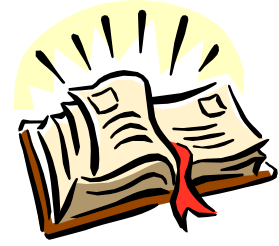


# Welcome to:- Bible House of Grace.



*God, through His Son Jesus, provides eternal grace for our failures and human limitations*

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## Matthew 1.

(2013)

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The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

***Teach it, don't demand it.***

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## Matthew 1.

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**INTRODUCTION:** the book of Matthew alternates between Jesus' activities of healing and casting out demons, major blocks of his teaching, including the parables of the Kingdom (1:13), the Olivet discourse (1:24–25), the Sermon on the Mount which includes the Beatitudes (5:3-12) the Lord's prayer (6:5-15) and the Great Commission (28:18-20). He presents Jesus as Israel's Messiah and his recurring theme is the conflict between Jesus and the religious leaders, culminating in Jesus pronouncement of seven woes" upon them (1:23).

As do all four Gospel accounts, Matthew focuses on Christ's three-year ministry and his death and resurrection, he probably wrote his Gospel in the 50s or 60s AD. The passages in Matthew and in Luke referring to the genealogies of Christ are the only references to the actual genealogy and birth of Jesus in the New Testament. In Matthew's genealogy it appears he is concerned with the kinship or Royal line of Jesus as his genealogy establishes the legal claim to the throne of David through his foster (or legal) father Joseph.

There is very good evidence that Matthew writes from Joseph's point of view and Luke from Mary's. Matthew tells of Joseph's perplexity, his private intentions, the dreams by which he was guided, his care of Mary until the birth and in the journey to and from Egypt, whilst even the birth itself is mentioned only incidentally in relation to Joseph's behaviour. Contrary to Hebrew practice Mathew names five Women, Tamar, Rahab, Ruth, Bathsheba (the wife of Uriah) and Mary. Each name bringing to mind associations dark or bright, with the history of God's chosen people Israel. Matthew carefully excludes the physical paternity of Joseph by saying Joseph the husband of Mary of whom was born Jesus.

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### Mathew 1

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#### Topics.

- The genealogy of Matthew.
- The true father of Jesus.
- Fourteen generations.
- Mary betrothed to Joseph, is with a child from the Holy Spirit.
- The biblical meaning of virgin.

Mathew chapter one begins with the genealogy of Jesus, Matthew gives the line of the kings from David to Jechoniah so it is probable that from Salathiel to Joseph he names those who were heirs to the Davidic throne. The focus is upon Jacob because he was the father of Joseph who was the foster father of Jesus. Matthew presents the Holy Spirit coming upon Mary and Joseph's emotions, feelings, doubts, and insecurities and fears and how he responds to Mary and the Angel of the LORD.

**NOTE:** for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

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#### The Genealogy of Jesus Christ.

Matthew 1:1 ----- <sup>1</sup>The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

Joseph came through the line of David's son Solomon therefore Matthew traces the line through Solomon, naturally he gives Joseph's line, because Joseph acted as foster father to Jesus, being legally responsible for him.

Matthew 1:2-6 -----<sup>2</sup>Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers,<sup>3</sup>and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram,<sup>4</sup>and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon,<sup>5</sup>and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse,<sup>6</sup>and Jesse the father of David the king. And David was the father of Solomon by the wife of Uriah,

Matthew traces the line down to David the youngest son of Jesse (1 Sam. 16:11) and the father of Solomon by Bathsheba the wife of Uriah (v6) and then goes down the line of Solomon because Joseph came from this line.

### **The Genealogy of Jesus Christ continued: -**

Matthew 1:7-16 -----<sup>7</sup>and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph,<sup>8</sup>and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah,<sup>9</sup>and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah,<sup>10</sup>and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah,<sup>11</sup>and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. <sup>12</sup>And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel,<sup>13</sup>and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor,<sup>14</sup>and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud,<sup>15</sup>and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob,<sup>16</sup>and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

**Husband:** comes from the Greek word (aner) and can carry the idea of sex or of a male or refer to a betrothed or future husband.

