

KATA MATΘAION I  
f35

<sup>1</sup> Βίβλος γενέσεως Ἰησοῦ  
Χριστοῦ,  
υἱοῦ Δαυίδ,  
υἱοῦ Ἀβραάμ.

<sup>2</sup> Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ,  
Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ.  
Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς  
ἀδελφοὺς αὐτοῦ.

<sup>3</sup> Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν  
Ζάρα ἐκ τῆς Θαμάρ.

Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρῶμ.  
Ἑσρῶμ δὲ ἐγέννησεν τὸν Ἀράμ.

<sup>4</sup> Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ.  
Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών.  
Ναασσών δὲ ἐγέννησεν τὸν Σαλμών.

<sup>5</sup> Σαλμών δὲ ἐγέννησεν τὸν **Βοὺς**<sup>1</sup> ἐκ τῆς  
Ῥαχάβ.

**Βοὺς**<sup>2</sup> δὲ ἐγέννησεν τὸν **Ὠβήδ**<sup>3</sup> ἐκ τῆς  
Ῥούθ.

**Ὠβήδ**<sup>4</sup> δὲ ἐγέννησεν τὸν Ἰεσσαί.

<sup>6</sup> Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυίδ τὸν  
βασιλέα.

Δαυίδ δὲ **ὁ βασιλεὺς**<sup>5</sup> ἐγέννησεν τὸν  
Σολομῶνα ἐκ τῆς τοῦ Οὐρίου.

<sup>7</sup> Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ.

Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά.

Ἀβιά δὲ ἐγέννησεν τὸν **Ἀσά**<sup>6</sup>.

<sup>1</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Βοὺς here instead of Βόες.

<sup>2</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Βοὺς here instead of Βόες.

<sup>3</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ὠβήδ here instead of Ἰωβήδ.

<sup>4</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ὠβήδ here instead of Ἰωβήδ.

<sup>5</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include ὁ βασιλεὺς here.

<sup>6</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ἀσά here instead of Ἀσάφ.

MATTHEW 1  
NLET

THE GENERATION OF JESUS

- 1 A sacred writing on papyrus of the generation of Jesus –
- an anointed One,
  - a son of David<sup>7</sup>,
  - a son of Abraham.

FOURTEEN GENERATIONS FROM ABRAHAM UNTIL DAVID

2 Abraham generated the Isaac.  
Now, Isaac generated the Jacob.  
Now, Jacob generated the Judah and the brothers *that were* his.

3 Now, Judah generated the Perez and the Zerah from the Tamar.

Now, Perez generated the Hezron.

Now Hezron generated the Ram.

4 Now, Ram generated the Amminadab.

Now, Amminadab generated the Nahshon.

Now, Nahshon generated the Salmon.

5 Now, Salmon generated the Boaz from the Rahab.

Now, Boaz generated the Obed from the Ruth.

Now, Obed generated the Jesse.

6 Now, Jesse generated the David, the king.

FOURTEEN GENERATIONS

FROM DAVID UNTIL THE DEPORTATION TO BABYLON

Now, David, the king<sup>8</sup>, generated the Solomon from the *wife* of the Uriah.

7 Now, Solomon generated the Rehoboam.

Now, Rehoboam generated the Abijah.

Now, Abijah generated the Asa.

<sup>7</sup> The names in this genealogy are not transliterations of the Greek names. To transliterate the Greek names would give us an English transliteration of a Greek transliteration of a Hebrew name. In many instances the result would be a word which looks and sounds quite different from the original Hebrew name. So, the usual English transliterations of the Hebrew names are presented here.

<sup>8</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include 'the king' here.

<sup>8</sup> Ἀσά<sup>9</sup> δὲ ἐγέννησεν τὸν Ἰωσαφάτ.  
 Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ.  
 Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίαν.  
<sup>9</sup> Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ.  
 Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ.  
 Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκίαν.  
<sup>10</sup> Ἐζεκίας δὲ ἐγέννησεν τὸν **Μανασσῆν**<sup>10</sup>.  
 Μανασσῆς δὲ ἐγέννησεν τὸν **Ἀμών**<sup>11</sup>.  
 Ἀμών<sup>12</sup> δὲ ἐγέννησεν τὸν Ἰωσίαν,  
<sup>11</sup> Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ  
 τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας  
 Βαβυλῶνος.

<sup>12</sup> Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος  
 Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ.  
 Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ.  
<sup>13</sup> Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιούδ.  
 Ἀβιούδ δὲ ἐγέννησεν τὸν **Ἐλιακεῖμ**<sup>13</sup>.  
 Ἐλιακεῖμ<sup>14</sup> δὲ ἐγέννησεν τὸν Ἀζώρ.  
<sup>14</sup> Ἀζώρ δὲ ἐγέννησεν τὸν Σαδῶκ.  
 Σαδῶκ δὲ ἐγέννησεν τὸν **Ἀχεῖμ**<sup>15</sup>.  
 Ἀχεῖμ<sup>16</sup> δὲ ἐγέννησεν τὸν Ἐλιούδ.  
<sup>15</sup> Ἐλιούδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ.  
 Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν.  
 Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ.

