

MATTHEW

MATTHEW 1:1-6

INTRODUCTION: Very rarely, if ever, have those in a church studied the genealogy of Christ. Since this passage is part of the inspired book, and is given prominence by Matthew in his Gospel by placing it at the beginning, we should know that information.

There are three basic explanations about this genealogy compared to Luke: 1) Some Bible teachers say that Matthew gives us the genealogy of Joseph, the legal father of Jesus. (Tyn. Luke) The Gospel of Luke gives the genealogy of Mary. This is the most popular view. (Wycl., Tyn. Scof.) 2) Africanus (AD 200) suggested there had been a leverate marriage - which made Jacob, Joseph's dad, marry his brother's wife. Heli, mentioned by Luke, would be Joseph's legal father, but Jacob would be his actual father. 3) J. Gesham Machen argued Lord Hervey's view that Matthew gives us the legal descendents of David - the men who would have been legally the heir to the Davidic throne if that throne had been continued - while Luke gives the descendants of David in that particular line to which, finally, Joseph, the husband of Mary belonged. On this view Jacob, the father of Joseph in Matthew, and the heir of David's throne, died without children. The succession of heirs then passed to the line represented by Eli. (Tyn. Lk)

The genealogy divides into three parts: 1) from Abraham to David (vv.1-6a); 2) from David to the captivity (vv.6b-11); and 3) from the captivity to Christ. (Nic.)

I. PARENTAGE AND INFANCY MATTHEW 1:1-2:23

A. GENEALOGY. MATTHEW 1:1-17 (C.P. LK. 3:23-38)

1. ABRAHAM TO DAVID, WHICH WAS FROM ABOUT 2000 BC TO 1000

BC. 1:1-6

a. ABRAHAM.

v1 Often a "book of genealogy" is used for pedigree or family trees. (Alf.) Here it refers to Matthew's family tree of Christ. (Alf. Nic.) The historical name of this man is Jesus; the office or position that he took, Christ. The two names were not generally used together as a proper name until after the Ascension. (Wycl.) The word, Christ=anointed. The words do not appear together in the history of the evangelist-Matthew (Alf.) but only in the introduction to his life.

Jesus is said to be the **son of David and Abraham**. Notice some of the messianic promises. Genesis 12:3 says, *And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing;* and notice Genesis 22:18, *And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.* (Wyc.)

The messianic message was unclear to the Jew about Abraham, but the promise by Nathan to speak to David these words: 2 Samuel 7:12-13: *When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. 13) He shall build a house for my name, and I will establish the throne of his kingdom forever.* Solomon was not, however, the righteous king whose dominion would endure forever. David's son and successor brought only an immediate and partial fulfillment of the promise. Jesus, was the long awaited Messiah of David. (Wycl. 2 Sam. 7:14) I want to give a historical sketch of each person given.

b. TO ABRAHAM WAS BORN ISAAC. MATTHEW 1:2a

v2 The birth of Isaac occurred about 2061 BC, when Abraham was 100 years old and Sarah was 90. The name Isaac was fitly chosen by Jehovah for the child in commemoration of a supernatural birth and the laughing joy it produced to a barren wife of ninety. (Unger's Dic.)

c. TO ISAAC, (HE FATHERED) JACOB.

Jacob was the second born of the two sons of Isaac and Rebekah. His conception was supernatural in answer to Isaac's prayer. He was born when his father was sixty years old about 2001 BC. Jacob bought Esau's birthright. "The birthright consisted afterward in a double portion of the father's inheritance (Deu. 21:17) [Deu 21:17](#) "But he shall acknowledge the firstborn, the son of the unloved, by giving him a double portion of all that he has, for he is the beginning of his strength; to him belongs the right of the firstborn; but with the patriarchs it embraced..the rule over the brethren and the entire family" Genesis 27:29 May peoples serve you, And nations bow down to you; Be master of your brothers, And may your mother's sons bow down to you. Cursed be those who curse you, And blessed be those who bless you."

[Gen 27:30](#) Now it came about, as soon as Isaac had finished blessing Jacob, and Jacob had hardly gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. It also included the future possession of Canaan [28:4](#) "May He also give you the blessing of Abraham, to you and to your descendants with you, that you may possess the land of your sojournings, which God gave to Abraham." (Unger's D. he quotes Keil & D.)

d. TO JACOB, (HE FATHERED) JUDAH AND HIS BROTHERS.

