

## Notes on the Greek New Testament Week 130 – Matthew 1:1-25

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### Day 646: Introduction to Matthew

#### Authorship

The earliest descriptions of this Gospel (about 125 AD) ascribe the first Gospel to Matthew (also called Levi, a converted tax collector and one of the twelve, cf. Matt 10:3; 9:9-13; Mk 2:14-17)<sup>1</sup>. Ancient testimony from Papias (circa 110 AD) suggests that Matthew first wrote τα λογία in the Hebrew tongue (Aramaic?) and that many others then used this material as a source. But almost all scholars agree that the first Gospel was written in Greek. This has led to questioning of the identification of Matthew's λογία with the first Gospel – though Gundry suggests that Papias meant simply that Matthew wrote his gospel for a Jewish readership and in a Jewish idiom. It is possible that the λογία spoken of by Papias was a collection of Jesus' teachings, perhaps the material often known as Q (so Manson). This was later merged with narrative material largely borrowed from Mark's Gospel, to form the Greek Gospel of Matthew we now possess.

This is only one element in a large body of discussion addressing the authorship of this Gospel, its sources and relationship to the other Gospels (for further study see particularly Craig Blomberg, *Jesus and the Gospels*).

Ned Stonehouse provides a helpful summary of the arguments in *Origins of the Synoptic Gospels*, Grand Rapids, Eerdmans, 1963. He concludes, "The tradition concerning apostolic authorship of Matthew is strong, clear, and consistent and ... the arguments advanced against its reliability are by no means decisive... It is my considered opinion that the apostolic authorship of Matthew is as strongly attested as any fact of ancient church history. In phrasing the matter in this way, however, it will be observed that I am maintaining a distinction between Scripture and tradition... But the inspiration and authority of these anonymous writings ultimately do not depend upon the identification of their human authors but upon the activity of the Holy Spirit in the process of redemptive revelation."

Matthew probably composed his Gospel some time in the latter 60s, before the destruction of the Temple in 70 AD<sup>2</sup>.

#### Characteristics

Matthew's Gospel seems to have been written for a Jewish audience and reflects the interests of Jewish Christianity.

Matthew is keen to show how Jesus fulfilled the Old Testament (see particularly, RH Gundry, *The Use of the Old Testament in St Matthew's Gospel*, Brill, Leiden, 1967); he includes over sixty explicit quotations from the OT, more than twice as many as any other gospel. Of Matthew's use of the OT Hagner writes, "The most difficult challenge of these quotations for the modern reader is to understand the hermeneutical

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<sup>1</sup> There is no MSS evidence that it ever circulated *without* the title κατά Μαθθαίου.

<sup>2</sup> So, for instance, Carson, Moo and Morris, *An Introduction to the New Testament*, also Gundry, Robinson, Wenham and, tentatively, Hagner.

basis upon which the majority of them rests. Although the word 'fulfil' is used, the quoted texts themselves are as a rule not even predictive of future events. Nor therefore can we say that the evangelist does exegesis of the texts, i.e., that he understands them the way their original authors intended them. Instead, we encounter in our author's practice, as throughout the NT, the use of what has been dubbed *sensus plenior*, i.e. a fuller or deeper sense within the quoted material not understood by the original author but now detectable in the light of the new revelatory fulfilment. This is not an arbitrary, frivolous misuse of the texts, as is sometimes claimed, but a reasoned practice that assumes a divinely intended correspondence between God's saving activity at different times in the history of redemption. The understanding of texts through *sensus plenior* was not the invention of Christians but had already long been practiced by the Jews. Together, Jews and Christians shared such convictions as the sovereignty of God, the inspiration of the Scriptures, and the unity of God's saving purpose resulting in the interconnectedness of his redemptive acts. To these the Christians added the one supreme conviction that Jesus was the *telos*, the goal, of what the OT had promised. With these presuppositions, Christians like Matthew saw correspondences between events of the past and the time of Jesus not as coincidental, as we moderns might, but as divinely intended, with the earlier foreshadowing the latter, much in the sense of prophecy and fulfilment."