8 Now, Asa generated the Jehoshaphat.  
 Now, Jehoshaphat generated the Joram.  
 Now, Joram generated the Uzziah.  
 9 Now, Uzziah generated the Jotham.  
 Now, Jotham generated the Ahaz.  
 Now, Ahaz generated the Hezekiah.  
 10 Now, Hezekiah generated the Manasseh.  
 Now, Manasseh generated the Amon.  
 Now, Amon generated the Josiah.  
 11 Now, Josiah generated the Jechoniah and the brothers *that*  
 were his near the Deportation to Babylon.

#### FOURTEEN GENERATIONS

FROM THE DEPORTATION TO BABYLON UNTIL THE ANOINTED ONE

12 Now, after the Deportation to Babylon Jechoniah generated  
 the Shealtiel.  
 Now, Shealtiel generated the Zerubbabel.  
 13 Now, Zerubbabel generated the Abiud.  
 Now, Abiud generated the Eliakim.  
 Now, Eliakim generated the Azor.  
 14 Now, Azor generated the Zadok.  
 Now, Zadok generated Achim.  
 Now, Achim generated the Eliud.  
 15 Now, Eliud generated the Eleazar.  
 Now, Eleazar generated the Matthan.  
 Now, Matthan generated the Jacob.

<sup>9</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ἀσά here instead of Ἀσάφ.

<sup>10</sup> 25% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Μανασσῆν here instead of Μανασσῆς. Apparently the ending was changed to 'ν' because that is the ending for a masculine direct object. In the next sentence it is the subject and has the appropriate ending.

<sup>11</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ἀμών here instead of Ἀμός.

<sup>12</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ἀμών here instead of Ἀμός.

<sup>13</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ἐλιακεῖμ here instead of Ἐλιακίμ.

<sup>14</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ἐλιακεῖμ here instead of Ἐλιακίμ.

<sup>15</sup> Most of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ἀχεῖμ here. On the basis of 10% the NU has Ἀχεῖν.

<sup>16</sup> Most of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ἀχεῖμ here. On the basis of 10% the NU has Ἀχεῖν.

<sup>16</sup> Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα  
Μαρίας ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος  
χριστός.

<sup>17</sup> Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως  
Δαυὶδ γενεαὶ δεκατέσσαρες.

Καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας  
Βαβυλῶνος γενεαὶ δεκατέσσαρες.

Καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως  
τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.

<sup>18</sup> Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ γέννησις<sup>17</sup> οὕτως  
ἦν.

Μνηστευθείσης γὰρ<sup>18</sup> τῆς μητρὸς αὐτοῦ  
Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς  
εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος  
Ἁγίου.

<sup>19</sup> Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ  
θέλων αὐτὴν παραδειγματίσαι<sup>19</sup>, ἐβουλήθη  
λάθρα ἀπολῦσαι αὐτήν.

<sup>20</sup> Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ  
ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ  
λέγων· Ἰωσήφ υἱὸς Δαυὶδ, μὴ φοβηθῆς  
παραλαβεῖν Μαριάμ<sup>20</sup> τὴν γυναῖκά σου.  
Τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος.  
Ἔστιν ἁγίου·

<sup>21</sup> Τέξεται δὲ υἱόν. Καὶ καλέσεις τὸ ὄνομα  
αὐτοῦ Ἰησοῦν. Αὐτὸς γὰρ σώσει τὸν λαόν  
αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

<sup>22</sup> Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ  
ῥηθὲν ὑπὸ τοῦ<sup>21</sup> Κυρίου διὰ τοῦ προφήτου  
λέγοντος·

<sup>16</sup> Now, Jacob generated the Joseph, the husband of Mary,  
from whom<sup>22</sup> was generated Jesus – the One Who is being  
called 'Anointed One'.

<sup>17</sup> So then, all the generations from Abraham until David are  
fourteen generations.

And, from David until the Deportation to Babylon *all the  
generations are* fourteen generations.

And, from the Deportation to Babylon until the Anointed One *all  
the generations are* fourteen generations.

#### THE GENESIS OF THE JESUS, AN ANOINTED ONE

<sup>18</sup> Now, the genesis of the Jesus, an anointed One, was thus:

For,<sup>23</sup> after the mother *that was* His – Maria – had been  
betrothed to the Joseph, before they came together, she was  
found having a *baby* in *her* womb from *the* Spirit – *that is, the*  
Holy Spirit.

<sup>19</sup> Now, Joseph, the man *that was* hers, being righteous and,  
not desiring to make an example of her<sup>24</sup>, was meaning to  
secretly release her.

