AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to Matthew, Chapter 1

ΚΑΤΑ ΜΑΘΘΑΙΟΝ Α′

Each verse opens with the running Greek, an English translation, and a discourse note (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE Nominative Genitive Dative Accusative Vocative Verb (no case) Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 1:1–17

The genealogy of Jesus Christ: three sets of fourteen

A title-line frames Jesus as son of David and son of Abraham (1); the descent then runs in the repeating ἐγέννησεν chain through three symmetrical spans — Abraham to David (2–6a), David to the Babylonian exile (6b–11), and the exile to the Christ (12–16), four women (Tamar, Rahab, Ruth, the wife of Uriah) woven in and the climactic break at v.16 ('of whom was born Jesus'). The evangelist's summary seals the 3×14 design (17).

B · 1:18–25

The birth of Jesus: virginal conception, Joseph's dream, and the naming

The γένεσις of Jesus is narrated (18): Mary, betrothed to Joseph, is found with child of the Holy Spirit; righteous Joseph resolves on a quiet divorce (19), but an angel in a dream forbids his fear, names the child Jesus 'for he will save his people from their sins' (20–21). The narrator marks the whole as the fulfillment of Isaiah 7:14 — the virgin's son Emmanuel, 'God with us' (22–23). Joseph obeys, takes Mary, keeps her a virgin until the birth, and names the child Jesus (24–25).

1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.

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

HEADING / SUPERSCRIPTION ASYNDETON The book's title-line, echoing Genesis' βίβλος γενέσεως; it frames Jesus by the two covenant heads, David and Abraham, the spans the genealogy will trace.

Βίβλος
book
Nominative
nominative absolute (title)
βίβλος: 'book, scroll, record'; here a register/account — heading the genealogy (cf. Gen 2:4; 5:1 LXX).

γενέσεως
of genealogy/origin
Genitive
attributive/descriptive genitive
γένεσις: 'origin, birth, genealogy'; the same word recurs in v.18 for Jesus' 'birth,' binding the two halves of the chapter.

Ἰησοῦ
Jesus
Genitive
objective genitive (whose record)
Ἰησοῦς: the Greek form of Hebrew Yēšûaʿ/Joshua, 'YHWH saves' — its meaning unfolded in v.21.

Χριστοῦ
Christ
Genitive
apposition (title)
Χριστός: 'Anointed One,' Messiah; here functioning with Ἰησοῦ as a compound name-title.

υἱοῦ
son
Genitive
genitive in apposition to Ἰησοῦ Χριστοῦ
υἱός: 'son, descendant'; the messianic title 'Son of David' (cf. 9:27; 21:9) and Abrahamic seed (Gal 3:16).

Δαυὶδ
of David
Genitive
genitive of relationship (indeclinable Hebrew name)
Δαυίδ: David, the covenant king (2 Sam 7); the genealogy's royal apex and structural pivot (v.17).

υἱοῦ
son
Genitive
genitive in apposition (second title)

Ἀβραάμ
of Abraham
Genitive
genitive of relationship (indeclinable Hebrew name)
Ἀβραάμ: Abraham, father of the nation and recipient of the promise (Gen 12; 22) — the genealogy's starting point.

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2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,

> Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers,

GENEALOGICAL LINK ASYNDETON The first set of fourteen begins (Abraham→David). The patriarchal links; 'and his brothers' folds in the twelve tribes.

Ἀβραὰμ
Abraham

Nominative

subject of ἐγέννησεν (indeclinable Hebrew name)

> Ἀβραάμ: Abraham — the genealogy opens with the promise-bearer.

ἐγέννησεν
begot

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical link)

→ constative aorist

> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative

article (with accusative name)

Ἰσαάκ
Isaac

Accusative

object of ἐγέννησεν (indeclinable Hebrew name)

> Ἰσαάκ: Isaac, the son of promise (Gen 21).

Ἰσαὰκ
Isaac

Nominative

subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and

continuative conjunction (chain-linking δέ)

ἐγέννησεν
begot

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical link)

→ constative aorist

> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative

article (with accusative name)

Ἰακώβ
Jacob

Accusative

object of ἐγέννησεν (indeclinable Hebrew name)

> Ἰακώβ: Jacob/Israel, father of the twelve patriarchs (Gen 25–35).

Ἰακὼβ
Jacob

Nominative

subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and

continuative conjunction

ἐγέννησεν
begot

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical link)

→ constative aorist

> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative

article (with accusative name)

Ἰούδαν
Judah

Accusative

object of ἐγέννησεν (indeclinable Hebrew name)

> Ἰούδας: Judah — the royal, messianic tribe (Gen 49:10); here declinable (acc. -αν).

καὶ
and

coordinating conjunction

τοὺς
the

Accusative

article

ἀδελφοὺς
brothers
Accusative
second object of ἐγέννησεν
> ἀδελφός: 'brother'; the inclusion of 'his brothers' gathers in all Israel, not Judah alone.

αὐτοῦ
his
Genitive
genitive of relationship

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3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρώμ, Ἑσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ,

> and Judah begot Perez and Zerah by Tamar, and Perez begot Hezron, and Hezron begot Aram,

> GENEALOGICAL LINK δέ The first of the four women: Tamar (Gen 38), introduced by ἐκ — a Gentile/irregular union woven into the messianic line.

Ἰούδας
Judah
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Φαρὲς
Perez
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Φάρες: Perez, son of Judah by Tamar (Gen 38:29).

καὶ
and
coordinating conjunction

τὸν
Accusative
article (with accusative name)

Ζάρα
Zerah
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Ζάρα: Zerah, Perez's twin (Gen 38:30); named though outside the line, recalling the Tamar narrative.

ἐκ
by/of
preposition + genitive (source: the mother)

τῆς
the
Genitive
article (with feminine name)

Θαμάρ
Tamar
Genitive
object of ἐκ (the mother; indeclinable)

> Θαμάρ: Tamar — the first of the four women in the genealogy; her irregular union (Gen 38) is quietly memorialized.

Φαρὲς
Perez
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist

> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ἑσρώμ
Hezron
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)

> Ἑσρώμ: Hezron (Gen 46:12; Ruth 4:18).

