

More Ugliness in the Bible if Matthew 1:20 “Joseph...do not be afraid to take Mary” is Sexual for Turretinfan

Or

St. John Speaks of People “Taking Jesus” and It Ain’t Sexual

Our readers, by now, are so used to understanding with exactitude Matthew 1:18-25, that they have little doubt as to the meaning of each phrase in the beginning of St. Matthew’s Gospel. Mary clearly conceived and birthed Jesus as a virgin (contrary to the implications of Turretinfan of Alpha & Omega Ministries, which we have addressed in previous articles).¹ I was just reading St. John’s Gospel and (low and behold!), just like St. Matthew’s Gospel, the very same phrases show up! Let us take a look at JOHN CHAPTER 1:

verse ¹⁰ He was in the world, and the world was made through Him

[A₂] [iv.] and the world did not know Him (*ho kosmos auton ouk egnô*).¹¹

He came to His own, and [iii.] His own did not receive Him (*hoi idioi auton ou parelabon*).

[A₁] [iii.]¹² But as many as received Him, [v.] to them He gave the right to become children of God, [vi.] to those who believe in His name: ¹³ [iv.] who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. ¹⁴ And the Word became flesh and dwelt among us,

And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

St. Matthew shares a weird affinity, better an exact parallel, with several phrases in the beginning of St. John’s Gospel! In fact, surprisingly, it looks like St. John rearranged the *exact same nativity story with the same Greek vocabulary and phrases of Matthew 1:20-25!* Let us look again at MATTHEW 1:20-25:

[A1:] But while he thought about these things, behold, [i:] an angel of the Lord appeared to him in a dream, saying, [ii:] “Joseph, son of David, do not be afraid [iii:] to take to you Mary your wife (*paralabein Maria tên gynaika sou*), [iv:] for that which is conceived in her is of the Holy Spirit. [v.] And she will birth a Son, [vi:] and you shall call His name Jesus, for He will save His people from their sins.”

B [omitted text...]

[A2:] [ii:] Then Joseph, [i:] being aroused from sleep, did as the angel of the Lord commanded him [iii:] and took to him his wife, [iv:] and was not knowing her [v:] until she had birthed her firstborn Son. [vi:] And he called His name Jesus.

¹ For Turretinfan’s claims (representing the position of Alpha & Omega Ministries), see <https://www.youtube.com/watch?v=5FhkzDPSFE4>.

It is astounding that Saints John and Matthew know the exact same story and text! St. John is clearly retelling the infancy narrative from a more theological point of view, instead of the viewpoint of an historian. It is awesome enough that our readers are newly exposed to *proof* by comparative vocabulary, grammar, and structure that St. Matthew is not singular witness to the ancient records behind the infancy narrative literature but that even St. John clearly knows the underlying texts as just proven (meaning that St. John's Gospel is still based in historical documentation, not merely in theology reflections).

However, let us take a look at *how awful the story of the Incarnation is when we use the Alpha & Omega secret decoder ring to translate the exact same phrases which are found in St. Matthew's Gospel parallels*. Remember, we have already seen our past articles that **“take a woman/man/thing”** using **“*paralambanô* + person in the accusative”** is legal and contractual, *not sexual in Greek literature*. To review, we saw that every instance of this phrase in Greek literature *does not mean sex, up to and including the first century AD.*² We also know that the idea of “knowing someone” in Greek, unlike Hebrew, does not mean idiomatically “to have sex with.” So, St. John did something neat, he took marriage and ambiguous knowing/having intercourse (double meaning) words and he rearranged them to speak about a seedless and sexless coming of Jesus. It uses the marriage and sexless Matthew 1:25 (just like we have interpreted it) in a clever way to say that there is a spiritual childbearing of Christians by a kind of “taking into the house” of Jesus by our “being known” or “being in a nuptial-like bond of love” so that we are born as children of God...very beautiful!!! Let's see how Alpha & Omega would uglify it for us in their *required Greek dictionary and grammar study as displayed on Youtube to William Albrëcht*:

