**Title**] GOSPEL, from *god* and *spel*,  
“good message” or “news:” a translation of the Greek “euangelion,” which  
means the same. This name came to be  
applied to the writings themselves which  
contain this news, very early. Justin  
Martyr, in the second century speaks of  
“the memoirs drawn up by the Apostles,  
which are called gospels (euangelia).”

**according to Matthew**] *as delivered by*  
Matthew, implies *authorship or editorship*.  
It is not merely equivalent to *of  
Matthew*, which would have been said, had  
it been meant. Nor does it signify that  
the original teaching was Matthew’s and  
the present gospel drawn up after that  
teaching. Eusebius tells us, that Matthew “delivered to writing the gospel  
according to him.”

**CHAP. I. 1–17.**] GENEALOGY OF JESUS CHRIST.

**1.** **book of the generation**]  
Not always used of a pedigree only: see  
reff. Here however it appears that it  
refers exclusively to the genealogy, by  
“*Jesus Christ*” being used in the enunciation, and the close being “*Jesus* which  
is called *Christ*.” Then ver. 17 forms a  
conclusion to it, and ver. 18 passes on to  
other matter.

**Jesus**] See on ver. 21.

**Christ**] The word is equivalent to  
the Hebrew *Messiah*, **anointed**. It is used of kings, priests, prophets, and of  
the promised Deliverer. It is here used  
(see ver. 16) in that sense in which it

became affixed to Jesus as the name of  
our Lord. It does not once thus occur  
in the progress of the Evangelic *history*;  
only in the prefatory parts of the Gospels, here and vv. 16, 17, 18: Mark i. 1: John i. 17, and once in the mouth of our  
Lord Himself, John xvii. 3; but continually in the Acts and Epistles. This may serve to shew that the evangelic memoirs  
themselves were of earlier date than their  
incorporation into our present Gospels.

**son ... son**] both times refers to  
our Lord. *Son of David* was an especial  
title of the Messiah: see reff. That He  
should be *son of Abraham*, was too solemn  
a subject of prophecy to be omitted here,  
even though implied in the other. These  
words serve to shew the character of the  
Gospel, as written *for Jews*. Luke, ch. iii.  
23 ff., carries his geneology farther back.

**2. and his brethren**] These additions probably indicate that Matt. did not  
take his genealogy from any family or  
public documents, but constructed it himself.

**3.**] These children of Judah  
were not born in marriage: see Gen.  
xxxviii. 16–30. Both the sons are named,  
probably as recalling the incident connected with their birth. The reason for  
the women (Thamar, Rahab, Ruth, and  
Bathsheba) being mentioned, has been  
variously assigned: it might be, to meet  
the objection of the Jews to *our Lord’s*  
birth: or *for the sake of minute accuracy*.