Ἑσρὼμ
Hezron
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist

> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ἀράμ
Aram
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)

> Ἀράμ: Aram/Ram (Ruth 4:19).

4 Ἀρὰμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδὰβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών,

> and Aram begot Amminadab, and Amminadab begot Nahshon, and Nahshon begot Salmon,

GENEALOGICAL LINK δέ The chain continues through the wilderness-generation names (Num 1:7; 2:3) toward the conquest.

Ἀρὰμ
Aram
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ἀμιναδάβ
Amminadab
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
Ἀμιναδάβ: Amminadab (Num 1:7; Ruth 4:19).

Ἀμιναδὰβ
Amminadab
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ναασσών
Nahshon
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
Ναασσών: Nahshon, tribal chief of Judah at the exodus (Num 1:7; 2:3).

Ναασσὼν
Nahshon
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical link)

→ constative aorist

> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν

Accusative

article (with accusative name)

Σαλμών
Salmon

Accusative

object of ἐγέννησεν (indeclinable Hebrew name)

> Σαλμών: Salmon, husband of Rahab (Ruth 4:20–21).

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5 Σαλμὼν δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί,

> and Salmon begot Boaz by Rahab, and Boaz begot Obed by Ruth, and Obed begot Jesse,

> GENEALOGICAL LINK δέ The second and third women: Rahab the Canaanite (Josh 2) and Ruth the Moabitess (Ruth 4) — two more Gentiles in the line of David.

Σαλμὼν
Salmon

Nominative

subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and

continuative conjunction

ἐγέννησεν
begot

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical link)

→ constative aorist

> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν

Accusative

article (with accusative name)

Βόες
Boaz
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Βόες: Boaz, the kinsman-redeemer of Ruth (Ruth 2–4).

ἐκ
by
preposition + genitive (source: the mother)

τῆς
the
Genitive
article (with feminine name)

Ῥαχάβ
Rahab
Genitive
object of ἐκ (the mother; indeclinable)
> Ῥαχάβ: Rahab — the Canaanite of Jericho (Josh 2; 6); the second woman, a Gentile believer (Heb 11:31).

Βόες
Boaz
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ἰωβήδ
Obed
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Ἰωβήδ: Obed, grandfather of David (Ruth 4:17, 21).

ἐκ
by
preposition + genitive (source: the mother)

τῆς
the
Genitive
article (with feminine name)

Ῥούθ
Ruth
Genitive
object of ἐκ (the mother; indeclinable)
> Ῥούθ: Ruth — the Moabitess (Ruth 1:4); the third woman, a Gentile grafted into Israel.

Ἰωβήδ
Obed
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ἰεσσαί
Jesse
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
Ἰεσσαί: Jesse, father of David (1 Sam 16).

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6 Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,

> and Jesse begot David the king. And David begot Solomon by the wife of Uriah,

GENEALOGICAL LINK (SET 1→2 HINGE) δέ David 'the king' closes the first fourteen and opens the royal second. The fourth woman is named only as 'the wife of Uriah' — the dark memory of 2 Sam 11 left audible.

Ἰεσσαὶ
Jesse
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Δαυὶδ
David
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
Δαυίδ: David — named here with the article and title 'the king,' marking the genealogy's first turning point (v.17).

τὸν
the
Accusative
article

βασιλέα
king
Accusative
apposition to Δαυίδ (title)
βασιλεύς: 'king'; the only descendant so titled — David as the royal head and type of the messianic King.

Δαυὶδ
David
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Σολομῶνα
Solomon
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
Σολομών: Solomon (declinable, acc. -ῶνα); 2 Sam 12:24.

ἐκ
by
preposition + genitive (source: the mother)

τῆς
the (woman)
Genitive
substantival article ('the [wife]')
the feminine article alone implies γυναικός — 'the [wife] of Uriah'; Bathsheba is unnamed, only her adultery-marked status recalled.

τοῦ
of the
Genitive
article

Οὐρίου
of Uriah
Genitive
genitive of relationship (Uriah the Hittite)
Οὐρίας: Uriah the Hittite (2 Sam 11); naming him, not Bathsheba, keeps David's sin in view — the fourth and most pointed of the women's allusions.

7 Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ,

> and Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asaph,

GENEALOGICAL LINK δέ The royal Judahite line of kings begins (1 Chr 3:10). The critical text reads 'Asaph' (Ἀσάφ) for the king Asa — a likely orthographic harmonization with the psalmist's name.

Σολομὼν

Solomon

Nominative

subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ

and

continuative conjunction

ἐγέννησεν

begot

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical link)

→ constative aorist

> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν

Accusative

article (with accusative name)

Ῥοβοάμ

Rehoboam

Accusative

object of ἐγέννησεν (indeclinable Hebrew name)

> Ῥοβοάμ: Rehoboam, Solomon's son in whose reign the kingdom split (1 Kgs 12).

Ῥοβοὰμ

Rehoboam

Nominative

subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ

and

continuative conjunction

ἐγέννησεν

begot

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical link)

→ constative aorist

> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν

Accusative

article (with accusative name)

Ἀβιά

Abijah

Accusative

object of ἐγέννησεν (indeclinable Hebrew name)

> Ἀβιά: Abijah of Judah (1 Kgs 14:31; 1 Chr 3:10).

Ἀβιὰ

Abijah

Nominative

subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ

and

continuative conjunction

ἐγέννησεν
begot

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical link)

→ constative aorist

> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν

Accusative

article (with accusative name)

Ἀσάφ
Asaph

Accusative

object of ἐγέννησεν (indeclinable Hebrew name)

> Ἀσάφ: the critical text's spelling of king Asa (1 Kgs 15:8) as 'Asaph'; a noted, deliberately retained variant.

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8 Ἀσὰφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωρὰμ δὲ ἐγέννησεν τὸν Ὀζίαν,

> and Asaph begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah,

> GENEALOGICAL LINK δέ Between Joram and Uzziah three kings (Ahaziah, Joash, Amaziah) are silently passed over — a deliberate telescoping of the line (cf. 1 Chr 3:11–12).

Ἀσὰφ
Asaph

Nominative

subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and

continuative conjunction

ἐγέννησεν
begot

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical link)

→ constative aorist

> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν

Accusative

article (with accusative name)

Ἰωσαφάτ
Jehoshaphat
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Ἰωσαφάτ: Jehoshaphat of Judah (1 Kgs 22:41).