Judah was the fourth son of Jacob and Leah. It was Judah's advice that his brethren sold Joseph to the Ishmaelites instead of taking his life. By the light of his conduct we see that his action on this occasion arose from a generous impulse, although the form of the question he put to them has been sometimes held to suggest an interested motive: *What profit is it if we slay our brother and conceal his blood? Come let us sell him* (Genesis 37:26,27). Though not the first-born he prevailed above his brethren. (1 Chron. 5:2), and he took the lead in family affairs. (Unger's D.)

e. TO JUDAH WERE BORN PEREZ AND ZERAH BY TAMAR. 1:3

v3 Both Perez and Zarah were sons of Judah by Tamar. Tamar was Judah's daughter-in-law. She had married Judah's first son Er. *Er, Judah's first born was wicked in the sight of the Lord; and the Lord slew him.* (Genesis 38:7) The other son Onan married Tamar, but he did not want to give Tamar children. It displeased God, and God slew him also. Judah began to fear giving Tamar another son for she was yet childless. She waited a while until the other son, Shelah was grown, but Judah was not too quick to give his other son to Tamar as a husband. So, Tamar acted as a prostitute after Judah's wife died, and Judah himself gave to Tamar twin boys - Perez and Zarah. (Genesis 38)

f. TO PEREZ WAS BORN HEZRON.

The old KJV spells it Esrom. It is a transliteration of Greek except the rough breathing sound "h" is left off. Therefore, revised KJV, NASB, and NIV spell it **Hezron**. He had one brother. Little is known of the family. It might be good to remember that we have the evangelist intending to bring out four mothers "whom one might have expected the genealogy to observe discreet silence: Tamar, Rahab, Ruth, Bathsheba, three of them sinful women, and one, Ruth, a foreigner. (Nic.)

g. TO HEZRON, (WAS BORN) RAM.

Aram is the pronunciation of the Greek word. That is how the older KJV translated it. The newer revised KJV translates it, **Ram** from the Hebrew word found of this man in the OT. (Unger's D.)

He was the son of Hezron, and borned in Egypt after Jacob's migration. He is mentioned first in Ruth 4:19. Nothing else is known of this man.

h. TO RAM WAS BORN AMMINADAB. 1:4

v4 Amminadab was the prince of the tribe of Judah at the first numbering of Israel in the second year of the Exodus. In Numbers 1:4 says: *With you, moreover there shall be a man of each tribe, each one head of his father's household.* (NASB) This numbering took place about 1440 BC. This is probably the same Amminadab whose daughter named Elisheba was married to Aaron. (Exodus 6:23, Ibid.)

i. TO AMMINADAB, (WAS BORN) NAHSHON.

Naasson in the older KJV has been changed to **Nahshon** in the revised KJV and the other translations. Nahshon was named first over the armies of Judah, Judah being the largest tribe. Numbers 2:3 says, *Now those who camp on the east side toward the sunrise shall be of the standard of the camp of Judah by their armies, and the leader of the sons of Judah: Nahshon the son of Amminadab.* His name is also found in the genealogy given in Ruth 4:18-20 and 1 Chronicles 2:10-12.

j. TO NAHSHON, (WAS BORN) SALMON.

There is no variation in the spelling of **Salmon**. Little is known of this man, other than he was the son of Nashon and the ancestor of Boaz, which is also recorded in Ruth 4:20,21. and 1 Chronicles 2:11. (Ibid.) Salmon married Rahab the harlot from Canaan as found in the next phrase.

k. TO SALMON WAS BORN BOAZ BY RAHAB. 1:5

v5 The old spelling **Booz** has been changed to **Boaz** in revised KJV and other translations. His mother was a Cannanite prostitute. Boaz was wealthy man of Bethlehem. He was a kinsman to Elimelech, the husband of Naomi. When Naomi and Ruth returned from the country of Moab, Ruth received permission to glean in the fields of Boaz. He treated her geneously offering her much greater privileges than were usually accorded to gleaners. After finding out that the kinsman of Ruth, who was more nearly related to her, would not marry her according to "levirate law," Boaz voluntarily assumed its obligations. He married Ruth, and their union was blessed by the birth of Obed, the grandfather of David (Ruth 1-4). The date was about 1070 BC. (Unger's D.) Rahab the mother of Boaz was a prostitute who helped Elijah and the spies, and she was spared her life when the Israel conquered Jerico. This is recorded in Joshua 5:22-25.

l. TO BOAZ WAS BORN OBED BY RUTH.

