

betrothed the virgin Mary, was the father of Jesus who is called Christ." Notice that is instead of v. 18 which says "Joseph the husband of Mary of whom Jesus was born who is called Christ." The difference is that it introduces the idea that Mary was betrothed to him, and it adds the words "the Virgin Mary." So aside from that one word "father" that was a change that stresses the Virgin birth rather than to deny it.

I found that there are a few Greek MSS which have nearly what is here. What they have is this: "Joseph to whom was betrothed the Virgin Mary who bore Jesus who is called Christ." And the difference in the Syriac between the word "who bear" and "who begot" is one letter! The one letter of the Syriac flatly contradicts the rest of the sentence. And the insertion was probably in an early MS where somebody reading this genealogy where it says "Joseph the husband of Mary of whom Jesus was born" thought somebody's going to be misled here; the rest of the ch. tells that she was a Virgin! So he wrote in the margin: "to whom was betrothed the virgin Mary" and ^{some way} ~~somebody/said~~ that got into the text and we have a few Greek MSS which contain that addition, which instead of denying the Virgin birth, stress it.

That addition was included in this particular translation in-
to Syriac. Not the common translation into Syriac, but one/^{of}which we have a few MSS. In those MSS there was one of them in which one letter was copied wrong and makes it masculine instead of feminine! And so they put the footnote here.

I remember Dr. Robert Dick Wilson with whom I studied at Princeton Theological Seminary-- a great student of the OT and a great defender of the faith. Dr. Wilson used to say, When there is something in the Bible that does not seem right to me, when there is