Matthew says that Jacob is the father of Joseph (Matt. 1:16) while Luke says that Heli is the father of Joseph (Luke 3:23). Jacob and Heli are both referred to as the father of Joseph, but it is obvious to all that Jacob and Heli cannot both be Joseph father therefore Joseph relationship to Heli must be different to his relationship to Jacob.

Scholars have wrestled with the problems of these two genealogies from the second century, when pagan critics raised the difficulty. There are far too many explanations to pursue them all in this study.

The theory that most accept begins with understanding that the meaning of the Hebrew word begat as used in the genealogies of the King James Bible is not exact in its meaning it could indicate immediate descent or remote descent it can refer to an adoptive relation or legal heirship as well as procreation.

With this understanding many accept the idea that Heli (Eli) was the father of Mary and therefore the father in law of Joseph by his marriage to Mary and that Jacob was Joseph's biological father.

### **David and Bathsheba gave birth to Solomon and Nathan.**

- From Solomon's bloodline came Joseph through his biological father Jacob (Matt. 1:6-16).
- From Nathan's bloodline came Heli (Luke 3:23-31) who is believed by many to be the father of Mary.

Thus Jacob is Joseph's biological father while Heli is his father in law.

With this view in mind Jesus was biologically born of the royal line of David though his mother Mary and was by marriage legally the rightful heir of the royal line by his foster father Joseph.

**Luke's genealogy of Jesus:** traces Jesus line through David's son Nathan because Mary came through Nathan's descendants because her father was Heli (or Eli).

**Matthew's genealogy of Jesus:** traces Jesus line through David's son Solomon because Joseph came through Solomon's descendants and because Joseph acted as foster father to Jesus being legally responsible for him (Matt. 1:1) (Matt. 1:6).

### **The Son of Adam, David and the Holy Spirit.**

Jesus is the Son of Adam through Mary and the Son of David through Joseph and the Son of God by the Holy Spirit.

**NOTICE:** how beautifully both Luke and Matthew avoid calling Joseph Jesus Father, because Joseph did not beget Jesus like all the previous fathers mentioned in the genealogies. Luke writes Jesus being the supposed son of Joseph and Matthew says, Joseph the husband of Mary to whom Jesus was born (Luke 3:23) (Matt. 1:16), but despite any difficulties there may be in the genealogies of Matthew and Luke the virgin birth is very plain in both records of it.

### **Jesus tells the Pharisees David is not his Father.**

- Now while the Pharisees were gathered together, Jesus asked them a question, <sup>42</sup>saying, "What do you think about the Christ? Whose son is he?" They said to him, "The son of David." <sup>43</sup>He said to them, "How is it then that David, in the Spirit calls him Lord (Christ), saying, <sup>44</sup>"The Lord (Jehovah) said to my Lord (the Christ), Sit at my right hand, until I (Jehovah) put your enemies under your feet"? <sup>45</sup>If then David calls him Lord, how is he his son?" <sup>46</sup>And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions (Matt. 22:41-46) (Quoted from the Psalm 110:1) (Luke 20:41-46 is a parallel passage).

The Jews always saw the natural father as the lord over their sons, based on this Jesus points out to the Pharisees that if David was Christ's father David would not be calling him his Lord, simply because a father (especially a Jewish one) does not exalt his son above himself. Jesus rebukes the Pharisees for thinking that their coming Messiah would be the natural son of David by asking them the question, if the Christ is the physical son of David how can David call him Lord?" (Matthew 22:41-46) (Luke 20:41-44).

It is true that the Messiah was to be in David's bloodline line that promise had been promised to David in the clearest terms, yet here in the Old Testament when speaking of this promised son David is guided by the Spirit to call him his Lord this is a clear indication that the Messiah should be no ordinary son, but worthy of David's worship because he would also be the Son of God (Matt. 22:41-46).

### **God declares Jesus is His Son.**

- Jesus, when he was baptised, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased (Matt. 3:16-17) (Mark 1:9-11) (Luke 3:21-22).