Little is known of Obed other than he was the son of Boaz and Ruth, and a father of Jesse, the father of David.

m. TO OBED, (WAS BORN) JESSE.

Jesse had eight sons the Bible says in 1 Samuel 17:12. The youngest was David. Jesse's wealth consisted chiefly of sheep, and David acted as shepherd. (1 Samuel 16:11; 17:34,35) The last historical mention of Jesse is in his asylum. The scriptures say, *And David went from there to Mizpah of Moab; and he said to the king of Moab, "Please let my father and my mother come and stay with you until I know what God will do for me.* (1 Samuel 22:3) Although Jesse was of prominent lineage, yet he himself

was unknown and of modest station in life. After Saul become resentful of David, he called him with scorn *the son of Jesse*. In 1 Samuel 20:30-31 the Bible says, *Then Saul's anger burned against Jonathan and he said to him, "You son of a perverse, rebellious woman! Do I not know that you are choosing the son of Jesse to your own shame and to the shame of your mother's nakedness? For as long as the son of Jesse lives on the earth, neither you nor your kingdom will be established. Therefore, now send and bring him to me, for he must surely die.*

n. TO JESSE WAS BORN DAVID THE KING. 1:6

v6 David was born in Bethlehem, and had seven older brothers. (1 Samuel 16:10) His boyhood was spent as a shepherd. he was very gifted, being skilled in playing the lyre. (1 Samuel 16:18) David was conspicuous for valor - he slayed a lion and a bear in defense of his father's flock. (1 Samuel 17:34-36) Even as a humble shepherd lad David was anointed as Saul's successor by Samuel. (1 Samuel 16:1-13) David later become king.

David is the most prominent character in the OT. His character is hard to describe. How could a man after God's own heart have murdered Uriah, and seduced Bathsheba? But, he did have a peculiarly firm and unshakeable trust in Jehovah. He had a constant, tender, and sensitive awe for the Holy One in Israel, the Lord God. He had the strongest efforts to return to God after errors and transgressions. (Ibid. p. 247)

HARMONY OF THE LIFE OF CHRIST

MATTHEW 1:1-17 FOCUS vv.7-8

INTRODUCTION: Verses 1-6 Matthew deals with the genealogy of Jesus from Abraham through David, the King of Israel. The time frame from Abraham to David is about 2100 to 1000 BC. (Unger's D. p. 247, death of David 960 BC) It appears that Matthew wanted this family tree listed into three groups of fourteen generations. From Abraham to David is fourteen generations; from Solomon to Jeconiah (vv7-11) (Wycl.) is fourteen generations. In the second group of genealogy from David to the Captivity or Jeconiah (vv7-11) All the kings of this time is listed in 1 Chronicles 3:10-16. (Wycl.) From Jeconiah to Christ is fourteen generations (vv12-17)

I. PARENTAGE AND INFANCY MATTHEW 1:1-2:23

A. GENEALOGY. MATTHEW 1:1-17 (C.P. LK. 3:23-38)

1. ABRAHAM TO DAVID, WHICH WAS FROM ABOUT 2000 BC TO 1000

BC. 1:1-6

2. FROM DAVID TO THE CAPTIVITY FROM 1000 BC TO ABOUT 561

BC. 1:7-11

a. SOLOMON. 1:7

Solomon is known as the "the first great commercial king of Israel" (Robinson). He took full advantage of peculiarly favorable conditions both by land and sea for trade expansion.

Solomon was the son of David by Bathsheba; verse 6 says, **and to David was born Solomon by her who had been the wife of Uriah.** 2 Samuel 12:24 says that Solomon was the son of Bathsheba. Some Bible scholars of the past have questioned Solomon's power and glory as told in 1 Kings 3-11. Some had dismissed this scripture as "Semitic exaggeration or a romantic tale," because the Bible says that Israel had conquered parts of Assyria and Egypt. Dr. Unger in his dictionary says, "he had control of Zabab, a city of Assyria which was north of Damascus. (See Hamath 1 Chr. 18:3, Unger's D.)