In particular, Matthew asserts that Jesus came to fulfil the law rather than to destroy it. Blomberg writes, "Christ's fulfilment of the Law, analogous to his fulfilment of Old Testament prophecies, suggests that he is the one to whom all of the Scriptures pointed and for whom they prepared. God's will can now be understood only by following Jesus and adhering to his teaching." Central to this fulfilment theme is the theme of the *kingdom – the kingdom of heaven has come*.

On the one hand Matthew includes sayings which suggest that Jesus' ministry was to the Jews alone (10:5-6, 23; 15:24), yet it is Matthew who records Gentile Magi coming to worship the Christ Child (2:1-12), recounts parables which predict the demise of the current Jewish leadership (21:18-22:14, including prediction of the removal of the kingdom from the Jews 21:43), and the Great Commission to take the Gospel to the nations (28:18-20). For Matthew, the Gospel is Jewish in origin but is good news for the whole world. The cross marks the turning point in that it is the climax of Jewish rejection of the Christ just as the resurrection marks the commencement of God's mission to the nations.

Matthew alone records specific teaching of Jesus concerning the church, emphasising the fact that the church has succeeded Israel as the community of the people of God. He also emphasises the controversies between the Jewish leaders, particularly the Pharisees, and Jesus, perhaps reflecting the particular concerns of the Jewish Christians for whom he wrote. Graham Stanton suggests that Matthew is writing for a church that has broken away from Judaism but is still in rigorous debate with "the synagogue across the street" (see his *A Gospel for a New People: Studies in Matthew*)<sup>3</sup>.

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<sup>3</sup> Many scholars suggest that it was written in Syria, perhaps in Antioch. Matthew's gospel has its first convincing external attestation in the writings of Ignatius, bishop of Antioch in the early years of the second century.

## Structure

Matthew's Gospel is carefully constructed. The narratives in Matthew are generally more concise than those in Mark's Gospel but Matthew includes other material. In particular, as well as the opening chapters about Jesus' ancestry, conception and infancy (chs 1-2) and closing chapters concerning Jesus' resurrection appearances and commissioning of the disciple (ch 28), his Gospel includes five major sections recording Jesus' teaching (5:1-7:29; 9:35-10:42; 13:1-52; 18:1-35; 23:1-25:46), each concluding with a similar refrain. Donald Guthrie comments, "It has been suggested that Matthew's fivefold scheme was patterned after the fivefold character of the books of the Law." Donald Hagner and Craig Blomberg pick up the suggestion of Kingsbury that the phrase 'from that time on Jesus began to...' (4:17; 16:21) marks major turning points in Jesus' ministry and section breaks in Matthew's gospel. In addition Blomberg notes the way in which each of the five sections of Jesus' teaching is balanced with a narrative section either following or preceding the teaching. This leads him to suggest the following outline structure to Matthew's Gospel.

- I. Introduction to Jesus' Ministry (1:1-4:16)
  - A. Jesus Origin (1:1-2:23)
  - B. Jesus' Preparation for Ministry (3:1-4:16)
- II. The Development of Jesus' Ministry (4:17-16:20)
  - A. Jesus' Authority in Preaching and Healing (4:17-9:35)
    1. Introduction (4:17-25)
    2. Paradigmatic Preaching: The Sermon on the Mount (5:1-7:29)
    3. Paradigmatic Healing (8:1-9:35)
  - B. Rising Opposition to Jesus' Mission (9:36-12:50)
    1. Opposition Predicted for the Disciples' Mission (9:36-10:42)
    2. Opposition Experienced in Jesus' Mission (11:1-12:50)
  - C. Progressive Polarisation of Response to Jesus (13:1-16:20)
    1. The Polarisation Explained: Kingdom Parables (13:1-52)
    2. The Polarisation Enacted: From Jew to Gentile (13:53-16:20)
- III. The Climax of Jesus' Ministry (16:21-28:20)
  - A. Focus on Coming Death and Resurrection (16:21-18:35)
    1. Discipleship Implications: Correcting Misunderstandings (16:21-17:27)
    2. Church Implications: Humility and Forgiveness (18:1-35)
  - B. The Road to Jerusalem: Impending Judgment on Israel (19:1-25:46)
    1. True Discipleship vs. Condemnation for Jewish Leaders (19:1-22:46)
    2. Judgment on the Temple but Also on the Nations (23:1-25:46)
  - C. Jesus' Ultimate Destiny (26:1-28:20)
    1. Passion and Crucifixion (26:1-27:66)
    2. Resurrection (28:1-20)

