

Book of Matthew

Chapter 1:18-25

¹⁸ *Now the birth of Jesus the Messiah **was as follows**: when His mother Mary had been **betrothed** to Joseph, before they came together she **was found to be pregnant** by the Holy Spirit.*

Sproul > We notice at the outset that Matthew gives his account from the viewpoint of Joseph, whereas Luke tells his account from the viewpoint of Mary.

Was as follows > HELPS > *like this . . . ; in this manner, in this way (fashion), in accordance with this description*

Betrothed > Sproul > Among the Jews in Jesus' day, however, a betrothal was far more serious. It was an unbreakable pledge customarily undertaken one year before the wedding, and it carried almost the weight of marriage itself; it was so close that it required virtually a writ of divorce to end

Barnes > There was commonly an interval of ten or twelve months, among the Jews, between the contract of marriage and the celebration of the nuptials, yet such was the nature of this engagement, that unfaithfulness to each other was deemed adultery

Sproul > Following betrothal the bride remained under the roof of her parents. She would not move into the home of her husband until after the actual marriage.

Therefore, it was serious when a betrothed woman was discovered to be with child; the implications of such a pregnancy were enormous in Jewish society and could, indeed, result in the execution of the woman who violated her betrothal by becoming pregnant.

Was found to be pregnant > Robertson > This way of putting it, the usual Greek idiom, plainly shows that it was the discovery that shocked Joseph. He did not as yet know what Matthew plainly asserts that the Holy Ghost, not Joseph and not any man, was responsible for the pregnancy of Mary.

Precept Austin > The verb *was found* is *heurisko* which gives us our English "Eureka" which was used to express triumph upon finding or discovering something. Another dictionary says "Eureka" is cry of joy or satisfaction when one finds or discovers something.

¹⁹ *And her husband Joseph, **since he was a righteous man and did not want to disgrace her, planned to send her away secretly.***

Since he was > (the KJV uses the word *being* which is a better translation of the word) > Strong's > *eimi* > I exist, I am

HELPS > *eimí* (the basic Greek verb which expresses *being*, i.e. "to be") – *am, is. (eimí)*, and its counterparts, (properly) convey "straight-forward" *being (existence, i.e. without explicit limits)*.

A righteous man > Precept Austin > *Righteous* does not mean Joseph was sinless, but it does imply that he "sinned less." It speaks not of *perfection*, but of *direction* of one's walk on earth which is also emphasized by the verb *being (on)* which in the present tense speaking of Joseph's lifestyle, his habitual practice.

Want > Strong's > *thelo* > to will

Disgrace > Strong's > to expose, make a show of

Barnes > The word just has not unfrequently this meaning of mildness, or mercy.

Planned > Strong's > *boúlomai* > to will

HELPS > *boúlomai* ("resolutely plan") is a strong term that underlines the predetermined (and determined) intention driving the planning (wishing, resolving). In contrast *thelo* focuses on the *desire* ("wishfulness") behind making an *offer*

Robertson > Matthew makes a distinction here between "willing" (θελων) and "wishing" (εβουληθη), that between purpose (θελω) and desire (βουλομα) a distinction not always drawn, though present here.

Send her away > Strong's > to set free, release

HELPS > *apolýō* (from *apó*, "away from" and *lýō*, "to loose, release") – properly, to let go; release (discharge), dismiss. This term implies the release (annulment) of an existing bond.

Secretly > Strong's > *lethra* > from *lathano* > to escape notice

Precept Austin > (*lethra* from *lanthano* = to be hidden) is an adverb that means in a secretive way, doing so without others noticing. Four uses in NT – here, and ...

1. Of Herod who "secretly called the magi." (Mt 2:7).
2. Of Martha when she "called Mary her sister, saying *secretly*, "The Teacher is here and is calling for you." (Jn 11:28)
3. Of Paul after being falsely beaten and jailed asked and "now are they sending us away *secretly*?"