Solomon was known negatively for his many wives and concubines. His marriage to heathen woman led to spiritual suicide and gross idolatry.

b. REHOBOAM. 1:7

The older KJV spells the name **Roboam**; the revised KJV, which does not go with a transliteration of the Greek text, spells the name the same as found in the OT - **Rehoboam**. Rehoboam was the son of Solomon by the Ammonite princess, Naamah as we find in 1 Kings 14:21, *Now Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he became king, and he reigned seventeen years in Jerusalem, the city which the Lord had chosen from all the tribes of Israel to put His name there. And his mother's name was Naamah the Ammonitess.*

Rehoboam was known for his unyieldingness that led to insurrection of the people against him. The people demanded a remission of the severe burdens imposed by Solomon, and Rehoboam promised them an answer in three days, during which time he consulted first his father's counselors, and then the young men "that were grown up with him, and which stood before him." He rejected the advice of his elders to conciliate (unite) the people at the beginning of his reign. Therefore, the people rose to a song of insurrection. Rehoboam sent Adoram to reduce the rebels to reason, but he was stoned to death by them. The king, Rehoboam and his attendants fled to Jerusalem. On Rehoboam's return to Jerusalem he assembled an army of 180,000 men from the two

faithful tribes of Judah and Benjamin in the hope of reconquering Israel. Still during Rehoboam's lifetime peaceful relations between Israel and Judah were never restored. {{1 Kings 12:1-24; 2 Chron. 12:15) Ibid.} **Rehoboam and Jeroboam** at heated conversion) which shows the counselors advising Rehoboam)

ABIJAH. (3. in second round)

The older KJV transliterates **Abia**. The revised KJV changes Abia to **Abijah**. There was a Abijah who was the son of Jeroboam I, King of Israel. That child died, but this is Rehoboam's son.

Abijah began to reign about 915 BC, and reigned only three years. Considering the separation of the ten tribes of Israel as rebels, Abijah made a vigorous attempt to bring them back to their allegiance. He marched with four hundred thousand men against Jeroboam, who met him with 800,000 men. The result - 500,000 men were lost by Jeroboam, and a truce was made. Jeroboam never again warred against Abijah (Judah and Benjamin).

Abijah imitated his father's sins. In 1 Kings 15:3 the sacred scripture summarizes his kingship. *And he walked in all the sins of his father which he had committed before him; and his heart was not wholly devoted to the Lord his God, like the heart of his father David.* I become just a little troubled from the fact that few of the better commentaries of the Bible even suggest what Abijah's sins were. (Unger's H., Unger's OTC, Wycl., Clarke) In the same parallel history found in 2 Chronicles 13, Abijah is seen or appeared as the champion of Jehovah worship, but loyalty to God was only superficial. (Unger's OTC) His heart was not wholly undivided to the Lord as David. The trend started with Solomon whose heart was turned after other gods because of his heathen wives. (Keil & D.) What his other sins are is certainly less important for a King of Israel, than heathen worship of other gods. The revolt of the ten tribes after the death of Solomon was followed by many wars between Israel and Judah. In one of these, Abijah, King of Judah, defeated Jeroboam, King of Israel, in a terrible battle in Mount Ephraim, inflicting upon the Israelites a loss of 500,000 men.

d. Asa.

Asa means "to heal" (Unger's D.), and it appears he fulfilled that role as a king by healing the idolatry of the country. He reigned 41 years from 916-873 BC in Judah. From the beginning Asa was conspicuous for his support of the worship of God, and his opposition to idolatry. Biblical name, borne by one of the early kings of Judah, who reigned for forty years, as recorded in 1 Kings and 2 Chronicles. It was originally a byname meaning 'doctor, healer' in Hebrew, and is still a common Jewish name. It was first used among English-speaking Christians by the Puritans in the 17th century. (Web: Encyclopedia.com) Even his grandmother Maachad, the wife of Rehoboam, was deposed from the rank of "queen mother" because she had set up an idol, which Asa overthrew and *burned by the brook of Kidron*. [(1 Kings 15:13), Unger's D.)]

e. JOHOSHAPHAT 1:8

v8 The older KJV transliterates the spelling here from the Greek. The revised KJV and the modern translations spell this J-o-h-o-s-h-a-p-h-a-t = Jehoshaphat. was one of the better Kings of Judah; he was the fourth King of the divided Kingdom of Judah. He reigned twenty-five years about 875-850 BC. His history is found in 1 Kings 15:24 and 2 Chron. 17:1-21.