### **John the Baptist declares Jesus as the Son of God.**

- I (John) saw, (At Jesus' Baptism) and bare record that this is the Son of God, again the next day after John stood, and two of his disciples and looking upon Jesus as he walked, he saith, Behold the Lamb of God! (John 1:34-36).

John did not know Jesus was the Christ, the Son of God prior to this event (Jesus baptism) but God had previously told John he would recognise who the Son was by a vision of a dove descending on him. Some argue that Jesus became the Son of God at his water baptism, but notice John says, "This is the Son of God" (past tense) he does not say when baptising him that he is now the Son or God, thus Jesus did not become the Son of God by his water baptism, but it was made know to all that he was the Son of God at his water baptism.

## **God declares Jesus is His Son at the Mount of Transfiguration.**

- While he (Peter yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased (Matt. 17:5) (Mark 1:11).

**Beloved:** comes from the Greek word (agapao) and means, dearly or well-beloved it carries the idea of being esteemed, the favourite and worthy of love.

Jesus, at his water baptism and the Mount of transfiguration is called the beloved Son, not the begotten Son. For Christ to be declared the beloved Son on the day of his water baptism he has to have been God's Son prior to his water baptism. Jesus did not become the beloved Son on the day of his baptism. Scripture tells us that Jesus while he was a Son learned obedience and increased in wisdom and stature, and in favour with God and men thus God was able to make the declaration, "This is my beloved Son in whom I am well pleased," because Jesus had already proven his devotion and obedience to God prior to John's baptism.

At the very beginning of his ministry, as he rose from the waters of baptism it is made clear that his sonship did not depend upon his later obedience and spiritual development. The Bible instruction about the Fatherhood of God in respect to Jesus stands clear throughout the entire Bible.

### **God said, "I will be his Father."**

- I will be his father, and he shall be my son. (2 Sam. 7:14).
- I will be his father, and he shall be my son. (1 Chron. 17:13).

### **God said, "Jesus is His only begotten Son."**

- For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? (Hebrews. 1:5).

### **Jesus never directly refers to himself as the Son of God.**

God calls Jesus His only begotten Son and others give Jesus the title the Son of God, Jesus never refers to himself as the Son of God, but always uses the title the Son of man when speaking of himself and when asked the question who is your father? Jesus only ever directly or indirectly refers to God as his Father and never allows for the thought that he might have a human father.

### **Fourteen Generations.**

Matthew 1:17 ----- <sup>17</sup>So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

### **Two genealogies are given in the New Testament (Matt. 1:1-17) (Luke 3:23-38).**

Matthew traced the descent of Jesus from Abraham and David and divides it into three sets of fourteen generations each. Abraham to and including David. David to and including Josiah, counting David a second time there are fourteen names (David is named twice in Matt 1:17) and Jechoniah to Jesus there are fourteen names, but Matthew omits three generations after Joram namely, Ahaziah, Joash and Amaziah (1Chron. 3:11-12).

Such an omission in Hebrew genealogies is not peculiar, but the mention of Zerah as well as Perez and the brethren of Judah and of Jechoniah is unusual.

### **Mary Betrothed to Joseph, is with a Child from the Holy Spirit.**

Matthew 1:18 ----- <sup>18</sup>Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit.

In different societies the term betrothal has various applications the Encyclopaedia Britannica says of Betrothal: -

**Betrothal as a promise:** betrothal is the promise or engagement between a man and a woman that they will be married (in societies in which premarital sexual relations are condoned or in which consensual union is common, betrothal may be unimportant).

**Betrothal as a contract:** marriage has historically been frequently a matter of alliance between kinship groups that mate selection is removed from the hands of the participants and negotiated by important or assigned representatives of each kinship group. In these circumstances betrothal is actually part of the marriage process, and a change of intention by one of the partners after he or she is betrothed is a serious matter, subject in some instances to a fine or other penalty.

**Betrothal of a child:** to ensure continuing social, economic, or political harmony some societies have adopted child betrothal.

