

MATTHEW

The Genealogy of Jesus Christ

1 This is the record of the genealogy^a of Jesus Christ, the son of David, the son of Abraham.

²Abraham was the father^b of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, ³Judah the father of Perez and Zerah (by Tamar), Perez the father of Hezron, Hezron the father of Ram, ⁴Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, ⁵Salmon the father of Boaz (by Rahab), Boaz the father of Obed (by Ruth), Obed the father of Jesse, ⁶and Jesse the father of David the king.

David was the father of Solomon (by the wife of Uriah^c), ⁷Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa,^d ⁸Asa the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah, ⁹Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, ¹⁰Hezekiah the father of Manasseh, Manasseh the father of Amon,^e Amon the father of Josiah, ¹¹and Josiah^f the father of Jeconiah and his brothers, at the time of the deportation to Babylon.

¹²After^g the deportation to Babylon, Jeconiah became the father of Shealtiel,^h Shealtiel the father of

Zerubbabel, ¹³Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor, ¹⁴Azor the father of Zadok, Zadok the father of Achim, Achim the father of Eliud, ¹⁵Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob, ¹⁶and Jacob the father of Joseph, the husband of Mary, by whomⁱ Jesus was born, who is called Christ.^j

¹⁷So 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 Christ,^k fourteen generations.

The Birth of Jesus Christ

¹⁸Now the birth of Jesus Christ happened this way. While his mother Mary was engaged to Joseph, but before they came together,^l she was found to be

English translations use the OT form of the name (cf. Ezra 3:2).

i **TC** There are three significant variant readings at this point in the text. Some mss and versional witnesses (Θ ^f¹³ it) read, “Joseph, to whom the virgin Mary, being betrothed, bore Jesus, who is called Christ.” This reading makes even more explicit than the feminine pronoun (see **sn** below) the virginal conception of Jesus and as such seems to be a motivated reading. The Sinaitic Syriac ms alone indicates that Joseph was the father of Jesus (“Joseph, to whom was betrothed Mary the virgin, fathered Jesus who is called the Christ”). Although much discussed, this reading has not been found in any Greek witnesses. B. M. Metzger suggests that it was produced by a careless scribe who simply reproduced the set formula of the preceding lines in the genealogy (TCGNT 6). In all likelihood, the two competing variants were thus produced by intentional and unintentional scribal alterations respectively. The reading adopted in the translation has overwhelming support from a variety of witnesses (ⲓ¹ ⲛ B C L W [^f¹] 33 ㉓ c), and therefore should be regarded as authentic. For a detailed discussion of this textual problem, see TCGNT 2-6.

sn The pronoun *whom* is feminine gender in the Greek text, referring to Mary.

j **TR** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

sn The term *χριστός* (*christos*) was originally an adjective (“anointed”), developing in the LXX (the Greek translation of the OT known as the Septuagint) into a substantive (“an anointed one”), then developing still further into a technical generic term (“the anointed one”). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul’s letters to mean virtually Jesus’ last name.

k **TR** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.” **sn** See the note on *Christ* in 1:16.

l **TR** The connotation of the Greek is “before they came together in marital and domestic union” (so BDAG 970 s.v. *συνέρχονται* 3).

a **TR** *Grk* “the book of the genealogy.” The noun βιβλίος (*biblos*), though it is without the article, is to be translated as definite due to Apollonius’ corollary and the normal use of anarthrous nouns in titles.

b **TR** *Grk* “fathered.”

c **SN** *By the wife of Uriah*, i.e., Bathsheba (cf. 2 Sam 11:3).

d **TC** The reading Ἀσάφ (*Asaph*), a variant spelling on Ἀσά (*Asa*), is found in the earliest and most widespread witnesses (ⲓ¹^{vid} ⲛ B C [D^{vid}] ^f^{1,13} 700 pc it co). Although Asaph was a psalmist and Asa was a king, it is doubtful that the author mistook one for the other since other ancient documents have variant spellings on the king’s name (such as “Asab,” “Asanos,” and “Asaph”). Thus the spelling Ἀσάφ that is almost surely found in the original of Matt 1:7-8 has been translated as “Asa” in keeping with the more common spelling of the king’s name.