Jehoshaphat of Judah wisely suggests that they should consult God before going into battle against the Arameans. At which time King Ahab of Israel trots out his 400 yes-men “prophets” who say they should definitely go to war and that they will be victorious! I love Jehoshaphat’s reaction to these 400 yes-men in verse 6 – “But Jehoshaphat asked, “Isn’t there a prophet of the LORD around, too? I would like to ask him the same question.”” Ahab’s reaction in verse 7 is quite telling... “There is still one prophet of the LORD, but I hate him. He never prophesies anything but bad news for me! His name is Micaiah son of Imlah.” (Web. AL Central Church of Christ)

In his own kingdom Jehoshaphat ever showed himself a zealous follower of the commandments of God. He tried to put down the high places of idolatry, and in his third year he sent out certain princes, priests, and Levites, to go through all the cities of Judah, teaching the people out of the Book of the Law says, 2 Chronicles 17:7-9. He later went himself from Beersheba to Mount Ephraim to talk to the people and the Bible says, *brought them back to the Lord, the God of their fathers.* (Unger’s D. pp. 563-64) God summarizes his kingdom and character in 2 Chronicles 22:9, *Jehoshaphat sought the Lord with all his heart.*

f. JORAM

The Unger’s Bible Dictionary identified him as Jehoram, the King. All translations go with the shorter form of the name. In 2 Kings 8:16-24 the man’s name is spelled in that context of scripture two ways; Jehoram and the short form -Joram. (KJV). He reigned as king 853-842 BC.

Jehoram or Joram was an impious and cruel tyrant, manifesting his impiety by the setting up of Baal worship in the high places and prostituting the daughters of Judah to the infamous rites of Ashteroth, the pagan god. (Unger’s D.) Baal worship was a heathen religion of the Canaanites. The cult included animal sacrifice, ritualistic meals, and licentious dances. The high places had chambers for sacred prostitution by male prostitutes and sacred harlots (1 Kings 14:23, Unger’s D. p. 413). The other god, Ashereth was also very leading into the same immorality that the Holy God of Israel had given to his people a rigorous moral code of conduct.

And there were also sodomites in the land; and they did according to all the abominations of the nations which the Lord cast out before the children of Israel (1 Kings 14:24)

And there were also Sodomites in the land, Such as were addicted to unnatural lusts between men and men, which the men of Sodom were guilty of, from whence they had their name: Jarchi interprets the word adultery and some versions render it whoremongers; and filthy actions of this nature, both by men and women, usually attended idolatrous practices among the heathens; in their temples and groves such wickednesses were privately perpetrated. (Gill) (The supreme court upheld the week 6-28-2000 Boys Scouts right to extreme leaders who are openly homosexual.) David’s descendants chart)

g. UZZIAH.

The older KJV transliterates the name **Ozias**. The revised KJV as the Scofield Reference Bible spells the man’s name Uzziah. He was the tenth King of Judah. Jehoram was the king of Judah in 853-842 BC. Uzziah was not his son, but he was his great-great-great-grandson. So, Matthew shorten the genealogy for us. Some think Matthew omits these kings because they were too closely connected with the house of Ahab, the rascal. (Lightfoot, Alf. quotes.) Though some scholars cite only three kings after Jehoram’s offspring omitted here. Athaliah, Ahab’s daughter reigned for 6 years,

after killing off all the members of the Royal family except for Joash. She was married to Jehoram, and was mean and a rascal like her father and mother - Ahab and Jezebel. (2 Chron 21:6, Unger's D.)

But, Matthew goes on to **Uzziah** probably to keep the genealogy into 3 sets of 14 generations. (Alf.) Uzziah reigned at the age of sixteen. He never deserted the worship of the true God and he was much influenced by Zechariah the prophet (2 Chronicles 26:5). His sin was overzealousness and become determine to burn incense on the altar. He was opposed by the High priest and eighty other in the temple. He become angry and tried to press on toward the altar, but he was suddenly struck by leprosy. (Numbers 16:40; 18:7, Unger's D.)