**Betrothal courtship and living together:** in modern western societies it has become difficult to draw a boundary between dating and courtship, as couples may live together for a number of years before deciding to marry, so it is often difficult to draw a rigid distinction between courtship and the betrothal stage. The decline in the importance of betrothal is linked to the greater degree of sexual freedom permitted in many societies. In many circles today as a result of this sexual freedom even the marriage itself has been reduced from its traditional significance.

**Betrothal allowed for sexual intimacy:** previously, betrothal often allowed a couple to engage in sexual activities not permitted between those who were merely dating or courting. In societies where sexual intercourse was prohibited before marriage, other forms of sexual license or nonsexual intimacy were permitted. In parts of Scotland and Scandinavia, for example, engaged couples were allowed to sleep in the same bed, but were sewn up in different sleeping bags, a custom known as bundling.

**Jewish betrothal and marriage:** Jewish betrothal involves a double ceremony performed together in modern times but separated in ancient times by a year. First is the betrothal (erusin), which includes the reading of the marriage contract (ketubba) and the giving of the ring with a declaration, "Behold you are consecrated to me by this ring according to the Law of Moses and Israel," accompanied by certain benedictions. This is followed by the marriage proper (nissu'in), consisting of the reciting of the seven marriage benedictions. The ceremony is performed under a huppa (a canopy that symbolizes the bridal bower).

**Jewish Ketubba the betrothal contract:** the Ketubba is the formal Jewish marriage contract written in Aramaic and guaranteeing a bride certain future rights before her marriage. Since Jewish religious law permits a man to divorce his wife at any time for any reason, the ketubba was introduced in ancient times to protect a woman's rights and to make divorce a costly matter for the husband.

The conditions stipulated in the document also guarantee the woman's right to property when her husband dies. A Jewish wife carefully preserves the ketubba, not as evidence of marriage but for its future value. In Orthodox and Conservative congregations, the ketubba is a prerequisite for marriage. Two witnesses not related to the couple or to each other and, in some congregations, by the bridegroom also must sign it.

A summary of the conditions is often added in the vernacular, and this is usually read together with the formal document just before or during the marriage ceremony. Handwritten ketubbot with illuminated margins, common in the middle ages, have now generally been replaced by printed formulas with a space provided for the specific conditions of the contract.

The formula used by Conservative Jews obliges the couple to appear before a rabbinic court to settle future marital disputes. This obligation provides an opportunity for counselling and precludes the possibility of immediate divorce agreed to in a state of high emotion.

## **SUMMARY: Mary Joseph's Espoused Wife.**

Mary is called Joseph's espoused wife meaning she was promised in marriage, the Bible often recognizes a wife as a woman that has had intercourse with a man with the intention of having children (this is why concubines and prostitutes are not referred to as wives), but Joseph had not known Mary this way even though she was pregnant. For this reason Joseph is recognized, as the legal father of Jesus, not the biological father that is why Mary is called Joseph's espoused wife. Mary being pregnant by God's creative power is still biblically recognized as being betrothed to Joseph while seen as his wife by law, not by consummation (Lk 2:4-5).

**Found:** the word found in verse eighteen is from the Greek word (heurisko) and can refer to any of the following: -

- To find or get to know by inquiry or knowledge.
- To learn understand or discover by examination, scrutiny or observation.
- To search and find out a thing by practice or experience.
- To be discovered or recognized.
- To show one's self out of character and be found out by others (men or God).
- To find out for one's-self, their-own character.

Verse eighteen of Matthew could read: "Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed (promised in marriage) to Joseph, before they came together she had the knowledge of the child of the Holy Spirit. Meaning she believed all that the angel Gabriel had said to her and had now conceived. With this knowledge Mary goes and tells Joseph.

Matthew 1:19 ----- <sup>19</sup>And her husband (betrothed future husband) Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly.

The fact Joseph wanted to divorce Mary, shines a brilliant spotlight on the truth that he was not the father, if he was he would have no reason to divorce Mary, but Joseph unlike Manoah in the Old Testament who believed his wife after having a similar experience doubted Mary's story (the story of Manoah and his wife is in Judges 13)

**Joseph and Mary were still under the law:** Scripture states, "When the fullness of time had come, God sent his Son, born of a woman, born under the law (Gal. 4:4) clearly showing that Joseph and Mary were still under the law of Moses which states, "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house (Deut. 24:1) so it would not only be accepted by all for Joseph to divorce Mary but also most likely expected.

