

Mary, of Whom Was Born Jesus

Many within the Virgin Birth doctrinal claim camp suggest the genealogical record in Matthew 1 is *pointing out a deviation from the norm...* that the author's intent of including all of this was to demonstrate that *Jesus was born of Mary, but not begotten of Joseph.*

This deviation, they say, is based on the difference in wording **when Mary is addressed** as opposed to the other mothers in this list.

The pattern involving the mentions of the other mothers throughout the list reads like this:

[the father] begat [the son] of [the mother]

But then at the end of the list, the wording is different. It reads like this:

[the father], the husband of [the mother], of whom was begotten [the son], who is named Christ.

Note: The Greek word translated as “begat” is **the same base word** translated as “was begotten” (or in some translations as “was born”): γεννάω, pronounced gennaō (G1080).

Given the grammatical layout of the verse, the verb voice in the former layout is **active**, referring to the *subject*, whereas the latter verb voice is **passive**, referring to the *object of the preposition*, hence the difference in translation.

If this last generation was to follow the same pattern as the previous ones, it should have read:

Joseph begat Jesus of Mary.

But evidently, **the author chose a different wording**. Why?

What additional information *about Jesus* was given besides the name of his mother? _____

If the author included the same additional information and maintained the pattern used with the inclusion of the other mothers in this list, it would have read like this:

Joseph begat Jesus, who is named Christ, of Mary.

Now consider what this statement looks like in its greater context:

And after the Babylonian removal, Jeconiah begat Shealtiel, and Shealtiel begat Zerubbabel, and Zerubbabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, and Azor begat Sadok, and Sadok begat Achim, and Achim begat Eliud, and Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob, and Jacob begat Joseph, and Joseph begat Jesus, who is named Christ, of Mary. (Matthew 1:12-16 YLT revision mine)

Notice how the final emphasis of this genealogy shifts from “Jesus, who is named Christ” to “Mary” by wording it like this.

Now look at the *whole* genealogy, as written by the author, and notice the wording at the end of each of the 14 generations.

A roll of the birth of Jesus Christ, son of David, son of Abraham.

Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brethren, and Judah begat Pharez and Zarah of Tamar, and Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz of Rahab, and Boaz begat Obed of Ruth, and Obed begat Jesse, and Jesse begat David the king.

And David the king begat Solomon, of her who had been Uriah's, and Solomon begat Rehoboam, and Rehoboam begat Abijah, and Abijah begat Asa, and Asa begat Jehoshaphat, and Jehoshaphat begat Joram, and Joram begat Uzziah, and Uzziah begat Jotham, and Jotham begat Ahaz, and Ahaz begat Hezekiah, and Hezekiah begat Manasseh, and Manasseh begat Amon, and Amon begat Josiah, and Josiah begat Jeconiah and his brethren, at the Babylonian removal.

And after the Babylonian removal, Jeconiah begat Shealtiel, and Shealtiel begat Zerubbabel, and Zerubbabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, and Azor begat Sadok, and Sadok begat Achim, and Achim begat Eliud, and Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob, and Jacob begat Joseph, the husband of Mary, of whom was begotten Jesus, who is named Christ.

All the generations, therefore, from Abraham unto David are fourteen generations, and from David unto the Babylonian removal fourteen generations, and from the Babylonian removal unto the Christ, fourteen generations. (Matthew 1:1-17 YLT emphasis mine)

By wording it the way he did, the author brings the reader’s attention to: David the King, the Babylonian removal, and Jesus, who is named Christ. And **this appears to be intentional** given the summation in verse 17.

Therefore, it seems that the author chose a different wording simply because **it was the last in the list**.

What do you think? _____

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