<sup>20</sup> Now, after he had pondered these things, look! In relation  
to a vision while asleep, a *heavenly* messenger of Yahweh<sup>25</sup>  
appeared to him, saying, "Joseph, son of David, do not *even  
begin to* be frightened to take to yourself Maria, the wife *that is*  
yours. For, the *child* in her has been generated from *the* Spirit!  
He is holy!

<sup>21</sup> Now, she shall bring forth<sup>26</sup> a son. And, you shall call the  
name *that is* His 'Jesus'. For, He, *for His part*, shall save the  
People *that are* His from the moral failures *that are* theirs."

<sup>22</sup> Now, this – *the whole of it* – came about in order that the  
utterance by the<sup>27</sup> Lord through the prophet might be fulfilled,  
saying,

<sup>17</sup> 96.5% of the Greek manuscripts, including the best  
line of transmission (f35), have the spelling γέννησις  
here instead of γένεσις.

<sup>18</sup> 98% of the Greek manuscripts, including the best  
line of transmission (f35), include the conjunction γὰρ  
here.

<sup>19</sup> 99% of the Greek manuscripts, including the best  
line of transmission (f35), have παραδειγματίσαι here  
instead of δειγματίσαι.

<sup>20</sup> 99% of the Greek manuscripts, including the best  
line of transmission (f35), have the spelling Μαριάμ  
here instead of Μαρίας.

<sup>21</sup> 97% of the Greek manuscripts, including the best  
line of transmission (f35), include the definite article  
τοῦ here.

<sup>22</sup> 'whom' – a feminine relative pronoun.

<sup>23</sup> 98% of the Greek manuscripts, including the best line of transmission (f35),  
include the conjunction 'For,' here.

<sup>24</sup> 99% of the Greek manuscripts, including the best line of transmission (f35),  
have a Greek verb with a prefix here instead of one without it. Both mean  
'make an example of'.

<sup>25</sup> 'YaHWeH' – a transliteration of the Hebrew word יהוה. The New Testament  
writers often use the unarticulated Greek word for 'Lord' to translate this divine,  
four-consonant name, especially when quoting Old Testament passages. It  
means 'the One Who is' or 'He exists'.

<sup>26</sup> 'shall bring forth' – or, possibly 'bring into the Created Order'

<sup>27</sup> 97% of the Greek manuscripts, including the best line of transmission (f35),  
include the definite article 'the' here.

<sup>23</sup> Ἰδοὺ.

ἡ παρθένος ἐν γαστρὶ ἔξει.

Καὶ τέξεται υἱόν.

Καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ

Ἐμμανουήλ· ὅ ἐστιν μεθερμηνευόμενον

Μεθ' ἡμῶν ὁ Θεός.

<sup>24</sup> **Διεγερθεῖς**<sup>28</sup> δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος **Κυρίου**. Καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ.

<sup>25</sup> Καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν **τὸν υἱὸν αὐτῆς τὸν πρωτότοκον**<sup>29</sup>. Καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

<sup>23</sup> **“Look!**

➤ **The Virgin shall have a baby in her womb!**

➤ **And, she shall bring forth**<sup>30</sup> **a son!**

➤ **And, they shall call the Name that is His ‘Emmanuel!’**<sup>31</sup> (which, being translated, is: “With us is the God”).

<sup>24</sup> Now, the Joseph, having become thoroughly awakened<sup>32</sup> from the sleep, did as the heavenly messenger of YaHWeH<sup>33</sup> ordered him. And, he took to himself the wife *that* was his.

<sup>25</sup> And, he did not *intimately* ‘know’ her until she had brought forth<sup>34</sup> the son *that* was hers – *that is*, the firstborn<sup>35</sup>.

And, he called the name *that is* His ‘Jesus’.

<sup>28</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have **Διεγερθεῖς** here instead of **ἐγερθεῖς**.

<sup>29</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have **τὸν υἱὸν αὐτῆς τὸν πρωτότοκον** here instead of **υἱόν**.

<sup>30</sup> ‘**shall bring forth**’ – or, possibly ‘**shall bring into the Created Order**’

<sup>31</sup> A reference to Isaiah 7:14

<sup>32</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘having become thoroughly awakened’ here instead of ‘having awakened’.

<sup>33</sup> ‘YaHWeH’ – a transliteration of the Hebrew word יהוה. The New Testament writers often use the unarticulated Greek word for ‘Lord’ to translate this divine, four-consonant name, especially when quoting Old Testament passages. It means ‘the One Who is’ or ‘He exists’.

<sup>34</sup> ‘brought forth’ – or, possibly ‘brought into the Created Order’

<sup>35</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the son *that is* hers – *that is*, the firstborn son’ here instead of ‘a son’.