

To Receive Mary Thy Wife

And on his thinking of these things, lo, a messenger of the Lord in a dream appeared to him, saying, 'Joseph, son of David, thou mayest not fear **to receive Mary thy wife**, for that which in her was begotten is of the Holy Spirit, (Matthew 1:20 YLT)

NIV	ESV	NASB	KJV	HCSB
20But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife , because what is conceived in her is from the Holy Spirit.	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.	But when he had considered this, 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.	But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost.	But after he had considered these things, an angel of the Lord suddenly appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take Mary as your wife , because what has been conceived in her is by the Holy Spirit.

ταυτα δε αυτου ενθυμηθεντος ιδου αγγελος κυριου κατ οναρ εφανη αυτω λεγων ιωσηφ υιος δαβιδ μη φοβηθης **παραλαβειν μαριαμ την γυναικα σου** το γαρ εν αυτη γεννηθεν εκ πνευματος εστιν αγιου (Mat 1:20 Greek NT TR)

For some reason, the NIV inserted the word "home" in this verse, but the Greek doesn't support that translation.

Notice the emboldened portion of the above verse is read either of two ways: (1) to receive Mary thy wife or (2) to take Mary *as* your wife.

The Greek word translated as "to receive" is "paralabein" (G3880) which means *to take to, to take with one's self, to join to one's self*.

This word is a variant of "paralambano" which comes from two words: "para" (G3844) and "lambano" (G2983), which mean *from, of at, by, besides, near* and *to take*, respectively.

Paralambano appears 20 times in the Old Testament. Here are many of those passages.

And Abraam rose up in the morning and saddled his ass, and he took with him two servants, and Isaac his son, and having split wood for a whole-burnt-offering, he arose and departed, and came to the place of which God spoke to him, (Genesis 22:3 Brenton)

And having taken his brethren with him, he pursued after him seven days' journey, and overtook him on Mount Galaad. (Genesis 31:23 Brenton)

And take up your father, and your possessions, and come to me; and I will give you of all the goods of Egypt, and ye shall eat the marrow of the land. (Genesis 45:18 Brenton)

And he took of his brethren five men, and set them before Pharao. (Genesis 47:2 Brenton)

And it was morning; and Balac took Balaam, and brought him up to the pillar of Baal, and shewed him thence a part of the people. (Numbers 22:41 Brenton)

And he took him to a high place of the field to the top of the quarried rock, and he built there seven altars, and offered a calf and a ram on every altar. (Numbers 23:14 Brenton)

Behold, I have received commandment to bless: I will bless, and not turn back. (Numbers 23:20 Brenton)

And Balac said to Balaam, Come and I will remove thee to another place, if it shall please God, and curse me them from thence. And Balac took Balaam to the top of Phogor, which extends to the wilderness. (Numbers 23:27-28 Brenton)

Take men from the people, one of each tribe, (Joshua 4:2 Brenton)

And he took the people, and divided them into three companies, and formed an ambush in the field; and he looked, and, behold, the people went forth out of the city, and he rose up against them, and smote them. (Judges 9:43 Brenton)

that the elders of Galaad went to fetch Jephthae from the land of Tob. (Judges 11:5 Brenton)

And Amasias strengthened himself, and took his people, and went to the valley of salt, and smote there the children of Seir ten thousand. (2 Chronicles 25:11 Brenton)

The word also appears 15 other times in the book of Matthew. Look at these uses as well to gain a better understanding of the word's meaning.