MATTHEW 1:1-17 FOCUS vv.7-8

INTRODUCTION:

Q1 The time frame from Abraham to David is about _____, (death of David 960 BC)

Q2 It appears that Matthew wanted this family tree listed into three groups of _____ generations. From Abraham to David is _____ generations; from Solomon to Jeconiah (vv7-11) is _____ generations.

15. SOLOMAN. 1:7 (1. in second round)

Q3 Solomon was the son of David by (mother) _____; verse 6 says, **and to David was born Solomon by her who had been the wife of Uriah.**

Q4 Solomon was known negatively for his many _____ and _____.

16. REHOBOAM. 1:7 (2. in second round)

Q5 Rehoboam was known for his unyieldingness that led to _____ of the people against him.

Q6 Rehoboam sent Adoram to reduce the rebels to reason, but he was stoned to death by them. T or F. (1 Kings 12:1-24; 2 Chron. 12:15)

17. ABIJAH. (3. in second round)

Q7 The older KJV transliterates **Abia**. T or F

Q8 Abijah imitated his father's goodness. In 1 Kings 15:3. T or F

18. Asa. (4. in the second round)

Asa means _____ it appears he fulfilled that role as a king.

19. (5. in the second round) 1:8

v8 Q9 In his own kingdom Jehoshaphat ever showed himself a zealous follower of the commandments of God. He tried to put down the high places of idolatry. T or F

20. Joram (6. in second round)

Q10 Jehoram or Joram was an impious and cruel tyrant, manifesting his impiety by the setting up of Baal worship in the high places and prostituting the daughters of Judah to the infamous rites of Ashteroth, the pagan god. T or F

21. Uzziah. (7. in second round)

Q11 Jehoram was the king of Judah in 853-842 BC. Uzziah was not his son, but he was his _____ So, Matthew shorten the genealogy for us.

Q12 Uzziah reigned at the age of _____.

Q13 His sin was overzealousness and become determine to burn _____ on the altar. He was opposed by the High priest and eighty other in the temple. He become angry and tryed to press on toward the altar, but he was suddenly struck by leprosy. (Numbers 16:40; 18:7)

Answers to Matthew 1:7-8

Q1 2100 to 1000 BC. (Unger's D. p. 247)

Q2 Fourteen

Q3 Bathsheba

Q4 wives and concubines

Q5 insurrection

Q6 True

Q6 True

Q7 False

Q8 "to heal"

Q9 T

Q10 T

Q11 great-great-great- grandson

Q12 sixteen

Q13 incense

MATTHEW 1:1-17 FOCUS 9-11

INTRODUCTION: The theme of the gospel of Matthew is announced by its opening words: *The book of the generation of Jesus Christ, the son of David, the son of Abraham* (Matt. 1:1). The phraseology reminds one of the book of Genesis, which is divided into sections by the use of the same phrase, *the book of the generations of... or the generations of...* (Genesis 2:4, 5:1; 6:9; etc.) Each occurrence of this phrase marked a stage in the development of the Messianic promise. The links in the history of God's people are carried forward through Genesis, and one appears in Ruth 4:18, where the Messianic line ends with David. Matthew picks up the genealogy at this point and illustrates its fulfillment in the person of Jesus. (Tenny, New TN, p. 143)

By way of summary of previous messages, we have seen the first major division of this genealogy - from Abraham to David, which was from about 2000 BC to 1000 BC. The second division is from David to the Captivity 1000 BC to about 561 BC (1:7-11)

h. TO UZZIAH WAS BORN JOTHAM. 1:9 (8th)

v9 The older KJV spells it **Joatham**. **Jotham** means, "Yahweh is perfect". Jotham was the eleventh king of Judah, and the son of King Uzziah. His mother's name was Jerusha. After his father was smitten with leprosy for trying to force his way to the altar to make a sacrifice to the Lord himself, Jotham conducted the government for him until his death which continued for 13 years. When he ascended to the throne at the age of 25 years of age (2 Kings 15:5, 32, 33) about 738 BC (William F. Albright dated his reign to 742 – 735 BC.), he reigned in the power and spirit of his father, but he avoided any assumption of performing the functions of a priest as his father did, which was disastrous for him by getting leprosy. He was unable to correct much of the corrupt practices of the people. He built the upper gate of the temple - the northern gate of the inner court - and continued the fortifying of Jerusalem, which his father had begun. His history can be found basically in 2 Kings 15:32-39; 2 Chronicles 27.

i. TO JOTHAM AHAZ. (9th)

The word Ahaz was originally spelled **Achaz** in the older KJV, which was a transliteration of the Greek word used here. He was the twelfth king of Judah after the kingdom divided. He reigned about 17 years from 735-715 BC.