THE GOSPEL ACCORDING TO TURRETINFAN (≅JOHN 1)

VERSE 10 HE WAS IN THE WORLD, AND THE WORLD WAS MADE THROUGH HIM

[A₂] [IV.] AND THE WORLD DID NOT KNOW HIM. ¹¹

HE CAME TO HIS OWN, AND [III.] HIS OWN PEOPLE *DID NOT HAVE SEX WITH HIM.*

[A₁] [III.] ¹² BUT AS MANY AS RECEIVED HIM *SEXUALLY*, [V.] TO THEM HE GAVE THE RIGHT TO BECOME CHILDREN OF GOD, [VI.] TO THOSE WHO BELIEVE IN HIS NAME. ¹³ [IV.] WHO WERE BORN, NOT OF BLOOD, NOR OF THE WILL OF THE FLESH, NOR OF THE WILL OF MAN, BUT OF GOD. ¹⁴ AND THE WORD BECAME FLESH AND DWELT AMONG US,

AND WE BEHELD HIS GLORY, THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER, FULL OF GRACE AND TRUTH.

This necessary and “natural sense” and “natural meaning of the text” according to Turretinfan & Co, is their translation brought to you as the purported Greek masters of the Greek Bible: Alpha & Omega Ministries...

² Christiaan Kappes & William Albrecht, “Projecting Sex onto the New Testament....” https://991df016-c004-44e6-a066-e7fa1fd832b7.usrfiles.com/ugd/991df0_940d80b7442c4778be712e76d02c9fab.pdf.

Post Script by William Albrecht

When the great Doctor of the Church, St. John Damascene, penned his masterful work on the Orthodox Faith, he filled the pages of his tome with magnificent praise for the clarity to be found in the written word. Known for his erudite defense of the ancient faith, St. John the Damascene powerfully noted that: “To search the sacred Scripture is very good and most profitable for the soul. For, ‘like a tree which is planted near the running waters,’ so does the soul watered by sacred Scripture also grow hearty and bear fruit in due season.”³ In all of our examinations of the text, we have come to recognize that the holiest and most devout saints of the Church held to certain readings due to the ancient pedigree of the Scriptures that were handed down to them. When St. John the Apostle, the one whom Christ loved, gave his theologically rich rendition of the Virgin Birth of Christ, the language and the message were absolutely clear. The message that the Evangelists meant to convey was that the Virgin Mother had remained a virgin and fulfilled the very prophecy uttered by the Prophet Isaiah. Later post-apostolic attempts to add and/or remove from the clarity of the God-breathed text led to fiery and passionate defenses of the apostolic faith from such stalwarts as the pillar of the faith St. Jerome and the incredibly erudite and astute Bishop of Milan, St. Ambrose. That St. John the Evangelist is aware of the clear and obvious underlying texts used by his Evangelist predecessor St. Matthew is something that the text clearly bears out. It is for this very reason that we leave you with the words of the golden-mouthed one, St. John Chrysostom, who when commenting on these very passages from St. John’s first gospel chapter, he recognized the virgin birth accounts taught theologically rich material and that the theology of St. John’s Gospel was echoing what was taught in exact form in St. Matthew’s gospel account:

Now, the other Evangelists recalled the Prophets of olden times and referred their audience to each of the texts applicable to Christ. Of His birth they said: “Now all this came to pass that there might be fulfilled what was spoken to Isaias the prophet, saying, ‘Behold, the virgin shall be with child and shall bring forth a son.’”⁴

³ P. Gorday (ed.), *Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon* (Downers Grove, IL: InterVarsity Press, 2000), 269.

⁴ John Chrysostom, *Commentary on Saint John the Apostle and Evangelist: Homilies 1–47*, Fathers of the Church 33, tr. T. A. Goggin (Washington, DC: The Catholic University of America Press, 1957), 122.