## Referenced Works

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| Blomberg, Craig L | <i>Jesus and The Gospels</i> , Apollos, Leicester, 1997  |
| Hagner, Donald A  | <i>Word Biblical Commentary Vols.33a &amp; 33b: Matthew 1-13 &amp; Matthew 14-28</i> , Word Books, Dallas, 1993 & 1995 |
| Morris, Leon      | <i>The Gospel According to Matthew</i> , Eerdmans, Grand Rapids, 1992  |

**Day 647: Matthew 1:1-6****Verse 1**

Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ  
Δαυιδ υἱοῦ Ἀβραάμ.

βιβλος, ου f book, record  
γενεσις, εως f birth, lineage

A deliberate allusion to the formulaic title used in Gen 2:4; 5:1 LXX. "By this beginning Matthew wishes to call attention to the momentous, even sacred, character of the genealogy and therefore also of the narrative to follow. Even as the story of creation began with the use of this formula in referring to the 'generations of the heaven and the earth' or 'the book of the generations of Adam,' so now we are at the fulfilment of God's plan in matters of corresponding importance. In this sense the opening words of Matthew are similar in impact to Mark's ἀρχὴ τοῦ εὐαγγελίου, 'beginning of the gospel.' ...

"It is very important to notice that genealogies in the OT and Jewish tradition always take their name from the progenitor, the first name of the list. Here, however, the genealogy is designated according to the last member of the list. The theological orientation is unmistakable." Hagner.

Matthew's purpose in this genealogy is to show that Jesus is the one who fulfils the promises of God: he is the Son of David, the promised Messiah; he is the seed of Abraham, the one who inherits and fulfils the covenant promises, the one in whom all families on earth will be blessed.

Matthew presents a carefully structured genealogy with 3 sets of 14 names, Abram to David, David to Exile and Exile to Jesus.

**Verse 2**

Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ δὲ  
ἐγέννησεν τὸν Ἰακωβ, Ἰακωβ δὲ  
ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς  
αὐτοῦ,

γενναω be father of, bear, give birth to

"The first break in the regular rhythm of the genealogy, καὶ τοὺς ἀδελφοὺς αὐτοῦ, 'and his brothers' points to the twelve tribes of Israel. The goal of the genealogical list, Jesus the Christ, provides the historical culmination and theological fulness that inevitably refer to all Israel (cf. the continued importance of the twelve tribes in an eschatological sense in 19:28)." Hagner.

**Verses 3-6**

Apart from Mary (verse 16), only four women are mentioned in this genealogy: Tamar (v.3), Rahab and Ruth (v.5) and the wife of Uriah (v.6). The mention of these women breaks the rhythm of the genealogy and must have been inserted for a particular reason. Matthew is seeking to demonstrate that God fulfils his promise in the most unexpected way, through a history involving incest (Tamar), foreigners and a prostitute (Rahab and Ruth), and through intrigue involving adultery and murder (Bathsheba). God is at work through fallen human history to bring about his designed purpose – a principle to be illustrated also from the lives of the men mentioned. The folly and sin of man cannot defeat the purpose of God.

Bishop Ryle said that if Jesus was not ashamed to be born into such a family we need not think that he will be ashamed to call us brethren. Hagner suggests that the inclusion of these women prepares the way for the role of Mary. He writes, "The sovereign plan and purpose of God are often worked out in and through the most unlikely turn of events, and even through women who, though Gentiles or harlots, are receptive to God's will. The virgin birth and the importance of Mary are just such surprising and scandalous (though in Mary's case only seemingly scandalous) ways through which God brings his purposes to realisation in the story of Jesus. The women then serve as reminders that God often works in the most unusual ways and that to be open to his sovereign activity is to be prepared for the surprising."