e **TC** Ἀμὼς (*Amōs*) is the reading found in the earliest and best witnesses (ⲛ B C [D^{vid}] γ δ θ ^f¹ 33 pc it sa bo), and as such is most likely original, but this is a variant spelling of the name Ἀμὼν (*Amōn*). The translation uses the more well-known spelling “Amon” found in the Hebrew MT and the majority of LXX mss. See also the textual discussion of “Asa” versus “Asaph” (vv. 7-8); the situation is similar.

f **SN** Before the mention of *Jeconiah*, several medieval mss add *Jehoiakim*, in conformity with the genealogy in 1 Chr 3:15-16. But this alters the count of fourteen generations mentioned by the author of Matthew in v. 17. It is evident that the author is selective in his genealogy for a theological purpose.

g **TR** Because of the difference between Greek style, which usually begins a sentence with a conjunction, and English style, which generally does not, the conjunction δέ (*de*) has not been translated here.

h **SN** The Greek text and the KJV read *Salathiel*. Most modern

pregnant through the Holy Spirit. ¹⁹Because Joseph, her husband to be,^a was a righteous man, and because he did not want to disgrace her, he intended to divorce her^b privately. ²⁰When he had contemplated this, an^c angel of the Lord^d appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary as your wife, because the child conceived in her is from the Holy Spirit. ²¹She will give birth to a son and you will name him^e Jesus,^f because he will save his people from their sins.” ²²This all happened so that what was spoken by the Lord through the prophet would be fulfilled: ²³“*Look! The virgin will conceive and give birth to a son, and they will name him^g Emmanuel,*”^h which meansⁱ “*God with us.*”^j ²⁴When Joseph awoke from sleep he did what the angel of the Lord^k told him. He

took his wife,²⁵ but did not have marital relations^l with her until she gave birth to a son, whom he named^m Jesus.

The Visit of the Wise Men

2 After Jesus was born in Bethlehemⁿ in Judea, in the time^o of King Herod,^p wise men^q from the East came to Jerusalem^r saying, “Where is the one who is born king of the Jews? For we saw his star when it rose^s and have come to worship him.” ³When King Herod^t heard this he was alarmed, and all Jerusalem^u with him. ⁴After assembling all the chief priests and experts in the law,^v he asked them where the Christ^w was to be born. ⁵“In Bethlehem of Judea,” they said, “for it is written this way by the prophet:

“And you, Bethlehem, in the land of Judah, are in no way least among the rulers of Judah, for out of you will come a ruler who will shepherd my people Israel.”^x

a TN Grk “husband.” See following note for discussion.

b TN Or “send her away.”

c SN In the Jewish context, “full betrothal was so binding that its breaking required a certificate of divorce, and the death of one party made the other a widow or widower (*m. Ketub. 1:2; m. Sota 1:5; m. Git. passim . . .*)” (R. H. Gundry, *Matthew: A Commentary on his Literary and Theological Art*, 21).

d TN Grk “behold, an angel.” The Greek word *ἰδού* (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

e TN Or “the angel of the Lord.” Linguistically, “angel of the Lord” is the same in both testaments (and thus, he is either “an angel of the Lord” or “the angel of the Lord” in both testaments). For arguments and implications, see *ExSyn 252*; M. J. Davidson, “Angels,” *DJG*, 9; W. G. MacDonald argues for “an angel” in both testaments: “Christology and The Angel of the Lord,” *Current Issues in Biblical and Patristic Interpretation*, 324-35.

f TN Grk “you will call his name.”

g SN The Greek form of the name *Ἰησοῦς*, which was translated into Latin as *Jesus*, is the same as the Hebrew *Yeshua* (Joshua), which means “Yahweh saves” (“Yahweh” is typically rendered as “Lord” in the OT). It was a fairly common name among Jews in 1st century Judea and Galilee, as references to a number of people by this name in the LXX and Josephus indicate.

h TN Grk “they will call his name.”

