹

The scroll² of the generation³ of Jesus Anointed, Son of David, Son of Abraham:

2 Abraham generated Isaac; then Isaac generated Jacob; then Jacob generated Judah and his brothers; 3 then Judah generated Perez and Zereh out from Tamar; then Perez generated Hezron; then Hezron generated Aram; 4 then Aram generated Aminadab; then Aminadab generated Nahshon; then Nahshon generated Salmon; then Salmon generated Boaz; then Boaz generated Obed out from Ruth; then Obed generated Jesse; 6 then Jesse generated David the king; then David generated Solomon out from the [former] wife of Uriah; 7 then Solomon generated Rehoboam; then Rehoboam generated Abiah; then Abiah generated Asaph; 8 then Asaph generated Jehoshaphat; then Jehoshaphat generated Jehoram; then Jehoram generated Uzziah; 9 then Uzziah generated Jotham; then Jotham generated Ahaz; then Ahaz generated Hezekiah; 10 then Hezekiah generated Manasseh; then Manasseh generated Amon; then Amon generated Josiah; 11 then Josiah generated Jeconiah and his brothers about [the time of] the Babylonian exile; 12 then after the Babylonian exile Jeconiah generated Shealtiel; then Shealtiel generated Zerubbabel; 13 then Zerubbabel generated Abiud; then Abiud generated Eliakim; then Eliakim generated Azor; 14 then Azor generated Zadok; then Zadok generated Achim; then Achim generated Eliud, 15 then Eliud generated Eleazar; then Eleazar generated Matthan; then Matthan generated Jacob; 16 then Jacob generated Joseph the husband of Mary out from whom was generated⁴ Jesus the One called Anointed.

17 So then all the generations from Abraham to David [were] fourteen generations, and from David to the Babylonian exile [were] fourteen generations, and from the Babylonian exile until the Anointed One [were] fourteen generations.

¹ Verses 1-16 were likely copied from the official Temple genealogical records. See notes on Luke 3:23.

² The official scroll of family registries. Matthew's entire Gospel does not deal with Jesus' genealogy.

³ Γενέσις (genesis – that which is generated), verses 1 & 18 are wrongly used by Unitarians to deny the pre-human existence of the Son of God. The claim is that this word means "origin." Therefore He could not have preexisted. While "origin" is indeed within the scope of usage of this word, when used of humans it always refers to human procreation. His identification is limited to human titles: "Jesus" (birth name), the Anointed One (the human Davidic King), "Son of David" and "Son of Abraham" refer to Jesus' humanity after "the Logos became flesh" (John 1:14; Phil. 2:6-8; Heb. 2:17). The titles "Son of God," "Only-begotten Son of God," and "only-begotten from the Father" speak to His procreation out of God at the beginning of creation (Prov. 8:22-31; John 1:14; John 8:42; Col. 1:15-16; Rev. 3:14).

⁴ ἐγεννήθη (passive voice). All of the previous times this verb is used it is ἐγέννησεν (active voice) meaning that the seed came from the aforementioned father. The use of the passive voice for Jesus' being generated out from Mary leaves the issue of a biological father unresolved. Then in verses 18-25 Matthew clarified who Jesus' Father truly was.

M A T T H E W

*The Birth of Jesus*⁵

18 Now the generation⁶ of Jesus Anointed was thus: His mother Mary, having been espoused⁷ to Joseph, prior to their union, was discovered holding the [infant] in the womb out from the holy Breath.⁸ 19 Then Joseph her [espoused] husband being a just [man], and not willing to disgrace her, intended to divorce her privately. 20 But at his having contemplated these things, look, a messenger of the Master⁹ appeared to him in a dream saying, "Joseph, son of David, you should not be afraid to accept Mary your wife, for what was generated in her is out from holy Breath. 21 Now she will produce a Son and you will call His name Jesus,¹⁰ for He will save His people from their sins." 22 So all this has occurred so that it might be fulfilled what has been declared by the Master through the prophet, saying, 23 'Look, the virgin¹¹ will hold in the womb and will produce a Son, and they will call His name Emmanuel (which is translated 'God with us')¹².'" 24 So Joseph, having been aroused from sleep, did as the messenger of the Master commanded him and he accepted his wife. And he did not know¹³ her until she produced a Son. And He called His name Jesus.

Chapter 2

⁵ Compare with Luke 1:26-38

⁶ See important notes for verse 1.

⁷ Espousal in biblical times was a legal arrangement between the groom's father and the bride's father after both bride and groom had consented. It involved a payment by the groom's father to the bride's father. The period of espousal was usually about a year after which the public wedding ceremony and week of feasting finalized the marriage.

⁸ See notes on Luke 1:35

⁹ κύριος (Master, Lord) This title is used of both the Father and the Son throughout the New Testament as well as human masters (Matt. 10:24-25; Matt. 18:24-34; Matt. 24:43-50; etc.). It merely designates one who has authority or sovereignty over others. However, because the English word "Lord" is often misunderstood to imply divinity, the LGV uses the title "Master" which refers only to superiority and authority as the Greek word does also, and was how it was understood in its original setting.

¹⁰ Ἰησοῦς is the Greek transliteration of the Hebrew Yeshua ("salvation"). He is called by name in Isaiah 52:10.

¹¹ The Hebrew text of Isaiah uses a word that refers to a young woman of marriageable age. Her virginity is only assumed. This is because the Law of Moses allowed a man who accuses his wife of not having been a virgin to divorce her. But in this case the Law requires that her father demonstrate proof of her virginity (blood-stained sheets or cloths) retained on her wedding night which were to be presented to the bride's father after the wedding to hold as proof of her virginity (Deut. 22:13-21).

¹² This quotes Isaiah 7:14 from the Septuagint (LXX), the Greek translation of the Old Testament used throughout the synagogues of the Roman Empire. The Greek of Isaiah and Matthew use a word that explicitly means a virgin.

¹³ Sexual relations