Ἰωσαφὰτ
Jehoshaphat
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ἰωράμ
Joram
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Ἰωράμ: Joram/Jehoram (2 Kgs 8:16).

Ἰωρὰμ
Joram
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ὀζίαν
Uzziah
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Ὀζίας: Uzziah/Azariah (declinable, acc. -αν); the three intervening kings are omitted (2 Kgs 14–15).

9 Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθὰμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχὰζ δὲ ἐγέννησεν τὸν Ἑζεκίαν,

> and Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah,

> GENEALOGICAL LINK δέ The line runs through Ahaz — the king to whom the Immanuel sign was first given (Isa 7:14, cited in v.23) — to the reformer Hezekiah.

Ὀζίας
Uzziah
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ἰωαθάμ
Jotham
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Ἰωαθάμ: Jotham of Judah (2 Kgs 15:32).

Ἰωαθὰμ
Jotham
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ἀχάζ
Ahaz
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Ἀχάζ: Ahaz, to whom Isaiah gave the Immanuel sign (Isa 7:14).

Ἀχὰζ
Ahaz
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ἑζεκίαν
Hezekiah
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Ἑζεκίας: Hezekiah (declinable, acc. -αν); the reforming king (2 Kgs 18).

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10 Ἑζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμὼς δὲ ἐγέννησεν τὸν Ἰωσίαν,

> and Hezekiah begot Manasseh, and Manasseh begot Amos, and Amos begot Josiah,

> GENEALOGICAL LINK δέ The line nears the exile; the critical text reads 'Amos' (Ἀμώς) for king Amon — another retained spelling-variant assimilated to the prophet's name.

Ἑζεκίας
Hezekiah
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Μανασσῆ
Manasseh
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Μανασσῆς: Manasseh (declinable, acc. -ῆ); Judah's longest-reigning king (2 Kgs 21).

Μανασσῆς
Manasseh
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ἀμώς
Amos
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Ἀμώς: the critical text's spelling of king Amon (2 Kgs 21:18) as 'Amos'; a noted variant.

Ἀμὼς
Amos
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ἰωσίαν
Josiah
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Ἰωσίας: Josiah (declinable, acc. -αν); the last great reformer (2 Kgs 22).

11 Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

> and Josiah begot Jechoniah and his brothers, at the time of the deportation to Babylon.

GENEALOGICAL LINK (SET 2→3 HINGE) δέ The second fourteen ends at the exile. 'And his brothers' and the deportation-clause mark the catastrophe; Jehoiakim is telescoped, Jechoniah standing at the hinge (v.17).

Ἰωσίας
Josiah
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ἰεχονίαν
Jechoniah
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
Ἰεχονίας: Jechoniah/Jehoiachin (declinable, acc. -αν); exiled to Babylon (2 Kgs 24:15; Jer 22:24–30).

καὶ
and
coordinating conjunction

τοὺς
the
Accusative
article

ἀδελφοὺς
brothers
Accusative
second object of ἐγέννησεν
ἀδελφός: 'brother(s)'; the plural at the exile-hinge mirrors v.2, framing both turning points.

αὐτοῦ
his
Genitive
genitive of relationship

ἐπὶ
at (the time of)
preposition + genitive (temporal)

τῆς
the
Genitive
article

μετοικεσίας
deportation
Genitive
object of ἐπί (temporal: 'at the time of')
μετοικεσία: 'removal to another dwelling, deportation' (μετά + οἶκος); the keyword for the Babylonian exile, repeated four times in vv.11–12, 17.

Βαβυλῶνος
of Babylon
Genitive
objective/directional genitive (deportation to Babylon)
> Βαβυλών: Babylon; the place of exile — the nadir of the royal line before its restoration in Christ.

---

12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιὴλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ,

> And after the deportation to Babylon, Jechoniah begot Shealtiel, and Shealtiel begot Zerubbabel,

> GENEALOGICAL LINK (SET 3 BEGINS) δέ The third fourteen opens after the exile. Zerubbabel, the post-exilic governor (Hag 1:1; Ezra 3), is the last historically anchored name before the obscure descent to Joseph.

Μετὰ
after
preposition + accusative (temporal)

δὲ
and
continuative conjunction

τὴν
the
Accusative
article

μετοικεσίαν
deportation
Accusative
object of μετά (temporal)
> μετοικεσία: 'deportation'; the exile-keyword again, now the boundary from which the final set is counted.

Βαβυλῶνος
of Babylon
Genitive
objective/directional genitive

Ἰεχονίας
Jechoniah
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Σαλαθιήλ
Shealtiel
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Σαλαθιήλ: Shealtiel (1 Chr 3:17; Ezra 3:2).

Σαλαθιὴλ
Shealtiel
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ζοροβαβέλ
Zerubbabel
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Ζοροβαβέλ: Zerubbabel, governor of the post-exilic restoration (Hag 1:1; Zech 4).

13 Ζοροβαβὲλ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιοὺδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακὶμ δὲ ἐγέννησεν τὸν Ἀζώρ,

> and Zerubbabel begot Abiud, and Abiud begot Eliakim, and Eliakim begot Azor,

GENEALOGICAL LINK δέ The names of the third set (Abiud onward) are otherwise unknown — the obscure, post-biblical descent linking Zerubbabel to Joseph.

Ζοροβαβὲλ

Zerubbabel

Nominative

subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ

and

continuative conjunction

ἐγέννησεν

begot

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical link)

→ constative aorist

> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν

Accusative

article (with accusative name)

Ἀβιούδ

Abiud

Accusative

object of ἐγέννησεν (indeclinable Hebrew name)

> Ἀβιούδ: Abiud; otherwise unattested — a name from the obscure post-exilic line.

Ἀβιοὺδ

Abiud

Nominative

subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ

and

continuative conjunction

ἐγέννησεν

begot

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical link)

→ constative aorist

> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν

Accusative

article (with accusative name)

Ἐλιακίμ

Eliakim

Accusative

object of ἐγέννησεν (indeclinable Hebrew name)

> Ἐλιακίμ: Eliakim; unknown apart from this genealogy.