**Verse 3**

Ἰούδας δὲ ἐγέννησεν τὸν Φάρες καὶ τὸν  
Ζάρα ἐκ τῆς Θαμάρ, Φάρες δὲ ἐγέννησεν  
τὸν Ἑσρωμ, Ἑσρωμ δὲ ἐγέννησεν τὸν  
Ἀράμ,

**Verse 4**

Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ,  
Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσων,  
Ναασσων δὲ ἐγέννησεν τὸν Σαλμων,

**Verse 5**

Σαλμων δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς  
Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ  
τῆς Ρούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν  
Ἰεσσαί,

**Verse 6**

Ἰεσοῖα δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,

βασιλέα Noun, acc s βασιλευς, εως m king

**Day 648: Matthew 1:7-11****Verse 7**

Σολομων δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ,

The TR reads the expected royal name Asa rather than Asaph. The textual evidence for Asaph is strong.

**Verse 8**

Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Οἰζίαν,

Three kings of Judah appear to have been omitted, Ahaziah, Jehoash and Amaziah.

**Verse 9**

Οἰζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκίαν,

**Verse 10**

Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆ δὲ ἐγέννησεν τὸν Ἄμωσ, Ἄμωσ δὲ ἐγέννησεν τὸν Ἰωσίαν,

The TR reads the expected royal name Amon.

**Verse 11**

Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

μετοικεσια, ας f carrying off, exile

**Day 649: Matthew 1:12-17****Verse 12**

Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ,

Refers to the beginning of the exile.

**Verse 13**

Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιοῦδ, Ἀβιοῦδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἄζωρ,

**Verse 14**

Ἄζωρ δὲ ἐγέννησεν τὸν Σαδωκ, Σαδωκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλιοῦδ,

**Verse 15**

Ἐλιοῦδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθάν δὲ ἐγέννησεν τὸν Ἰακωβ,

**Verse 16**

Ἰακωβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

ἄνδρα Noun, acc s ἄνηρ, ἄνδρος m man, husband

ἐγεννήθη Verb, aor pass indic, 3s γεννωω pass be born, cause

Again, the rhythm of the genealogy is broken, for Jesus was not born as son of Joseph but of the virgin Mary – a point made more explicit in some of the textual variants to this verse.

**Verse 17**

Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

γενεα, ας f generation

δεκατεσσαρες fourteen

μετοικεσια, ας f see v.11

Hendriksen suggests that Matthew finds delight in the number 7, the number of completeness or of perfection. Here Jesus is presented as the head of the seventh seven. "More certainly, however, Matthew intends to convey the providential design behind the history of Israel, which has structured the periods between pivotal eras (Abraham, David, the Exile) in more or less equal segments of time (Matthew surely knew that they were not exactly equal), leading now appropriately, and in due course, to the goal of all that preceded, the coming of the promised Messiah... Matthew has in this opening pericope anticipated the fulfilment theme that is so prominent in the Gospel." Hagan.

**Day 650: Matthew 1:18-25****Verses 18-25**

"The passage intends to explain in some detail the surprise encountered in v. 16, namely that ἐγεννησεν, 'he begat,' gives way to ἐγεννηθη, 'he was begotten,' and that Mary accordingly becomes the focus of attention... The fulfilment quotation ... is of central importance in the passage... Matthew's wording of the narrative on either side of the quotation depends closely upon the wording of the quotation (Isa 7:14 LXX)." Hagner.

**Verse 18**

Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὗρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.

Ἰησοῦ Χριστοῦ "Only a few relatively unimportant MSS have either Χριστοῦ (71 lat sy<sup>s,c</sup> Ir) or Ἰησοῦ (W and a few others) rather than Ἰησοῦ Χριστοῦ (as in the overwhelming majority of MSS; B has names reversed). Yet textual critics are dubious about the reading because of the oddity of having the double name prefixed by the definite article (which elsewhere occurs in only three places, all in inferior MSS). The addition of either name is readily explainable as the result of scribal industry." Hagner.