i SN A quotation from Isa 7:14. It is unclear whether the author is citing the MT or the LXX. The use of the word *παρθένος* (*parthenos*, “virgin”) may be due to its occurrence in the LXX, but it is also possible that it is the author’s translation of the Hebrew term *עַלְמָה* (*almah*, “young woman”). The second phrase of the quotation is modified slightly from its original context; both the MT and LXX have a second person singular verb, but here the quotation has a third person plural verb form. The spelling of the name here (*Emmanuel*) differs from the spelling of the name in the OT (*Immanuel*) because of a different leading vowel in the respective Greek and Hebrew words. In the original context, this passage pointed to a child who would be born during the time of Ahaz as proof that the military alliance of Syria and Israel against Judah would fail. Within Isaiah’s subsequent prophecies this promise was ultimately applied to the future Davidic king who would one day rule over the nation.

j TN Grk “is translated.”

k SN A quotation from Isa 7:14; 8:8, 10. The Hebrew name *Emmanuel* literally means “God (is) with us.” This phrase occurs three times in the OT in close proximity, and subsequent uses are likely related to preceding ones. Thus it is very likely the present author had each in mind when he defined the name in v. 23.

l TN See the note on the word “Lord” in 1:20. Here the translation “the angel of the Lord” is used because the Greek article (*ὁ, ho*) which precedes *ἄγγελος* (*angelos*) is taken as an anaphoric article (*ExSyn 217-19*) referring back to the angel mentioned in v. 20.

l TN Or “did not have sexual relations”; Grk “was not knowing her.” The verb “know” (in both Hebrew and Greek) is a frequent biblical euphemism for sexual relations. However, a translation like “did not have sexual relations with her” was considered too graphic in light of the popularity and wide use of Matthew’s infancy narrative. Thus the somewhat less direct but still clear “did not have marital relations” was preferred.

m TN Grk “and he called his name Jesus.” The coordinate clause has been translated as a relative clause in English for stylistic reasons.

n MAP For location see Map5-B1; Map7-E2; Map8-E2; Map10-B4.

o TN Grk “in the days.”

p SN *King Herod* was Herod the Great, who ruled Judea (with the support of Rome) from 37 B.C. until he died in 4 B.C. He was known for his extensive building projects (including the temple in Jerusalem) and for his cruelty.

q SN The Greek term here, sometimes transliterated into English as *magi*, describes a class of wise men and priests who were astrologers (L&N 32.40).

r MAP For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

s TN Or “in its rising,” referring to the astrological significance of a star in a particular portion of the sky. The term used for the “East” in v. 1 is *ἀνατολαί* (*anatolai*, a plural form that is used typically of the rising of the sun), while in vv. 2 and 9 the singular *ἀνατολή* (*anatole*) is used. The singular is typically used of the rising of a star and as such should not normally be translated “in the east” (cf. BDAG 74 s.v. 1: “because of the sg. and the article in contrast to ἀπὸ ἀνατολῶν, vs. 1, [it is] prob. not a geograph. expr. like the latter, but rather astronomical . . . likew. vs. 9”).

t SN See the note on *King Herod* in 2:1.

u TN Here the city (Jerusalem) is put by metonymy for its inhabitants (see E. W. Bullinger, *Figures of Speech*, 579).

v TN Or “and scribes of the people.” The traditional rendering of *γραμματεὺς* (*grammateus*) as “scribe” does not communicate much to the modern English reader, for whom the term might mean “professional copyist,” if it means anything at all. The people referred to here were recognized experts in the law of Moses and in traditional laws and regulations. Thus “expert in the law” comes closer to the meaning for the modern reader.

w TN Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

x SN See the note on *Christ* in 1:16.

y SN A quotation from Mic 5:2.

⁷Then Herod^a privately summoned the wise men and determined from them when the star had appeared. ⁸He^b sent them to Bethlehem and said, “Go and look carefully for the child. When you find him, inform me so that I can go and worship him as well.” ⁹After listening to the king they left, and once again^c the star they saw when it rose^d led them until it stopped above the place where the child was. ¹⁰When they saw the star they shouted joyfully.^e ¹¹As they came into the house and saw the child with Mary his mother, they bowed down^f and worshiped him. They opened their treasure boxes and gave him gifts of gold, frankincense,^g and myrrh.^h ¹²After being warned in a dream not to return to Herod,ⁱ they went back by another route to their own country.

