

THE GENEALOGY OF JESUS CHRIST (THE WORD) AND THE GENEALOGY OF THE NEW TESTAMENT (THE WORD)

JESUS CHRIST THE WORD

Joseph	→	Menan
Heli		Mattatha
Matthat		Nathan
Levi		David
Melchi		Jesse
Janna		Obed
Joseph		Booz
Mattathias		Salmon
Amos		Naasson
Naum		Aminadab
Esli		Aram
Nagge		Esrom
Maath		Phares
Mattathias		Juda
Semei		Jacob
Joseph		Isaac
Juda		Abraham
Joanna		Thara
Rhesa		Nachor
Zorobabel		Saruch
Salathiel		Sagau
Neri		Phalec
Melchi		Heber
Addi		Sala
Cosam		Cainan
Elmodam		Arphaxad
Er		Sem
Joseph		Noe
Eliezer		Lamech
Jorim		Mathusala
Matthat		Enoch
Levi		Jared
Simeon		Maleleel
Juda		Cainan
Joseph		Enos
Jonan		Seth
Eliakim		Adam
Melea		God

TEXTUS RECEPTUS GREEK NEW TESTAMENT

NEW TESTAMENT IN THE ORIGINAL GREEK ACCORDING TO
THE TEXT FOLLOWED IN THE AUTHORISED VERSION (1894, 1902)
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PREFACE REFERS
TO THIS AS
TEXTUS RECEPTUS

AUTHORIZED VERSION OF 1611

CHIEF SOURCES FOR A.V. GREEK TEXT

PRIMARY AUTHORITY

1641 EDITION
1633 EDITION
ELZEVIR PARTNERS (1624)

1604 EDITION
1598 EDITION
1590 EDITION
1588 EDITION
1582 EDITION
1580 EDITION
1567 EDITION
THEODORE BEZA (1565)

FIRST EDITION WITH VERSE NUMBERING
MARGINAL READINGS REFERENCING THE
C. P. AND 15 GREEK MAUNSCRIPTS

1551 EDITION
1550 ROYAL EDITION
1549 EDITION
ROBERT STEPHENS (1546)

SIMON COLINAEUS (1534)

COMPLUTENSIAN POLYGLOT (1522)

MARTIN LUTHER GERMAN N.T. (1522)

1535 EDITION
1527 EDITION
1522 EDITION
1519 EDITION
DESIDERIUS ERASMUS (1516)

J. C. ADDED

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Luke 3:23-38

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,
 24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,
 25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,
 26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,
 27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,
 28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,
 29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,
 30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,
 31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,
 32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,
 33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,
 34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,
 35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,
 36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,
 37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,
 38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

NOTE: The origin of the term *Textus Receptus* comes from the publisher's preface to the 1633 edition produced by Bonaventure and his nephew Abraham Elzevir who were partners in a printing business at Leiden. The preface reads, *Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus*, translated as, "so you hold the text, now received by all, in which (is) nothing corrupt." The two words *textum* and *receptum* were modified from the accusative to the nominative case to render *textus receptus*. Over time, this term has been retroactively applied to Erasmus' editions, as his work served as the basis of the others.