²⁰ *But when he **had thought this over**, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, **son of David**, do not be afraid to **take** Mary as your wife; **for** the Child who has been conceived in her is of the Holy Spirit.*

Had thought this over > Wuest translation > *after he had turned these things over in his mind*

Had > I wonder why the Lord let him go through the trauma before telling him. HE is the Lord and there IS a reason. And a good one. Read about the intensity of Joseph's pondering below.

Thought this over > Strong's > to reflect on, to ponder. From a compound of *en* and *thumos*; to be inspirited, i.e. Ponder -- think.

- *en* > properly, *in* (inside, within); (figuratively) "*in* the realm (sphere) of," as in the *condition* (state) *in which* something operates from the *inside* (within).
- *thumos* > passion

HELPS > *enthyméomai* (from *en*, "*in* a state or condition," intensifying *thymós*, "passionate response") – properly, *in a passionate* frame of mind, easily agitated or quickly moved by *strong, provoking impulses*.

Son of David > This is an important factor in the lineage of Jesus. We know very little about Joseph ... but this title allows Jesus to be even considered as the Messiah.

Andrews > Her child belonged to him [Joseph] according to the principle which lay at the foundation of marriage amongst the Jews, that what was born of the wife belonged to the husband. As it had no human father, and as he adopted it, it became in fact his, and inherited whatever rights or privileges belonged to Davidic descent.

Take > (This is tearfully tender!) HELPS > *paralambano* > (from *pará*, "from close-alongside" and *lambánō*, "*aggressively take*") – to take (receive) by showing strong *personal initiative*.

For > Precept Austin > *For* (*gar*) is a term of explanation, in this case explaining why Joseph need not fear men.

²¹ *She will give birth to a Son; and you shall name Him **Jesus**, **for He will save His people from their sins.**"*

Jesus > HELPS > *Jesus*, the transliteration of the Hebrew term, *Lóť* ("Yehoshua"/*Jehoshua*, contracted to "Joshua") which means "*Yahweh saves*" (or "*Yahweh is salvation*").

Robertson > The rabbis named six whose names were given before birth: "*Isaac, Ishmael, Moses, Solomon, Josiah, and the name of the Messiah, whom may the Holy One, blessed be His name, bring in our day.*" (Test time ... who did they miss??)

Vincent > (Interesting comparison!) The Greek form of a Hebrew name, which had been borne by two illustrious individuals in former periods of the Jewish history - Joshua, the successor of Moses, and Jeshua, the high-priest, who with Zerubbabel took so active a part in the re-establishment of the civil and religious polity of the Jews on their return from Babylon. Its original and full form is Jehoshua, becoming by contraction Joshua or Jeshua.

- Joshua, the son of Nun, is a type of Christ in his office of captain and deliverer of his people, in the military aspect of his saving work (Revelation 19:11-16).
- The priestly office of Jesus is foreshadowed in the high-priest Jeshua, who appears in the vision of Zechariah (Zechariah 3:1-10; compare Ezra 2:2) in court before God, under accusation of Satan, and clad in filthy garments. Jeshua stands not only for himself, but as the representative of sinning and suffering Israel. Satan is defeated.

He > Vincent > emphatic; and so rightly

For He will save His people from their sins > Utley > Jesus came for three distinct purposes.

1. to fully reveal the Father (c.f. – John 1:1)
2. to give humans an example to follow (c.f. – Romans 8:29)
3. to redeem mankind from sin

Wuest adds an interesting word to his translation. As he uses whatever words are needed to accurately translates the meaning of the Greek I'm wondering at the significance of the addition > *for He himself will save His people from their sins.*

²² *Now all this **took place** so that what was spoken by the Lord through the prophet would be fulfilled:*

Took place > Precept Austin > *Took place* (happened) is in the perfect tense indicating that it stands on record as a historical fact!

Barnes > The prophecy was delivered about 740 years before Christ, in the reign of Ahaz, king of Judah. The land of Judea was threatened with an invasion by the united armies of Syria and Israel, under the command of Rezin and Pekah. Ahaz was alarmed, and seems to have contemplated calling in aid from Assyria to defend him. Isaiah was directed, in his consternation, to go to Ahaz, and tell him to ask a sign from God (Isaiah 7:10-11); that is, to look to God rather than to Assyria for aid.