The Escape to Egypt

¹³After they had gone, an^j angel of the Lord^k appeared to Joseph in a dream and said, “Get up, take the child and his mother and flee to Egypt, and stay there until I tell you, for Herod^l is going to look for the child to kill him.” ¹⁴Then he got up, took the child and his mother during^m the night, and went to Egypt. ¹⁵He stayed there until Herodⁿ died. In this way what was spoken by the Lord through the prophet was fulfilled: “*I called my Son out of Egypt.*”^o

¹⁶When Herod^p saw that he had been tricked by the wise men, he became enraged. He sent men^q to kill all the children in Bethlehem^r and throughout the surrounding region from the age of two and under, according to the time he had learned from the wise men. ¹⁷Then what was spoken by Jeremiah

the prophet was fulfilled:

^{18c}“*A voice was heard in Ramah, weeping and loud wailing,^s Rachel weeping for her children, and she did not want to be comforted, because they were^t gone.*”^u

The Return to Nazareth

¹⁹After Herod^v had died, an^w angel of the Lord^x appeared in a dream to Joseph in Egypt ²⁰saying, “Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child’s life are dead.” ²¹So^y he got up and took the child and his mother and returned to the land of Israel. ²²But when he heard that Archelaus^z was reigning over Judea in place of his father Herod,^{aa} he was afraid to go there. After being warned in a dream, he went to the regions of Galilee. ²³He came to a town called Nazareth^{ab} and lived there. Then what had been spoken by the prophets was fulfilled, that Jesus^{ac} would be called a Nazarene.^{ad}

s TC The LXX of Jer 38:15 (31:15 ET) has “lamentation, weeping, and loud wailing”; most later MSS (C D L W 0233 f¹³ 33 37) have a quotation in Matthew which conforms to that of the LXX (θρήνος καὶ κλαυθμός καὶ ὄδυρμος; *thrēnos kai klauthmos kai odurmos*). But such assimilations were routine among the scribes; as such, they typically should be discounted because they are both predictable and motivated. The shorter reading, without “lamentation and,” is thus to be preferred, especially since it cannot easily be accounted for unless it is the original wording here. Further, it is found in the better MSS along with a good cross-section of other witnesses (N B Z 0250 f¹ pc lat co).

t TN Grk “are”; the Greek text uses a present tense verb.

u SN A quotation from Jer 31:15.

v SN See the note on *King Herod* in 2:1. When Herod the Great died in 4 B.C., his kingdom was divided up among his three sons: Archelaus, who ruled over Judea (where Bethlehem was located, v. 22); Philip, who became tetrarch of Iturea and Trachonitis (cf. Luke 3:1); and Antipas, who became tetrarch of Galilee.

w TN Grk “behold, an angel.” The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

x TN Or “the angel of the Lord.” See the note on the word “Lord” in 1:20.

y TN Here δέ (*de*) has been translated as “so” to indicate the implied result of the angel’s instructions.

z SN Archelaus took after his father Herod the Great in terms of cruelty and ruthlessness, so Joseph was afraid to go there. After further direction in a dream, he went instead to Galilee.

aa SN See the note on *King Herod* in 2:1.

ab SN Nazareth was a very small village in the region of Galilee (Galilee lay north of Samaria and Judea). The town was located about 15 mi (25 km) west of the southern edge of the Sea of Galilee. According to Luke 1:26, Mary was living in Nazareth when the birth of Jesus was announced to her. MAP For location see Map1-D3; Map2-C2; Map3-D5; Map4-C1; Map5-G3.

ac TN There is no expressed subject of the third person singular verb here; the pronoun “he” is implied. Instead of this pronoun the referent “Jesus” has been supplied in the text to clarify to whom this statement refers.

ad TN The Greek could be indirect discourse (as in the text), or direct discourse (“he will be called a Nazarene”). Judging by the difficulty of finding OT quotations (as implied in the plural

a SN See the note on *King Herod* in 2:1.