And on their having withdrawn, lo, a messenger of the Lord doth appear in a dream to Joseph, saying, 'Having risen, take the child and his mother, and flee to Egypt, and be thou there till I may speak to thee, for Herod is about to seek the child to destroy him.' And he, having risen, took the child and his mother by night, and withdrew to Egypt (Mat 2:13-14 YLT)

saying, 'Having risen, take the child and his mother, and be going to the land of Israel, for they have died—those seeking the life of the child.' And he, having risen, took the child and his mother, and came to the land of Israel, (Mat 2:20-21 YLT)

Then doth the Devil take him to the holy city, and doth set him on the pinnacle of the temple, (Mat 4:5 YLT)

Again doth the Devil take him to a very high mount, and doth shew to him all the kingdoms of the world and the glory of them, (Mat 4:8 YLT)

then doth it go, and take with itself seven other spirits more evil than itself, and having gone in they dwell there, and the last of that man doth become worse than the first; so shall it be also to this evil generation.' (Mat 12:45 YLT)

And after six days Jesus taketh Peter, and James, and John his brother, and doth bring them up to a high mount by themselves, (Mat 17:1 YLT)

and if he may not hear, take with thee yet one or two, that by the mouth of two witnesses or three every word may stand. (Mat 18:16 YLT)

And Jesus going up to Jerusalem, took the twelve disciples by themselves in the way, and said to them, (Mat 20:17 YLT)

Then two men shall be in the field, the one is received, and the one is left; two women shall be grinding in the mill, one is received, and one is left. (Mat 24:40-41 YLT)

And having taken Peter, and the two sons of Zebedee, he began to be sorrowful, and to be very heavy; then saith he to them, 'Exceedingly sorrowful is my soul—unto death; abide ye here, and watch with me.' (Mat 26:37-38 YLT)

then the soldiers of the governor having taken Jesus to the Praetorium, did gather to him all the band; (Mat 27:27 YLT)

What about the use of this word do you notice in all these passages? _____

- It's important to note that **this word is not "lambano" (G2983)**, which simply means "to take" and is often used when speaking of a man *taking* a woman to be his wife as seen here in the Old Testament:

And he dwelt in the wilderness, and his mother took him a wife out of Pharan of Egypt. (Genesis 21:21 Brenton)

And Abraam again took a wife, whose name was Chettura. (Genesis 25:1 Brenton)

Abraam begot Isaac. And Isaac was forty years old when he took to wife Rebecca, daughter of Bathuel the Syrian, out of Syrian Mesopotamia, sister of Laban the Syrian. (Genesis 25:20 Brenton)

And Esau was forty years old; and he took to wife Judith the daughter of Beoch the Chettite, and Basemath, daughter of Helon the Chettite. (Genesis 26:34 Brenton)

And Rebecca said to Isaac, I am weary of my life, because of the daughters of the sons of Chet; if Jacob shall take a wife of the daughters of this land, wherefore should I live? (Genesis 27:46 Brenton)

And Isaac having called for Jacob, blessed him, and charged him, saying, Thou shalt not take a wife of the daughters of the Chananites. Rise and depart quickly into Mesopotamia, to the house of Bathuel the father of thy mother, and take to thyself thence a wife of the daughters of Laban thy mother's brother. (Genesis 28:1-2 Brenton)

And Esau saw that Isaac blessed Jacob, and sent him away to Mesopotamia of Syria as he blessed him, to take to himself a wife thence, and that he charged him, saying, Thou shalt not take a wife of the daughters of the Chananites; (Genesis 28:6 Brenton)

Here is an example of this word being used repeatedly in this way in the New Testament by the author of Mark:

'Teacher, Moses wrote to us, that if any one's brother may die, and may leave a wife, and may leave no children, that his brother may take his wife, and raise up seed to his brother.

'There were then seven brothers, and the first took a wife, and dying, he left no seed; and the second took her, and died, neither left he seed, and the third in like manner, and the seven took her, and left no seed, last of all died also the woman; in the rising again, then, whenever they may rise, of which of them shall she be wife—for the seven had her as wife?' (Mark 12:19-23 YLT)

So, the messenger is not telling Joseph to take Mary as his wife, she already is his wife.

Considering the other uses of paralambano, what then, was the messenger meaning when he said for Joseph to not fear to receive/take Mary his wife? _____

Was Joseph going somewhere? _____

An excerpt from ***The Birth of Jesus Christ According to Matthew: A Biblical Study Guide***

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