xxiv. 17, we can hardly fail to see that  
there is some confusion in the records of  
Josiah’s family. In the latter passage,  
where we have “his father’s brother,” the  
LXX render “his son.”

**12. Jechonias .. .. Salathiel**] So also the genealogy  
in 1 Chron. iii. 17. When, therefore, it is  
denounced (Jer. xxii. 30) that Jechoniah  
should be ‘childless,’ this word must be  
understood as explained by the rest of the  
verse, ‘for no man of his seed shall prosper,  
sitting upon the throne of David and ruling  
any more in Judah.’

**Salathiel ...   
Zorobabel**] There is no difficulty here  
which does not also exist in the O. T.  
Zerubbabel is there usually called the son  
of Shealtiel (Salathiel). Ezra iii. 2, &c.  
Neh. xii. 1, &c. Hag. i.1, &c In 1 Chron.  
iii, 19, Zerubbabel is said to have been  
the son of Pedaiah, brother of Salathiel.  
Either this may have been a different Zerubbabel, or Salathiel may, according to the  
law, have raised up seed to his brother.

**18. Zorobabel ..... Abiud**] Abiud  
is not mentioned as a son of the Zerubbabel in 1 Chron. iii—Lord A. Hervey,  
On the Genealogies of our Lord, p. 122 ff.,  
has made it probable that Abiud is identical with the Hodaiah of 1 Chron. iii. 24,  
and the Juda of Luke iii. 26–On the  
comparison of this genealogy with that  
given in Luke, see notes, Luke iii. 23-38.

**17. fourteen generations**] If we  
carefully observe Matthew’s arrangement,  
we shall have no difficulty in completing  
the three “*fourteens*.” For the first is  
from Abraham to David, of course inclusive. The second from David (again inclusive) to the *migration*; which gives  
no name, as before, to be included in both  
the second and third periods, but which is  
mentioned simultaneously with the begetting of Jechonias, leaving him for the third  
period. This last, then, takes in from  
Jechonias to JESUS CHRIST inclusive. So  
that the three stand thus, according to  
the words of this verse: (1) from Abraham  
to David. (2) From David to the migration to Babylon, i.e. about the time when  
Josiah begat Jechonias. (3) From the migration (i.e. from Jechonias) to Christ.

**18–25.**] CIRCUMSTANCES OF HIS BIRTH.

**18. espoused**] i.e. betrothed. The  
interval between betrothal and the consummation of marriage was sometimes  
considerable, during which the betrothed  
remained in her father’s house, till the  
bridegroom came and fetched her. See  
Deut. xx. 7

**came together**] Here  
to be understood of living together in one  
house as man and wife. Chrysostom well  
suggests, that the conception was not  
allowed to take place before the betrothal,  
both that the matter might take place more  
in privacy, and that the Blessed Virgin  
might escape slanderous suspicion.

**was found**] not merely for *was*, as some  
have said, but in its proper meaning:—  
**she was discovered to be**, no matter by  
whom. The words “of (by) the Holy  
Ghost,” are the addition of the Evangelist  
declaring the matter of fact, and do not