b TN Here καὶ (*kai*) has not been translated.

c TN Grk “and behold the star.”

d TN See the note on the word “rose” in 2:2.

e TN Grk “they rejoiced with very great joy.”

f TN Grk “they fell down.” BDAG 815 s.v. πίπτω 1.b.α.α has “fall down, throw oneself to the ground as a sign of devotion, before high-ranking persons or divine beings.”

g SN Frankincense refers to the aromatic resin of certain trees, used as a sweet-smelling incense (L&N 6.212).

h SN Myrrh consisted of the aromatic resin of certain shrubs (L&N 6.208). It was widely used in the ancient Near East by the Egyptians, Greeks, and Romans as perfume, as incense, and for medicinal purposes (W. Michaelis, *TDNT* 7:457). It was also used in preparing a corpse for burial (cf. John 19:39).

i SN See the note on *King Herod* in 2:1.

j TN Grk “behold, an angel.” The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

k TN Or “the angel of the Lord.” See the note on the word “Lord” in 1:20.

l SN See the note on *King Herod* in 2:1. Herod the Great was particularly ruthless regarding the succession to his throne.

m TN The feminine singular genitive noun νυκτός (*nyktos*, “night”) indicates the time during which the action of the main verb takes place (*ExSyn* 124).

n SN See the note on *King Herod* in 2:1.

o SN A quotation from Hos 11:1.

p SN See the note on *King Herod* in 2:1. Note the fulfillment of the prophecy given by the angel in 2:13.

q TN Or “soldiers.”

r MAP For location see Map5-B1; Map7-E2; Map8-E2; Map10-B4.

The Ministry of John the Baptist

3 In those days John the Baptist came into the wilderness^a of Judea proclaiming, ²“Repent,^b for the kingdom of heaven is near.” ³For he is the one about whom the prophet Isaiah had spoken:^c

“*The voice^d of one shouting in the wilderness,
‘Prepare the way for the Lord, make^e his paths straight.’^f*”

⁴Now John wore clothing made from camel’s hair with a leather belt around his waist, and his diet consisted of locusts and wild honey.^g ⁵Then people from Jerusalem,^h as well as all Judea and all the region around the Jordan, were going out to him, ⁶and he was baptizing themⁱ in the Jordan River as they confessed their sins.

⁷But when he saw many Pharisees^j and Sadducees^k coming to his baptism, he said to them, “You offspring of vipers! Who warned you to flee from the

“prophets”) to match the wording here, it appears that the author was using a current expression of scorn that conceptually (but not verbally) found its roots in the OT.

a TN Or “desert.”

b TN Grk “and saying, ‘Repent.’” The participle λέγων (*legōn*) at the beginning of v. 2 is redundant in English and has not been translated.

c TN Grk “was spoken of by Isaiah the prophet, saying.” The participle λέγοντος (*legontos*) is redundant and has not been translated. The passive construction has also been rendered as active in the translation for the sake of English style.

d TN Or “A voice.”

e SN The call to “make paths straight” in this context is probably an allusion to preparation through repentance.

f SN A quotation from Isa 40:3.

g SN John’s lifestyle was in stark contrast to many of the religious leaders of Jerusalem who lived in relative ease and luxury. While his clothing and diet were indicative of someone who lived in the desert, they also depicted him in his role as God’s prophet (cf. Zech 13:4); his appearance is similar to the Prophet Elijah (2 Kgs 1:8). *Locusts and wild honey* were a common diet in desert regions, and locusts (dried insects) are listed in Lev 11:22 among the “clean” foods.

h TN Grk “Then Jerusalem.” In the Greek text the city (Jerusalem) is put by metonymy for its inhabitants (see E. W. Bullinger, *Figures of Speech*, 579).