Ἐλιακὶμ

Eliakim

Nominative

subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ

and

continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ἀζώρ
Azor
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Ἀζώρ: Azor; unknown apart from this genealogy.

---

14 Ἀζὼρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχὶμ δὲ ἐγέννησεν τὸν Ἐλιούδ,

> and Azor begot Zadok, and Zadok begot Achim, and Achim begot Eliud,

GENEALOGICAL LINK δέ The obscure descent continues uninterrupted toward Joseph.

Ἀζὼρ
Azor
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Σαδώκ
Zadok
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Σαδώκ: Zadok; unknown apart from this genealogy.

Σαδὼκ
Zadok
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ἀχίμ
Achim
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Ἀχίμ: Achim; unknown apart from this genealogy.

Ἀχὶμ
Achim
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ἐλιούδ
Eliud
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Ἐλιούδ: Eliud; unknown apart from this genealogy.

15 Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθὰν δὲ ἐγέννησεν τὸν Ἰακώβ,

> and Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob,

GENEALOGICAL LINK δέ The penultimate links; 'Jacob begot Joseph' (v.16) deliberately echoes the patriarch Jacob→Joseph of Genesis.

Ἐλιοὺδ

Eliud

Nominative

subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ

and

continuative conjunction

ἐγέννησεν

begot

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical link)

→ constative aorist

> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν

Accusative

article (with accusative name)

Ἐλεάζαρ

Eleazar

Accusative

object of ἐγέννησεν (indeclinable Hebrew name)

> Ἐλεάζαρ: Eleazar; unknown apart from this genealogy.

Ἐλεάζαρ

Eleazar

Nominative

subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ

and

continuative conjunction

ἐγέννησεν

begot

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical link)

→ constative aorist

> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν

Accusative

article (with accusative name)

Ματθάν

Matthan

Accusative

object of ἐγέννησεν (indeclinable Hebrew name)

> Ματθάν: Matthan; unknown apart from this genealogy.

Ματθὰν

Matthan

Nominative

subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ

and

continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ἰακώβ
Jacob
Accusative
object of ἐγέννησεν (indeclinable Hebrew name)
> Ἰακώβ: Jacob, father of Joseph; the name echoes the patriarch whose son was also Joseph (Gen 30:24).

---

16 Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

> and Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

> GENEALOGICAL LINK (CLIMAX) δέ The chain breaks its pattern at the climax: Joseph is not said to beget Jesus but to be 'the husband of Mary, of whom (ἐξ ἧς, fem. sing.) was born Jesus' — the passive ἐγεννήθη quietly safeguarding the virginal conception.

Ἰακὼβ
Jacob
Nominative
subject of ἐγέννησεν (indeclinable Hebrew name)

δὲ
and
continuative conjunction

ἐγέννησεν
begot
Aor Act Indic 3 Sg · γεννάω
main verb (genealogical link)
→ constative aorist
> γεννάω: 'beget, become father of'; the chain-verb of the genealogy, here of male descent.

τὸν
Accusative
article (with accusative name)

Ἰωσὴφ

Joseph

Accusative

object of ἐγέννησεν (indeclinable Hebrew name)

> Ἰωσήφ: Joseph, Mary's husband; named, but pointedly not as the begetter of Jesus.

τὸν

the

Accusative

article

ἄνδρα

husband

Accusative

apposition to Ἰωσήφ

> ἀνήρ: 'man, husband'; Joseph is 'the husband of Mary,' the legal father giving Jesus Davidic standing without physical descent.

Μαρίας

of Mary

Genitive

genitive of relationship

> Μαρία: Mary (Heb. Miriam); the genealogy's final, decisive 'of whom.'

ἐξ

of/from

preposition + genitive (source/origin)

ἧς

whom

Genitive

relative pronoun (fem. sing., antecedent Μαρίας)

> the feminine singular relative ἥς has only Mary as antecedent — the line of physical descent runs through her alone, not Joseph.

ἐγεννήθη

was born

Aor Pass Indic 3 Sg · γεννάω

main verb (passive — note the broken pattern)

→ constative aorist (divine passive)

> γεννάω (pass.): 'was born/begotten'; the passive replaces the active ἐγέννησεν of the chain — Jesus is born of Mary, not begotten by Joseph.

Ἰησοῦς

Jesus

Nominative

subject of ἐγεννήθη

> Ἰησοῦς: Jesus — the goal of the whole genealogy.

ὁ

the (one)

Nominative

article (substantizes the ptc.)

λεγόμενος

called

Pres Pass Ptc · Nom Sg Masc · λέγω

attributive participle

→ present (customary)

> λέγω (pass.): 'be called'; ὁ λεγόμενος Χριστός — 'the one called Messiah,' the title the genealogy has been demonstrating.

Χριστός

Christ

Nominative

predicate nom. (complement of λεγόμενος)

> Χριστός: 'Anointed,' Messiah; the genealogy's verdict — this Jesus is rightfully called the Christ.

17 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.

> 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 the Christ fourteen generations.

SUMMARY / STRUCTURAL RECAPITULATION οὖν The evangelist's own summary, dividing the line into three symmetrical fourteens (Abraham→David→exile→Christ). The schematic 3×14 (perhaps the numeric value of דוד, DWD = 14) is theological design, not bare arithmetic.

Πᾶσαι
all
Nominative
attributive adjective

οὖν
so/therefore
inferential conjunction (drawing the summary)

αἱ
the
Nominative
article

γενεαὶ
generations
Nominative
subject

> γενεά: 'generation'; the counting-unit of the summary, repeated four times to seal the 3×14 structure.

ἀπὸ
from
preposition + genitive (temporal starting-point)

Ἀβραὰμ
Abraham
Genitive
object of ἀπό (terminus a quo)

ἕως
to/until
improper preposition + genitive (terminus)

Δαυὶδ
David
Genitive
object of ἕως (terminus ad quem)

γενεαὶ
generations
Nominative
predicate nominative

δεκατέσσαρες
fourteen
Nominative
cardinal numeral (predicate)
> δεκατέσσαρες: 'fourteen'; the recurring number — twice David's name-value, structuring the messianic descent.