This he refused to do. He had not confidence in God, but feared that the land would be overrun by the armies of Syria Matthew and relied only on the aid which he hoped to receive from Assyria.

Isaiah answered that, in these circumstances, the Lord would himself give a sign, or a pledge, that the land should be delivered. The sign was, that a virgin should have a son, and that before that son would arrive to years of discretion, the land would be forsaken by these hostile kings.

The prophecy was therefore designed originally to signify to Ahaz that the land would certainly be delivered from its calamities and dangers, and that the deliverance would not be long delayed. The land of Syria and Israel, united now in confederation, would be deprived of both their kings, and thus the land of Judah would be freed from the threatening danger.

II Kings 16:1-2,5,7-9 > In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham, king of Judah, became king. ² Ahaz was twenty years old when he became king, and he reigned for sixteen years in Jerusalem; and he did not do what was right in the sight of the Lord his God, as his father David had done.

⁵ Then Rezin the king of Aram and Pekah the son of Remaliah, king of Israel, went up to Jerusalem for war; and they besieged Ahaz, but were not capable of fighting him.



⁷ So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, "I am your servant and your son; come up and save me from the hand of the king of Aram, and from the hand of the king of Israel, who are rising up against me." ⁸ And Ahaz took the silver and gold that was found in the house of the Lord and in the treasuries of the king's house, and sent a gift to the king of Assyria.

⁹ So the king of Assyria listened to him; and the king of Assyria went up against Damascus and captured it, and led the people of it into exile to Kir, and put Rezin to death.

²³ **"BEHOLD, the virgin will conceive and give birth to a Son, and they shall name Him Immanuel,"** which translated means, **"GOD WITH US."**

Swindoll > To grasp how Matthew understood this passage, we need to explore its significance to the original audience in the days of King Ahaz of Judah. At that time, Ahaz feared that his kingdom—and indeed, the entire line of David—would be terminated by an alliance of his enemies, the northern kingdom of Israel and its neighbor Syria (Isa. 7:1-9)

Isaiah 7:1-14 > 7 Now it came about in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Aram and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to wage war against it, but could not conquer it. ² When it was reported to the house of David, saying, "The Arameans have taken a stand by Ephraim," his heart and the hearts of his people shook as the trees of the forest shake from the wind.

³ Then the LORD said to Isaiah, "Go out now to meet Ahaz, you and your son Shear-jashub, at the end of the conduit of the upper pool, on the road to the fuller's field, ⁴ and say to him, 'Take care and be calm, have no fear and do not be fainthearted because of these two stumps of smoldering logs, on account of the fierce anger of Rezin and Aram and the son of Remaliah. ⁵ Because Aram, with Ephraim and the son of Remaliah, has planned evil against you, saying, ⁶ "Let's go up against Judah and terrorize it, and take it for ourselves by assault and set up the son of Tabeel as king in the midst of it,"

⁷ this is what the Lord ^[e]GOD says: "It shall not stand nor shall it come to pass. ⁸ For the head of Aram is Damascus, and the head of Damascus is Rezin (now within another sixty-five years Ephraim will be broken to pieces, so that it is no longer a people), ⁹ and the head of Ephraim is Samaria, and the head of Samaria is the son of Remaliah.

If you will not believe, you certainly shall not last."

" ¹⁰ Then the LORD spoke again to Ahaz, saying, ¹¹ "Ask for a sign for yourself from the LORD your God; make it deep as Sheol or high as heaven.

¹² But Ahaz said, "I will not ask, nor will I put the LORD to the test!"

¹³ Then he said, "Listen now, house of David! Is it too trivial a thing for you to try the patience of men, that you will try the patience of my God as well? ¹⁴ Therefore the Lord Himself will give you a sign: Behold, the virgin will conceive and give birth to a son, and she will name Him Immanuel. ¹⁵ He will eat curds and honey at the time He knows enough to refuse evil and choose good. ¹⁶ For before the boy knows enough to refuse evil and choose good, the land whose two kings you dread will be abandoned.