γενεσις, εως f birth, lineage

Compare the use of this term in v.1. "L f<sup>5</sup> TR Ir Or Epiph have γεννησις rather than the γενεσις of the earlier witnesses. Although both words can mean 'birth,' the latter also carries a wider connotation ('history,' 'origin,' etc.). γενεσις picks up the same word as in 1:1, but here it refers specifically to the birth. The γεννησις of the later MSS is no doubt the substitution of the very similar, but more usual, word for 'birth.'" Hagner.

οὕτως thus, in this way  
μνηστευθείσης Verb, aor pass ptc, f gen s  
μνηστευομαι be engaged, be promised in marriage

This term indicates a firm commitment, normally undertaken a year before marriage. "During that year the girl remained with her own family, but the tie established was a strong one and was really the first part of the marriage. A betrothed woman could be punished as an adulteress (Dt 22:23,24)." Morris. Hence the seriousness of Mary's pregnancy before they had 'come together'.

"Betrothal usually took place when a girl was between twelve and thirteen, and by arrangement between the parents; the second part, the marriage proper, usually took place about a year later." Hagner.

πρὶν and πρὶν ἢ before  
συνελθεῖν Verb, aor act infin συνερχομαι  
come together  
εὗρέθη Verb, aor pass indic, 3 s εὗρισκω  
find  
γαστρὶ Noun, dat s γαστηρ, τρος f  
womb; ἐν γαστρὶ ἔχω conceive or be pregnant  
ἅγιος, α, ον holy

"We do not have here the pagan notion ... of a god having sexual relations with a woman but rather of the creative power of God at work within Mary in order to accomplish his purposes. (It has rightly been pointed out by commentators that the whole tenor of this passage is Jewish rather than Hellenistic. See Machen [*The Virgin Birth of Christ*, New York: Harper & Row, 1930].) The divine origin of Mary's baby in turn marks him out as the Son of God, a christological title that, although not used here, is very important to Matthew." Hagner. Cf. 3:17; 4:3 etc and cf. Mk 1:1.

**Verse 19**

Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολύσαι αὐτήν.

ἀνὴρ, ἀνδρος m man, husband  
δίκαιος, α, ον righteous, just

That is, he was one who was careful in his observance of the law. In such a situation, the law called for the death penalty for a betrothed woman and her lover. Even if this was not normally carried out, it would mean that she was no longer eligible for the marriage and must be given a bill of divorce.

θέλω wish, will  
δειγματίζω disgrace  
ἐβουλήθη Verb, aor pass dep indic, 3 s  
βουλομαι want, wish, intend, plan  
λάθρα adv secretly, quietly  
ἀπολυω release, dismiss, divorce

**Verse 20**

ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ  
ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ  
λέγων, Ἰωσήφ υἱὸς Δαυὶδ, μὴ φοβηθῆς  
παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου, τὸ  
γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἑστὶν  
ἁγίου·

ἐνθυμηθέντος Verb, aor pass dep ptc, m gen  
s ἐνθυμιομαι think about

Morris suggests that the aorist indicates that he had not only thought, he had also come to a conclusion.

"ἰδοὺ is Matthew's favourite device for calling attention to something extraordinary that is about to occur; sixty two occurrences, thirty-four of which are insertions into parallel material and nine of which are in material unique to Matthew." Hagner.

ὄναρ n dream  
ἐφάνη Verb, aor pass indic, 3 s φαινω  
shine; midd. and pass. appear  
φοβηθῆς Verb, aor pass dep subj, 2 s  
φοβεομαι fear, be afraid (of)  
παραλαβεῖν Verb, aor act infin  
παραλαμβάνω take, accept

The sense is that of receiving Mary into his home as his wife.

γυνή, ἀκος f woman, wife  
γεννηθὲν Verb, aor pass ptc, n nom/acc s  
γενναω bear; pass be born

**Verse 21**

τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα  
αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σωσει τὸν λαὸν  
αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

Matthew's wording reflects the LXX of Isa 7:14 which is quoted in v. 23.