καὶ
and
coordinating conjunction

ἀπὸ
from
preposition + genitive

Δαυὶδ
David
Genitive
object of ἀπό

ἕως
to
improper preposition + genitive

τῆς
the
Genitive
article

μετοικεσίας
deportation
Genitive
object of ἕως

Βαβυλῶνος
of Babylon
Genitive
objective/directional genitive

γενεαὶ
generations
Nominative
predicate nominative

δεκατέσσαρες
fourteen
Nominative
cardinal numeral (predicate)

καὶ
and
coordinating conjunction

ἀπὸ
from
preposition + genitive

τῆς
the
Genitive
article

μετοικεσίας
deportation
Genitive
object of ἀπό

Βαβυλῶνος
of Babylon
Genitive
objective/directional genitive

ἕως
to
improper preposition + genitive

τοῦ
the
Genitive
article

Χριστοῦ
Christ
Genitive
object of ἕως (terminus: the Messiah)
> Χριστός: 'the Christ'; with the article, the goal toward which all three sets converge.

γενεαὶ
generations
Nominative
predicate nominative

δεκατέσσαρες
fourteen
Nominative
cardinal numeral (predicate)

---

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.

> Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit.

NARRATIVE ONSET (NEW SCENE) δέ The second half begins. γένεσις picks up the βίβλος γενέσεως of v.1, now of the birth itself. A genitive-absolute sets the scene (the betrothal); the divine passive εὑρέθη and ἐκ πνεύματος ἁγίου disclose the cause before Joseph learns it.

Τοῦ
the
Genitive
article

δὲ
now
transitional conjunction (new section)

Ἰησοῦ
of Jesus
Genitive
genitive (whose birth)

Χριστοῦ
Christ
Genitive
apposition

ἡ
the
Nominative
article

γένεσις
birth/origin
Nominative
subject

> γένεσις: 'birth, origin'; deliberately echoing v.1 — the 'genealogy' now narrows to the 'genesis' of the Messiah himself.

οὕτως
thus / in this way
adverb (manner; cataphoric)

ἦν
was / took place
Impf Act Indic 3 Sg · εἰμί
main verb (copula)
→ stative imperfect

μνηστευθείσης
having been betrothed

Aor Pass Ptc · Gen Sg Fem · μνηστεύω

genitive absolute (temporal: 'when … had been betrothed')

→ constative aorist

> μνηστεύω (pass.): 'be betrothed, engaged'; Jewish betrothal was legally binding — hence Joseph is already 'her husband' (v.19).

τῆς
the

Genitive

article

μητρὸς
mother

Genitive

subject of the genitive absolute

> μήτηρ: 'mother'; Mary is already named 'his mother' proleptically.

αὐτοῦ
his

Genitive

genitive of relationship

Μαρίας
Mary

Genitive

apposition to μητρός (in the gen. absolute)

τῷ
to

Dative

article

Ἰωσήφ
Joseph

Dative

dative of recipient (betrothed to Joseph)

πρὶν
before

temporal conjunction (with ἤ + inf.)

ἢ
than

particle (πρὶν ἤ idiom: 'before')

συνελθεῖν
to come together

Aor Act Inf · συνέρχομαι

infinitive with πρὶν ἤ (temporal: 'before they came together')

→ constative aorist

> συνέρχομαι: 'come together'; here of marital/sexual union — 'before they lived together as man and wife.'

αὐτοὺς
they

Accusative

accusative subject of the infinitive

εὑρέθη
she was found

Aor Pass Indic 3 Sg · εὑρίσκω

main verb (divine passive)

→ constative aorist

> εὑρίσκω (pass.): 'be found, discovered'; the passive understates — the pregnancy became apparent, its cause already named.

ἐν

in

preposition + dative (idiom ἐν γαστρὶ ἔχειν)

γαστρὶ

womb

Dative

dat. in the idiom ἐν γαστρὶ ἔχουσα ('pregnant')

> γαστήρ: 'belly, womb'; ἐν γαστρὶ ἔχειν = the LXX idiom 'to be pregnant.'

ἔχουσα

having / being

Pres Act Ptc · Nom Sg Fem · ἔχω

supplementary participle (with εὑρέθη: 'was found to be …')

→ present (durative)

> ἔχω: in ἐν γαστρὶ ἔχουσα, 'being with child'; the participle completes εὑρέθη.

ἐκ

of/from

preposition + genitive (source/agency)

πνεύματος

Spirit

Genitive

object of ἐκ (source of the conception)

> πνεῦμα: 'Spirit'; ἐκ πνεύματος ἁγίου names the divine origin of the child — the conception is the Spirit's work.

ἁγίου

Holy

Genitive

attributive adjective

> ἅγιος: 'holy'; qualifies πνεῦμα — the Holy Spirit, anarthrous but definite.

---

19 Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρᾳ ἀπολῦσαι αὐτήν.

> And Joseph her husband, being righteous and unwilling to expose her to disgrace, resolved to divorce her quietly.

NARRATIVE CONTINUATION (JOSEPH'S RESPONSE) δέ Joseph's dilemma: his righteousness and his mercy held together. Two adverbial participles (δίκαιος ὢν, μὴ θέλων) ground his quiet resolve to release her.

Ἰωσὴφ
Joseph
Nominative
subject

δὲ
and
continuative conjunction

ὁ
the
Nominative
article

ἀνὴρ
husband
Nominative
apposition to Ἰωσήφ

> ἀνήρ: 'husband'; betrothal already made Joseph her legal 'husband,' so release requires a divorce.

αὐτῆς
her
Genitive
genitive of relationship

δίκαιος
righteous
Nominative
predicate adjective (with ὤν)

> δίκαιος: 'righteous, just'; his righteousness is precisely what makes him both unwilling to ignore the law and unwilling to shame Mary.

ὢν
being
Pres Act Ptc · Nom Sg Masc · εἰμί
adverbial participle (causal/concessive)
→ stative present

καὶ
and
coordinating conjunction

μὴ
not
negative particle (with ptc.)

θέλων
willing/wishing
Pres Act Ptc · Nom Sg Masc · θέλω
adverbial participle (causal)
→ present (durative)

> θέλω: 'wish, want'; μὴ θέλων — his unwillingness to expose her tempers strict legal recourse.

