Research: on the Birth of Jesus

Matthew 1:18,22,23

In Miscellaneous Writings, Mary Baker Eddy writes: “It is most fitting that Christian Scientists memorize the nativity of Jesus. To him who brought a great light to all ages, and names his burdens light, homage is indeed due, -- but is bankrupt” (374:17).

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

**Birth** in Greek is *genesis* which means “ begat, nativity, birth” (blueletterbible.org, Strong’s 1083).

**Came together** in Greek is *synerchomai* which means “come together, of conjugal cohabitation” (blueletterbible.org, Strong’s 4905).

 “N**ow the birth of Jesus Christ was on this wise;**not in the ordinary course and manner in which children are conceived and brought forth into the world (*with child of the Holy Ghost* [**Luke 1:35**](http://biblehub.com/luke/1-35.htm)), but in this wonderful manner” (Matthew Poole’s Commentary, www.biblehub.com).

“**Now the birth of Jesus Christ -**The circumstances attending his birth.

**Was on this wise -**In this manner.

**Espoused -**Betrothed, or engaged to be married. There was commonly an interval of ten or twevle months, among the Jews, between the contract of marriage and the celebration of the nuptials (see[Genesis 24:55](http://www.studylight.org/desk/index.cgi?q1=Genesis+24:55&t1=en_nas); [Judges 14:8](http://www.studylight.org/desk/index.cgi?q1=Judges+14:8&t1=en_nas); [Deuteronomy 20:7](http://www.studylight.org/desk/index.cgi?q1=Deuteronomy+20:7&t1=en_nas)), yet such was the nature of this engagement, that unfaithfulness to each other was deemed adultery. See [Deuteronomy 22:25](http://www.studylight.org/desk/index.cgi?q1=Deuteronomy+22:25&t1=en_nas), [Deuteronomy 22:28](http://www.studylight.org/desk/index.cgi?q1=Deuteronomy+22:28&t1=en_nas)” (Dummelow, www.studylight.com).

“The narrative implies a distinction between betrothal and marriage. From the moment of her betrothal a woman was treated as if actually married. The union could be dissolved only by regular divorce. Breach of faithfulness was regarded as adultery, and was punishable with death ([Deuteronomy 22:23](http://biblehub.com/deuteronomy/22-23.htm), [Deuteronomy 22:24](http://biblehub.com/deuteronomy/22-24.htm)), and the woman's property became virtually that of her betrothed, unless he had expressly renounced it; but, even in that ease, he was her natural heir” (Vincent’s Word Studies, www.biblehub.com).

**Holy Ghost** in Greek is *pneuma* which means the Spirit of God, the vital principal, the rational spirit, the soul, essence, breath, wind, movement, air, ghost, inspiration” (blueletterbible.org, Strong’s 4151).

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

“The passage referred to is in [Isaiah 7:14](http://biblehub.com/isaiah/7-14.htm) what is there spoken was by divine inspiration; it was spoken of the Lord by the Prophet; the Spirit of the Lord spake by him. Prophets and holy men formerly, spake as they were” (Gill’s Exposition of the Entire Bible, [www.biblehub.com)](http://www.biblehub.com)).

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

**Virgin** is *parthenos* in Greek which means “a virgin, marriageable maiden, whoman who has never had sexual intercourse with a man, unmarried daughter” (blueletterbible.org, Strong’s 3933).

“Behold, a virgin shall be with child - Matthew clearly understands this as applying literally to a virgin. Compare [Luke 1:34](http://biblehub.com/luke/1-34.htm). 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](http://biblehub.com/hebrews/10-5.htm); "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me” (Barnes Notes, [www.biblehub.com)](http://www.biblehub.com)).

“The word “Immanuel” is a Hebrew word, and literally means “God with us.” Matthew doubtless understands it as denoting that the Messiah was really “God with us,” or that the divine nature was united with the human. He does not affirm that this was its meaning when used in reference to the child to whom it was first applied, but this is its signification as applicable to the Messiah. It was suitably expressive of his character; and in this sense it was fulfilled” (Dummelow, [www.studylight.com)](http://www.studylight.com)).