MAP For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

i TN Grk “they were being baptized by him.” The passive construction has been rendered as active in the translation for the sake of English style.

j SN Pharisees were members of one of the most important and influential religious and political parties of Judaism in the time of Jesus. There were more Pharisees than Sadducees (according to Josephus, *Ant.* 17.2.4 [17.42] there were more than 6,000 Pharisees at about this time). Pharisees differed with Sadducees on certain doctrines and patterns of behavior. The Pharisees were strict and zealous adherents to the laws of the OT and to numerous additional traditions such as angels and bodily resurrection.

k SN The Sadducees controlled the official political structures of Judaism at this time, being the majority members of the Sanhedrin. They were known as extremely strict on law and order issues (Josephus, *J. W.* 2.8.2 [2.119], 2.8.14 [2.164-166]; *Ant.* 13.5.9 [13.171-173], 13.10.6 [13.293-298], 18.1.2 [18.11], 18.1.4 [18.16-17], 20.9.1 [20.199]; *Life* 2 [10-11]). See also Matt 16:1-12; 22:23-34; Mark 12:18-27; Luke 20:27-38; Acts 5:17; 23:6-8.

coming wrath? ⁸Therefore produce fruit^l that proves your^m repentance, ⁹and don’t think you can say to yourselves, ‘We have Abraham as our father.’ⁿ For I tell you that God can raise up children for Abraham from these stones! ¹⁰Even now the ax is laid at^o the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

¹¹“I baptize you with water, for repentance, but the one coming after me is more powerful than I am—I am not worthy^p to carry his sandals! He will baptize you with the Holy Spirit and fire.^q ¹²His winnowing fork^r is in his hand, and he will clean out his threshing floor and will gather his wheat into the storehouse,^s but the chaff he will burn up with inextinguishable fire!”^t

The Baptism of Jesus

¹³Then Jesus came from Galilee to John to be baptized by him in the Jordan River.^u ¹⁴But John^v tried to

l SN *Fruit that proves your repentance* refers to the deeds that indicate a change of attitude (heart) on the part of John’s hearers.

m TN Grk “fruit worthy of.”

n SN With this statement John warns his hearers that physical descent from the patriarchs (Abraham) will not suffice to save them from the coming eschatological wrath of God.

o SN *Laid at the root*. That is, placed and aimed, ready to begin cutting.

p TN Grk “of whom I am not worthy.”

q SN The humility of John is evident in the statement *I am not worthy*. This was considered one of the least worthy tasks of a slave, and John did not consider himself worthy to do even that for the one to come, despite the fact he himself was a prophet.

r SN *With the Holy Spirit and fire*. There are differing interpretations for this phrase regarding the number of baptisms and their nature. (1) Some see one baptism here, and this can be divided further into two options. (a) The baptism of the *Holy Spirit and fire* could refer to the cleansing, purifying work of the Spirit in the individual believer through salvation and sanctification, or (b) it could refer to two different results of Christ’s ministry: Some accept Christ and are baptized with the Holy Spirit, but some reject him and receive judgment. (2) Other interpreters see two baptisms here: The baptism of the *Holy Spirit* refers to the salvation Jesus brings at his first advent, in which believers receive the Holy Spirit, and the baptism of *fire* refers to the judgment Jesus will bring upon the world at his second coming. One must take into account both the image of fire and whether individual or corporate baptism is in view. A decision is not easy on either issue. The image of fire is used to refer to both eternal judgment (e.g., Matt 25:41) and the power of the Lord’s presence to purge and cleanse his people (e.g., Isa 4:4-5). The pouring out of the Spirit at Pentecost, a fulfillment of this prophecy no matter which interpretation is taken, had both individual and corporate dimensions. It is possible that since *Holy Spirit and fire* are governed by a single preposition in Greek, the one-baptism view may be more likely, but this is not certain. Simply put, there is no consensus view in scholarship at this time on the best interpretation of this passage.

s SN A *winnowing fork* was a pitchfork-like tool used to toss threshed grain in the air so that the wind blew away the chaff, leaving the grain to fall to the ground. The note of purging is highlighted by the use of imagery involving sifting though threshed grain for the useful kernels.

t TN Or “granary,” “barn” (referring to a building used to store a farm’s produce rather than a building to house livestock).

u SN The image of *fire* that cannot be extinguished is from the OT: Job 20:26; Isa 34:8-10; 66:24.

v TN “River” is not in the Greek text but is supplied for clarity.

w TC † The earliest MSS (B* B sa) lack the name of John here