αὐτὴν
her
Accusative
object of δειγματίσαι

δειγματίσαι
to expose/disgrace
Aor Act Inf · δειγματίζω
complementary infinitive (with θέλων)
→ constative aorist

> δειγματίζω: 'make a public example of, expose'; the rare verb of holding someone up to public shame.

ἐβουλήθη
he resolved
Aor Pass(dep) Indic 3 Sg · βούλομαι
main verb
→ constative aorist
> βούλομαι: 'will, resolve, decide'; a deliberate decision, here for the merciful course.

λάθρᾳ
secretly/quietly
adverb (manner)

ἀπολῦσαι
to divorce/release
Aor Act Inf · ἀπολύω
complementary infinitive (with ἐβουλήθη)
→ constative aorist
> ἀπολύω: 'release, dismiss, divorce'; the standard verb for ending a marriage/betrothal.

αὐτήν
her
Accusative
object of ἀπολῦσαι

---

20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσὴφ υἱὸς Δαυίδ, μὴ φοβηθῇς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου.

> But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife, for that which is conceived in her is of the Holy Spirit."

NARRATIVE TURN / SPEECH ONSET (DIVINE INTERVENTION) δέ A genitive absolute frames the angelic appearance; ἰδού heightens it. The angel's speech (introduced by λέγων) reverses Joseph's plan, addressing him as 'son of David' — the genealogy's title now active in the plot.

ταῦτα
these things
Accusative
object of ἐνθυμηθέντος

δὲ
but
adversative/continuative conjunction

αὐτοῦ
he
Genitive
subject of the genitive absolute

ἐνθυμηθέντος
having considered
Aor Pass(dep) Ptc · Gen Sg Masc · ἐνθυμέομαι
genitive absolute (temporal: 'as he was considering')
→ constative aorist
> ἐνθυμέομαι: 'ponder, reflect on'; Joseph's inner deliberation is the moment the angel interrupts.

ἰδοὺ

behold

attention-marker / presentative particle

> ἰδού: 'look! behold!'; a vivid Semitic-flavored marker introducing the sudden divine appearance.

ἄγγελος

angel/messenger

Nominative

subject

> ἄγγελος: 'messenger, angel'; ἄγγελος κυρίου, the OT 'angel of the LORD,' here the agent of revelation by dream.

κυρίου

of the Lord

Genitive

genitive of source/possession

κατ'

in (a dream)

preposition + accusative (κατ' ὄναρ idiom)

ὄναρ

dream

Accusative

object of κατά (idiom 'in a dream')

> ὄναρ: 'dream'; κατ' ὄναρ, 'by way of a dream' — Matthew's recurring mode of guidance (1:20; 2:12–13, 19, 22).

ἐφάνη

appeared

Aor Pass Indic 3 Sg · φαίνω

main verb

→ constative aorist

> φαίνω (pass.): 'appear, become visible'; the angel's manifestation to Joseph.

αὐτῷ

to him

Dative

dative of recipient

λέγων

saying

Pres Act Ptc · Nom Sg Masc · λέγω

participle of attendant circumstance (introduces direct speech)

→ present (durative)

Ἰωσὴφ

Joseph

Vocative

vocative of address

υἱὸς

son

Vocative

apposition (vocative: 'son of David')

> υἱός: 'son'; addressing Joseph as 'son of David' makes him the legal channel of Davidic sonship to Jesus.

Δαυίδ

of David

Genitive

genitive of relationship

μὴ

not

negative particle (prohibition)

φοβηθῇς

fear

Aor Pass(dep) Subj 2 Sg · φοβέομαι

prohibitive subjunctive (μή + aor. subj.)

→ ingressive aorist

> φοβέομαι: 'be afraid'; μὴ φοβηθῇς — 'do not be afraid,' the classic angelic reassurance.

παραλαβεῖν

to take

Aor Act Inf · παραλαμβάνω

complementary infinitive (with φοβηθῇς)

→ constative aorist

> παραλαμβάνω: 'take to oneself, take home'; here of taking Mary into his house as wife (cf. v.24).

Μαρίαν

Mary

Accusative

object of παραλαβεῖν

τὴν

the

Accusative

article

γυναῖκά
wife
Accusative
apposition to Μαρίαν (predicate: 'as your wife')
> γυνή: 'woman, wife'; taking her 'as your wife' completes what betrothal began.

σου
your
Genitive
genitive of relationship

τὸ
the (thing)
Nominative
article (substantizes the ptc.)

γὰρ
for
explanatory conjunction (grounds the command)

ἐν
in
preposition + dative (place)

αὐτῇ
her
Dative
object of ἐν

γεννηθὲν
conceived/begotten
Aor Pass Ptc · Nom Sg Neut · γεννάω
substantival participle (subject of ἐστιν)
→ constative aorist (divine passive)
> γεννάω (pass.): 'be conceived, begotten'; τὸ … γεννηθέν, 'that which has been conceived' — the same root as the genealogy's ἐγέννησεν, now of the Spirit's work.

ἐκ
of/from
preposition + genitive (source)

πνεύματός
Spirit
Genitive
object of ἐκ (source)
> πνεῦμα: 'Spirit'; the angel confirms what the narrator disclosed in v.18 — the conception is ἐκ πνεύματος ἁγίου.

ἐστιν
is
Pres Act Indic 3 Sg · εἰμί
main verb (copula)
→ stative present

ἁγίου
Holy
Genitive
attributive adjective (with πνεύματος)
> ἅγιος: 'holy'; the word-order ἐκ πνεύματός ἐστιν ἁγίου throws emphasis on 'Holy.'

21 τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

> She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.

> DIRECT SPEECH (NAMING COMMAND + EXPLANATION) δέ The angel's command and its ground: the name Ἰησοῦς ('YHWH saves') is explained by σώσει — a Hebrew name-etymology wordplay. The futures are commands of promise; αὐτός is emphatic ('he himself').

τέξεται
she will bear
Fut Mid(dep) Indic 3 Sg · τίκτω
main verb
→ predictive future
> τίκτω: 'give birth to, bear'; the promised birth of a son.

δὲ
and
continuative conjunction

υἱὸν
son
Accusative
direct object

καὶ
and
coordinating conjunction

καλέσεις
you shall call
Fut Act Indic 2 Sg · καλέω
main verb (imperatival future / command)
→ imperatival future
> καλέω: 'call, name'; the future as command — Joseph's naming of the child legally claims him as his own.