Swindoll > After announcing this sign of the near destruction of Judah's enemies, Isaiah alludes to its fulfillment:

Isaiah 8:3-4 > *So I approached the prophetess, and she conceived and gave birth to a son. Then the LORD said to me, "Name him Maher-shalal-hash-baz; ⁴for before the boy knows how to cry out 'My father' or 'My mother,' the wealth of Damascus and the spoils of Samaria will be carried away before the king of Assyria."*

Swindoll > So, after the sign is announced in Isaiah 7 ("a virgin will be with child and bear a son"), the sign arrives in Isaiah 8: The maiden gives birth to "Immanuel," and the enemies of Israel are thwarted before he reaches adulthood. However, Isaiah also further develops the crucial themes of the birth of a child, "God with us," and the preservation of the Davidic throne. In the very next chapter, Isaiah incorporates these themes in a message that would find its ultimate fulfillment in the future Messiah:

Isaiah 9:6-7 > *⁶For a Child will be born to us, a Son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. ⁷There will be no end to the increase of His government or of peace on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the LORD of armies will accomplish this.*

(I have always read this as "a virgin will conceive" ... but the NASB has it correct ... "the virgin will conceive") Vincent > The virgin (ἡ παρθένος) Note the demonstrative force of the article, pointing to a particular person. Not, some virgin or other.

Virgin > Utley > this is a quotation of Isa. 7:14 from the Septuagint. In Isaiah the Hebrew word used was *almah* (BDB 761 II), meaning a "chaste young woman of marriageable age."

Barnes > Matthew clearly understands this as applying literally to a virgin. Compare Luke 1:34. (³⁴ *But Mary said to the angel, "How will this be, since I am a virgin?"*) It thus implies that the conception of Christ was miraculous, or that the body of the Messiah was created directly by the power of God, agreeably to the declaration in Hebrews 10:5; "*Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me.*"

Constable > Matthew's interpretation of this word as *virgin* harmonizes with the Septuagint translators' understanding of its meaning. A third problem is, what did this prophecy mean in Isaiah's day? At the risk of oversimplification, there are three basic solutions to this problem: First, Isaiah predicted that an unmarried woman of marriageable age, at the time of the prophecy, would bear a child whom she would name Immanuel. This happened in Isaiah's day, according to this view.

Jesus also fulfilled this prophecy, in the sense that a real virgin bore Him, and He was "God with us." This is a typological view, in which the child born in Isaiah's day was a sign or type (a divinely intended illustration) of the Child born in Joseph's day. I prefer this view.

(The second view is called a "double fulfillment view" which refers to two virgins ... in Isaiah, and here in the New Testament. The third view is that Isaiah's prophecy was entirely prophetic and not related to the present circumstance.)

Immanuel > Sproul > Isaiah said, "Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel" (Isa. 7:14), but here in Matthew the angel says they will call His name "Jesus." Those names are not the same, and they do not mean the same thing. Isaiah does not tell us why they will call Him "Immanuel." The term Immanuel describes what Christ does. It describes the event of incarnation. He will be called Immanuel because He will be the incarnate presence of God with us, but His proper Jewish name will be Jesus, because "He will save his people from their sins."

²⁴ *And Joseph awoke from his sleep and did as the angel of the Lord commanded him, and took Mary as his wife, ²⁵ but kept her a virgin until she gave birth to a Son; and he named Him Jesus.*

Took > Robertson > The angel had told him not to be afraid to "take to his side" Mary his wife (Matthew 1:20). So when he awoke from his sleep he promptly obeyed the angel

Precept Austin > paralambano > from *para* = beside + *lambano* = appropriate, receive) means to receive alongside or to take to oneself (into close association). There is an interesting play on words here for the same verb is used by Jesus in [John 14:3](#) giving the promise "If I go and prepare a place for you, I will come again and receive (*paralambano*) you to Myself, that where I am, there you may be also."

Kept her a virgin > Precept Austin > The word "virgin" is not in the Greek (as it is in Mt 1:23). More literally this reads "knew her not till she had brought forth a son" (Mt 1:25ASV) where "not" is absolute negation (ou) and know is *ginosko* to know by experience