### **An Angel appears to Joseph.**

Matthew 1:20 ----- <sup>20</sup>But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife for that which is conceived in her is from the Holy Spirit.

**NOTICE:** now she is with child God refers to her as Joseph's wife.

**Wife:** is from the Greek word (gune) and refers to a woman of any age, whether a virgin, a married woman or a widow and can also be used of a betrothed woman.

Matthew 1:21-23 ----- <sup>21</sup>She will bear a son, and you shall call his name Jesus for he will save his people from their sins." <sup>22</sup>All this took place to fulfill what the Lord had spoken by the prophet: <sup>23</sup>Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel (which means, God with us) (the KJV says, Emmanuel, which being interpreted is, God with us).

These verses shine a spotlight on the truth that it was Christ's begetting and birth that made Jesus the Son of God. The words, "Immanuel God with us" does not mean that Jesus is God (as many believe), but that God's favour is for us instead of against us, prior to this time Israel was in darkness and the Gentiles were separated from God, but now God's favour was coming into the world to the Jews and Gentiles alike through His Son the Lord Jesus Christ thus God is with us through His Son.

**Words of comfort and encouragement:** since the teaching that Jesus is God has such a strong hold on much of traditional Christianity the following will encourage and comfort faithful brothers and sisters in Christ who maybe in some doubt and unsure of what to believe concerning the Father and the Son. The Bible very clearly shows that even if Jesus was God no one has to know this to be saved to eternal life since there is not one verse in the entire Bible that states: -

- We must believe that Jesus is God to be saved.

Nor is there one verse from Genesis to Revelations that says: -

- Whoever believes that Jesus is God the Son will be saved.

In total contrast to this silence there are literally multitudes of Scriptures throughout the pages of the New Testament that very clearly proclaim: -

- We must believe that Jesus is the Son of God to be saved.

And that say: -

- Whoever believes that Jesus is the Son of God will be saved.

Surely if it was important to believe that Jesus was actually God to be saved to eternal life Jesus, the apostles and Paul would have told us at least once in all their teaching concerning salvation, but all we hear from Paul, the apostles and Jesus himself is them saying that we must believe that Jesus is the Son of God to be saved to eternal life. Jesus himself said, "This is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent (John 17:3).

**For further information see the title: -**

- Trinity (The Doctrine of the Trinity) in Various Topics (ON WEBSITE MENU).

**Virgin from the Oxford Dictionary:** primarily carries the idea of chaste it can apply to an unmarried or chaste maiden or woman, distinguished for piety or steadfastness in religion, and regarded as having a special place among the members of the Christian church on account of these merits, it is chiefly used with reference to early Christian times and especially applies to a young woman maid or maiden, who is or remains in a state of absolutely pure chastity (in early use chiefly of the Virgin Mary).

**Virgin from the Encyclopedia Britannica:** primarily carries the idea of chaste, in Roman religion chaste also applied to the Vestal Virgin and any of the six priestesses, representing the daughters of the royal house, who tended the state cult of Vesta, the goddess of the hearth. These priestesses were chosen between the ages of six and ten by the Pontifex Maximus ("chief priest") they served for 30 years, during which time they had to remain virgins. Afterward they could marry, but few did, as it was considered unlucky. Those chosen as Vestal Virgins had to be of the required age, be freeborn and have respectable parents who were alive and be free from physical and mental defects.

**The Vestal virgins' duties included:** tending the perpetual fire in the temple of Vesta, keeping their vow of chastity and fetching water from a sacred spring (Vesta would have no water from the city water-supply system). They would prepare ritual food, care for objects in the temple's inner sanctuary, officiate at the public worship of Vesta. They enjoyed many honours and privileges including emancipation from their fathers' rule, but if they failed to attend to their duties they were punished by a beating and would be buried alive if they violated the vow of chastity.