τὸ
the
Accusative
article

ὄνομα
name
Accusative
direct object

αὐτοῦ
his
Genitive
genitive of relationship

Ἰησοῦν
Jesus
Accusative
object complement (naming the name)
> Ἰησοῦς: 'YHWH saves' (Heb. Yēšûaʿ); the name's meaning is unfolded in the very next clause (σώσει) — a deliberate etymological wordplay.

αὐτὸς
he himself
Nominative
subject (emphatic intensive pronoun)
> αὐτός: emphatic — 'he, and no other, will save'; the name's promise rests on his own person.

γὰρ
for
explanatory conjunction (grounds the name)

σώσει
will save
Fut Act Indic 3 Sg · σῴζω
main verb
→ predictive future
> σῴζω: 'save, deliver'; the etymological play on Ἰησοῦς — he will be 'Savior' by saving from sins, not (as expected) from Rome.

τὸν
the
Accusative
article

λαὸν
people
Accusative
direct object
> λαός: 'people'; 'his people' — covenant-people language now bound to Jesus' own saving work.

αὐτοῦ
his
Genitive
genitive of possession

ἀπὸ
from
preposition + genitive (separation)

τῶν
the
Genitive
article

ἁμαρτιῶν
sins
Genitive
object of ἀπό (separation)
> ἁμαρτία: 'sin'; the salvation is from sins — defining the messianic deliverance morally and spiritually.

αὐτῶν
their
Genitive
genitive of relationship

---

22 Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος·

> All this took place to fulfill what had been spoken by the Lord through the prophet, saying:

FULFILLMENT FORMULA δέ Matthew's first formula-quotation frame: the events 'have happened' (perfect γέγονεν) so that prophecy might be fulfilled — the characteristic ἵνα πληρωθῇ τὸ ῥηθέν of the Gospel.

Τοῦτο
this
Nominative
subject (with ὅλον)

δὲ
now/and
transitional conjunction

ὅλον
all/whole
Nominative
attributive/adjectival (with Τοῦτο)
> ὅλος: 'whole, entire'; 'all this' gathers the conception and command into the scope of fulfillment.

γέγονεν
has happened
Perf Act Indic 3 Sg · γίνομαι
main verb
→ consummative perfect
> γίνομαι: 'happen, come to pass'; the perfect stresses the abiding result — it stands accomplished as fulfillment.

ἵνα
in order that
conjunction (purpose, with subj.)

πληρωθῇ
might be fulfilled
Aor Pass Subj 3 Sg · πληρόω
subjunctive in purpose clause
→ constative aorist
> πληρόω: 'fulfill, fill up'; the key verb of Matthean fulfillment — Scripture reaches its intended completion in Christ.

τὸ
the (thing)
Nominative
article (substantizes the ptc.)

ῥηθὲν
spoken
Aor Pass Ptc · Nom Sg Neut · λέγω(εἴρω)
substantival participle (subject of πληρωθῇ)
→ constative aorist
> ῥηθέν (from εἴρω/λέγω): 'that which was spoken'; the prophetic word, here Isaiah's, treated as the Lord's own utterance.

ὑπὸ
by
preposition + genitive (ultimate agent)

κυρίου
the Lord
Genitive
object of ὑπό (ultimate agent)
> κύριος: 'Lord'; the prophecy's ultimate author is God himself — the prophet only the channel (διά).

διὰ
through
preposition + genitive (intermediate agency)

τοῦ
the
Genitive
article

προφήτου
prophet

Genitive

object of διά (intermediate agent)

> προφήτης: 'prophet'; Isaiah unnamed here, the standard διὰ τοῦ προφήτου of the formula.

λέγοντος
saying

Pres Act Ptc · Gen Sg Masc · λέγω

attributive participle (agreeing with προφήτου; introduces the citation)

→ present (durative)

---

23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ θεός.

> "Behold, the virgin shall be with child and shall bear a son, and they shall call his name Emmanuel"
> (which means, God with us).

> FULFILLMENT CITATION (ISAIAH 7:14) ASYNDETON The Isaiah 7:14 quotation (LXX), with Matthew's own translation of the name. ἡ παρθένος renders Hebrew ʿalmâ; the name Ἐμμανουήλ ('God with us') frames the whole Gospel (cf. 28:20).

Ἰδοὺ
behold

presentative particle

> ἰδού: 'behold'; opening the citation as in the LXX of Isa 7:14.

ἡ
the

Nominative

article

παρθένος
virgin

Nominative

subject

> παρθένος: 'virgin'; the LXX rendering of Hebrew ʿalmâ ('young woman'), which Matthew reads as virginity fulfilled in Mary.

ἐν
in

preposition + dative (idiom ἐν γαστρὶ ἕξει)

γαστρὶ
womb

Dative

dat. in the idiom 'be with child'

> γαστήρ: 'womb'; ἐν γαστρὶ ἕξει = 'will be pregnant,' the same idiom as v.18.

ἕξει
shall have / be with child

Fut Act Indic 3 Sg · ἔχω

main verb

→ predictive future

> ἔχω: in ἐν γαστρὶ ἕξει, 'will conceive/be pregnant.'

καὶ
and

coordinating conjunction

τέξεται
shall bear

Fut Mid(dep) Indic 3 Sg · τίκτω

main verb

→ predictive future

> τίκτω: 'bear, give birth'; echoing v.21 — prophecy and angelic word coincide.

υἱόν
son

Accusative

direct object

καὶ
and

coordinating conjunction

καλέσουσιν
they shall call

Fut Act Indic 3 Pl · καλέω

main verb

→ predictive future

> καλέω: 'call, name'; the impersonal plural ('they/people will call') — the community will confess the name's meaning.

τὸ
the

Accusative

article

ὄνομα
name

Accusative

direct object

αὐτοῦ
his

Genitive

genitive of relationship

Ἐμμανουήλ
Emmanuel

Accusative

object complement (the name; indeclinable)

> Ἐμμανουήλ: Hebrew ʿimmānû ʾēl, 'with us [is] God'; the throne-name of Isa 7:14, here a title of Jesus' divine presence.