τέξεται Verb, fut midd dep indic, 3 s τικτω  
bear, give birth to  
ὄνομα, τος n name

"By giving the name Joseph officially accepted the child (cf. ... Is 43:1); this gave the child the status of a descendant of David." Morris

σωζω save, rescue, heal  
λαος, ου m people, a people  
ἁμαρτια, ας f sin

Salvation from sin is more than forgiveness, it is deliverance.

"The introduction of Jesus thus far in Matthew's narrative has been as the Son of David, the Christ (Messiah), the one who has come to fulfill the promises of God. The natural expectation regarding the significance of σωσει, 'will save,' would be that it refers to a national-political salvation, involving in particular deliverance from the Roman occupation. Jesus had indeed come to save his people – the very meaning of his name in Hebrew, *Yeshua*, a shortened form of 'Joshua' ... is 'Yahweh is salvation.' ... The surprise is in the content of the salvation that the Son of David will bring, namely that he will save his people, ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, 'from their sins.' Although it was possible to associate even this with a national-political deliverance, Matthew and his readers could not easily have made this association after 70 AD. The deliverance from sins is in a much more profound, moral sense and depends finally on the pouring out of Jesus' blood (26:28)... In the same way, whereas τον λαον αὐτου, 'his people,' leads one initially to think of God's people, Israel, both Matthew and his readers were capable of a deeper understanding of the expression wherein it includes both Jews and Gentiles, i.e., as the people of the messianic king (αὐτου, 'his') who is both Son of David and Son of Abraham. We may thus finally equate this λαος, 'people,' with the ἐκκλησια, 'Church,' of which Jesus speaks in 16:18." Hagner.

**Verse 22**

Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ  
ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου  
λέγοντος,

Verses 22-23 are best regarded as an aside by the evangelist rather than the words of the angel.

ὅλος, η, ον whole, all  
γένονεν Verb, perf act indic, 3s γινομαι  
πληρωθῇ Verb, aor pass subj, 3 s πληρωω  
fill, fulfill, make come true  
ῥηθὲν Verb, aor pass ptc, n nom/acc s λεγω  
προφητης, ου m prophet

For this formula, cf. 2:15,17,23; 4:14; 8:17; 12:17; 13:35; 21:4; 26:56; 27:9. See also 3:15; 5:17; 13:14. "Matthew is very interested in the way the ancient prophecies found their fulfilment in Jesus. Matthew takes inspired prophecy very seriously." Morris.

**Verse 23**

Ἴδού ἡ παρθένος ἐν γαστρὶ ἔξει καὶ  
τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα  
αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν  
μεθερμηνευόμενον Μεθ• ἡμῶν ὁ θεός.

παρθενος, ου f virgin, unmarried girl

γαστρὶ see v.18

ἔξει Verb, fut act indic, 3 s ἔχω

τέξεται see v.21

ὄνομα, τος n see v.21

The prophecy is from Is 7:14. The only way in which this quote differs from the LXX is that the verb *call* is plural here, rather than Isaiah's singular.

μεθερμηνεω translate

"Matthew probably intends the words of Jesus at the end of his Gospel – 'behold I am with you always, until the end of the age' (28:20) – to correspond to the meaning of Emmanuel. Jesus is God among his people to accomplish their salvation." Hagner.

**Verse 24**

ἐγεθεις δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου  
ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος  
κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ·

ἐγειρω raise

ὕπνος, ου m sleep

προστασσω command, order

παρέλαβεν Verb, aor act indic, 3 s

παραλαμβάνω see v.20

**Verse 25**

καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν  
υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ  
Ἰησοῦν.

ἐπιγινωσκω know, know well

Used here as a euphemism for sexual intercourse.

οὗ adv where; ἕως οὗ until

"Until is a Matthean word; the passage makes it clear that there was no sexual intercourse before the birth of the baby. It does not say whether or not this took place thereafter, but the natural way of taking the passage would indicate that it did (Allen holds that the imperfect tense here 'is against the tradition of perpetual virginity')." Morris

ἔτεκεν Verb, aor act indic, 3 s τικτω see v.21

υἱόν C D W T R vg syr<sup>p,h</sup> read τον υἱόν αὐτῆς τον πρωτοτοκον, apparently derived from Lk 2:7.