**Chaste:** means an absolutely pure virgin, one that is restrained, modest, celibate, unused, unspoilt, spotless, stainless and pure. The following verses show that when God uses the word virgin meaning chaste and young He has the full meaning of the word in mind and not just part of it (i.e. applying it to a young maiden or an unmarried woman only).

Isaac's wife Rebekah was a virgin who no man had known.

- The damsel (Rebekah) was very fair to look upon, a virgin neither had any man known her (Gen. 24:16).
- Behold, I am standing by the spring of water. Let the virgin (Rebekah) who comes out to draw water (Gen. 24:43).

The following verse is about Isaiah's and the prophetesses child, but it is echoing Mary and the birth of Christ.

- Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel (Isaiah 7:14-16).

The Virgin Mary.

- Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel (which means, God with us) (Matt. 1:23).
- A virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary (Luke 1:27).

A priest's sister.

- His virgin sister (who is near to him because she has had no husband; for her he may make himself unclean) (Lev. 21:3)

A priest's wife.

- A widow, or a divorced woman, or a woman who has been defiled, or a prostitute, he shall not marry. But shall take as his wife a virgin of his own people (Lev. 21:14).

A virgin of Israel and the tokens of virginity.

- They shall fine him a hundred shekels of silver and give them to the father of the young woman, because he has brought a bad name upon a virgin of Israel. And she shall be his wife. He may not divorce her all his days. <sup>20</sup>But if the thing is true, that evidence of virginity was not found in the young woman, <sup>21</sup>then they shall bring out the young woman to the door of her father's house, and the men of her city shall stone her to death with stones, because she has done an outrageous thing in Israel (Deut. 22:19-21).

Tamar was a virgin.

- Amnon was so tormented that he made himself ill because of his sister Tamar, for she was a virgin, -- NOW GO TO VERSE -- <sup>11</sup>he took hold of her and said to her, "Come, lie with me, my sister." -- NOW GO TO VERSE -- <sup>14</sup>But he would not listen to her, and being stronger than she, he violated her and lay with her (2 Sam. 13:2-12) -- NOW GO TO VERSE -- <sup>18</sup>Tamar was wearing a long robe for thus were the virgin daughters of the king dressed. Then his servant brought her out, and bolted (2 Sam. 13:18).

Abishag was a virgin.

- Now king David was stricken in years; and they covered him with clothes, but he could not get warm. <sup>2</sup>Wherefore his servants said, Let there be sought for my lord the king a young virgin: and let her lie in thy bosom, that the king may get heat. <sup>3</sup>So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king. <sup>4</sup>And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not (1 Kings 1:1-4).

A betrothed virgin who lies with another man.

- If there is a betrothed virgin, and a man meets her in the city and lies with her, <sup>24</sup>then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry for help though she was in the city, and the man because he violated his neighbour's wife (Deut. 22:23-24).

A virgin who is not betrothed and who lies with man.

- If a man meets a virgin who is not betrothed, and seizes her and lies with her, and they are found, <sup>29</sup>then the man who lay with her shall give to the father of the young woman fifty shekels of silver, and she shall be his wife, because he has violated her. He may not divorce her all his days (Deut. 22:28-29).

There is great Joy over a virgin.

- For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee (Isaiah 62:5).

**SUMMARY:** in nearly all verses that the word virgin is used it means or implies a chaste woman. There is only one verse that it could simply mean an unmarried woman, but even in this case the Biblical standard is not to be sexually active until married. Therefore when the Bible uses the word virgin it carries the full meaning of being chaste, in the Old Testament once a woman knew a man she was considered to be his wife (unless she was a concubine or prostitute).

Added to this Scripture teaches that not having a sexual relationship until married is the ideal standard for single people, therefore when God uses the word virgin in relationship to an unmarried woman it carries the idea of a woman that is chaste and not just young.