ὅ
which

Nominative

relative pronoun (subject of ἐστιν)

ἐστιν
is/means
Pres Act Indic 3 Sg · εἰμί
main verb (copula)
→ stative present

μεθερμηνευόμενον
translated
Pres Pass Ptc · Nom Sg Neut · μεθερμηνεύω
adverbial participle (with ἐστιν: 'being translated')
→ present (durative)
> μεθερμηνεύω: 'translate, interpret'; Matthew glosses the Hebrew name for his readers.

Μεθ'
with
preposition + genitive (accompaniment)

ἡμῶν
us
Genitive
object of μετά

ὁ
the
Nominative
article

θεός
God
Nominative
subject (of the name's translation)
> θεός: 'God'; 'God with us' — the name interprets the incarnation, framing Matthew (1:23) and its close (28:20, 'I am with you').

24 ἐγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ,

> When Joseph woke from sleep, he did as the angel of the Lord had commanded him, and took his wife,

NARRATIVE RESOLUTION (OBEDIENCE) δέ Joseph's prompt obedience: an aorist participle (ἐγερθείς) of waking, then he 'did as the angel commanded' and took Mary — the reversal of his plan in v.19 enacted.

ἐγερθεὶς
having awakened
Aor Pass Ptc · Nom Sg Masc · ἐγείρω
adverbial participle (temporal: 'when he woke')
→ constative aorist
> ἐγείρω (pass.): 'rise, wake up'; Joseph rises from sleep to immediate obedience.

δὲ
and/so
continuative conjunction

ὁ
the
Nominative
article

Ἰωσὴφ
Joseph
Nominative
subject

ἀπὸ
from
preposition + genitive (separation)

τοῦ
the
Genitive
article

ὕπνου
sleep
Genitive
object of ἀπό
> ὕπνος: 'sleep'; the dream over, Joseph acts.

ἐποίησεν
he did
Aor Act Indic 3 Sg · ποιέω
main verb
→ constative aorist
> ποιέω: 'do, make'; ἐποίησεν ὡς προσέταξεν — exact obedience to the angelic command.

ὡς
as
comparative conjunction

προσέταξεν
had commanded
Aor Act Indic 3 Sg · προστάσσω
main verb (comparative clause)
→ constative aorist
> προστάσσω: 'command, order, direct'; the angel's directive of v.20.

αὐτῷ
him
Dative
dative of recipient (indirect object)

ὁ
the
Nominative
article

ἄγγελος
angel
Nominative
subject of προσέταξεν

κυρίου
of the Lord
Genitive
genitive of source/possession

καὶ
and
coordinating conjunction

παρέλαβεν
he took
Aor Act Indic 3 Sg · παραλαμβάνω
main verb
→ constative aorist
> παραλαμβάνω: 'take to oneself'; Joseph takes Mary home as wife (fulfilling the παραλαβεῖν of v.20).

τὴν
the
Accusative
article

γυναῖκα
wife
Accusative
direct object
> γυνή: 'wife'; he completes the marriage, taking Mary into his home.

αὐτοῦ
his
Genitive
genitive of relationship

25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

> but he did not know her until she had borne a son; and he called his name Jesus.

NARRATIVE CONCLUSION (CHASTITY + NAMING) καὶ The scene closes: the marital abstinence ('did not know her') until the birth safeguards the virginal conception, and Joseph's naming ('he called his name Jesus') obeys v.21 and claims the child as Davidic son.

καὶ

and/but

coordinating conjunction

οὐκ

not

negative particle

ἐγίνωσκεν

he was knowing

Impf Act Indic 3 Sg · γινώσκω

main verb

→ durative/iterative imperfect

> γινώσκω: 'know'; the Semitic euphemism for marital relations — the imperfect 'was not knowing' marks continued abstinence up to the birth.

αὐτὴν

her

Accusative

direct object

ἕως

until

improper preposition / conjunction (with οὗ)

οὗ

which (time)

Genitive

relative (ἕως οὗ idiom: 'until')

ἔτεκεν

she bore

Aor Act Indic 3 Sg · τίκτω

main verb (temporal clause)

→ constative aorist

> τίκτω: 'give birth'; the birth that ends the period of abstinence — the promised son of vv.21, 23 is born.

υἱόν

son

Accusative

direct object

καὶ

and

coordinating conjunction

ἐκάλεσεν

he called

Aor Act Indic 3 Sg · καλέω

main verb

→ constative aorist

> καλέω: 'call, name'; Joseph's naming fulfills the angel's command (v.21), legally adopting Jesus into David's line.

τὸ

the

Accusative

article

ὄνομα

name

Accusative

direct object

αὐτοῦ

his

Genitive

genitive of relationship

Ἰησοῦν

Jesus

Accusative

object complement (the name)

> Ἰησοῦς: 'YHWH saves'; the naming closes the chapter where v.21 pointed — the Savior is named and the genealogy's goal stands born.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points of variation are passed over without a marginal note. In the genealogy the critical text prints the assimilated spellings Ἀσάφ (v.7) for king Asa and Ἀμώς (v.10) for king Amon — readings of the earliest manuscripts, conforming the royal names to those of the psalmist and the prophet, and retained here against the Byzantine Ἀσά / Ἀμών. At v.18 the editions divide over the word order Ἰησοῦ Χριστοῦ (read here) versus Χριστοῦ Ἰησοῦ and over the spelling γένεσις versus the variant γέννησις. At v.25 the Byzantine text expands 'a son' to 'her firstborn son' (τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, harmonizing with Luke 2:7); the shorter υἱόν is printed. Orthographic variants (movable-ν, ι-subscript, Βόες/Βοόζ, Ἰωβήδ/Ὠβήδ) are not noted. The chapter has 25 verses; none is legitimately omitted by the critical text. Note the chapter's two-part architecture bound by a single word-group: the βίβλος γενέσεως of v.1 and the γένεσις of v.18 frame genealogy and birth; the relentless active ἐγέννησεν of vv.2–16a breaks at v.16 into the passive ἐγεννήθη ('of whom was born'), guarding the virginal conception; and the verbal thread of the name — Ἰησοῦς explained by σώσει (v.21), confirmed by the Isaiah-citation's Ἐμμανουήλ, 'God with us' (v.23) — carries the theological weight of the whole.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.