**The following verses show that when the word virgin is used figuratively it carries the idea of only one God.**

- Then Isaiah the son of Amoz sent to Hezekiah, saying, "Thus says the LORD, the God of Israel: Your prayer to me about Sennacherib king of Assyria I have heard. <sup>21</sup>This is the word that the LORD has spoken concerning him "She despises you, she scorns you—the virgin daughter of Zion; she wags her head behind you—the daughter of Jerusalem. (2 Kings 19:20-21).
- Lament like a virgin wearing sackcloth for the bridegroom of her youth (Joel 1:8).
- Fallen, no more to rise, is the virgin Israel; forsaken on her land, with none to raise her up (Amos 5:2).

The following verses show that when the word Virgin is used figuratively it applies to the separated or only daughter of Zidon.

- He said: "You will no more exult, O oppressed virgin daughter of Sidon; arise, cross over to Cyprus, even there you will have no rest (Isaiah 23:12).

**Virgin when used literally:** When the Bible uses the word virgin in relationship to an unmarried woman it carries the idea of a woman that is chaste and not just young and embraces the idea that the woman has not known a man before marriage.

**Virgin when used figuratively:** from God's viewpoint there appears to be two groups of people within the nation of Israel, the faithful and the unfaithful. The faithful embraces those who have always remained faithful and those who return to God in repentance. This group is called the remnant or the virgin daughter of Israel, because virgin in this context carries the idea of being separated, faithful and the only people of God, it implies a people with only one God in contrast to people with many gods. The use of the word virgin when used figuratively carries the picture of God's people being chaste with one God contrasted to others worshipping many gods.

The following list shows seven living creatures that all have the appearance of man yet they all come from a different origin.

1. Adam was made from the dust of the earth and enlivened by the breath of God.
2. Eve was made from part of Adam while he was in a deep sleep.
3. Cain was born by natural sexual reproduction.
4. Isaac born to a woman long past menopause and a very aged man.
5. John the Baptist was born to a woman that was barren and very old.
6. Angels appear like men, but are immortal and have much greater powers.
7. Jesus was born of a virgin without the intervention of a man.

If it was possible to gather all these seven people in one room, look, talk and examine them all as we might, they would nevertheless all have the appearance of a man, but each has a very different origin. Therefore it should not be difficult to conceive that God through His creative power by the Holy Spirit created the seed within Mary or altered a cell or some genetic information as modern scientist can do today to begin the birth process. Added to this facts it should not be difficult to accept the virgin Birth when we consider that today man is able to manipulate the genes and clone a creature from the DNA of another creature, scientists can artificially impregnate a virgin so that she gives birth and technically it is within the grasp of science that a dead person may also be cloned.

More than this we know God is so creative He is able to produce creatures that look, eat, talk, sleep and walk like man in at least seven different ways and we cannot tell the difference between them. Then added to all of these is the fact that while the earth was void and in darkness God spoke and creation came into existence how simple for God to speak the word to Mary and bring that word also into existence.

**Joseph knew Mary not until she had given Birth to a Son.**

Matthew 1:24-25 ----- <sup>24</sup>When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, <sup>25</sup>but knew her not until she had given birth to a son. And he called his name Jesus.

Joseph wakes from sleep and did as the angel of the LORD commanded him.

**Facts about Joseph and Jesus:** Joseph did not know Mary till she had brought forth her firstborn Son, after which she and Joseph gave birth to sons and daughters of who Jesus was their half-brother. After Jesus was in the temple at twelve years old Joseph is not mentioned again. Jesus was born in Bethlehem the city of David in Judea and then fled to Egypt, he was then called out of Egypt and went to Nazareth in the district of Galilee in the land of Israel and so was called a Nazarene. He then left Nazareth and went to the Jordan River in Judea where he was baptized by John. After this he was lead into the wilderness and then entered Capernaum in Galilee by the sea. Neither Mary nor Joseph fully understood her son.

(Matt. 2:1) (Matt. 1:19-23) (Matt. 3:13) (Matt. 4:1) (Matt. 4:12-16) (Matt. 5-6)  
(Luke 2:13-15).

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**For further information see the following title:-**

- Virgin Birth and the Promised Seed of Abraham and David

In Various Topics (ON WEBSITE MENU).