At the time of his reign Pekah, king of Israel and Rezin, king of Syria were in a league against Judah. They proceeded to lay siege to Jerusalem. Isaiah the prophet hastened to announce to him that the allied monarchs would be destroyed. This is recorded in Isaiah 7:3-16. Ahaz is given a sign of the *virgin, Immanuel* (v.14), which is to come about seven centuries later.

He was an idolater. The Bible says in 2 Kings 16:3, *But he walked in the way of the kings of Israel, and even made his son pass through the fire according to the abominations of the nations whom the Lord had driven out from the sons of Israel.* "He even burned his son as an offering," (RSV) and revived the barbarous custom of human sacrifice, which was common in ancient paganism or heathen religions, and not unknown in Israel for those influence by these tribes of Canaan.

What America is doing in partial birth abortions and abortions is very close to ancient heathenism. Did you know who published the first Bible? Congress in 1800's. (Dobson,

focus on the Family air quest speaker) It was done to be used in the public schools.) 12-18-11 a report on a baby born 9 ounces who is still alive. Anton LaVey after Aquino made the false claim that Satanists don't really sacrifice children, a law enforcement officer spoke up and stated:

“To say that there are no bodies and that these [Satanists] are not committing crimes is the farthest from the truth...in every case that I've investigated, now extending over 200, I have found this particular book [The Satanic Bible].”

At this point the investigator held up a satanic bible. In the Satanic Bible LaVey, in seeking “not advance things in print which make my position untenable” lest he find himself behind bars, stated that his followers were to commit human sacrifices by proxy:

“We perform human sacrifices, by proxy you might say—the destruction of human beings who would, let's say, create an antagonistic situation toward us—in the form of curse and hexes, not in actual blood rituals because certainly the destruction of a human being physically is illegal.”

Note that the only reason LaVey concedes that he is not publicly advocating actual physical human sacrifice is because it is against the law, implying that if they could get away with it they would do it. In fact, LaVey takes credit for the death of Jayne Mansfield, her boyfriend and Lawyer Sam Brody, stating that it was a result of a ritual curse on Brody, and Mansfield happened to be in the wrong place at the wrong time. LaVey also believes that he was responsible for the Manson family murders. Manson was heavily influenced by the satanic cult known as the Process. The Process also acknowledged that Satan is a real entity. (Good Fight Ministries, Web)

j. To AHAZ , HEZEKIAH. (10TH)

The older KJV has been updated in the Scofield KJV as **Hezekiah**, rather than Ezekias. He ruled about 715-687 BC. (Unger's D.) (Notice the chart time is about 11 years earlier in dating.)

As a godly king his first act was to purge, repair, and reopen the temple which had been neglected and polluted during the idolatrous reign of his weak father, Ahaz. His task consisted of rooting out Canaanite fertility cults and other pagan contaminations. Hezekiah's reformation was so thorough that he did not even spare *the high places*. These centers of contaminated worship on hill tops “he removed, and broke down the images, cut down the groves.” (Unger's D.)

Hezekiah was praised (2 Kgs. 18: 3–6) for his policy of closing the ‘high places’ in favour of centralized worship in the Temple. (Dictionary of the Bible, Web)

k. TO HEZEKIAH WAS BORN MANASSEH. (11TH) 1:10

v10 The older KJV **Manasses** has been updated to **Manasseh**. This is not the patriarch, the son of Joseph, but this is the 14th king of Judah. He was borne around 700 BC, and started reigning as king of Judah at the age of twelve. He yielded to the influence of the Ahaz's family of followers. With time he became a determined and even fanatical idolater. As he grew up he took delight in introducing into his kingdom the superstitions of every heathen country. The high places were restored, the groves replanted, the altars of Baal and Astarte (Ashtoreth) rebuilt, and the sun, moon, and all the host of heaven were worshipped. The statute of Moloch was restored, to whom parents offered up the children as burnt sacrifices. In the very temple of the Lord stood an image of Astarte (Ashtoreth). This apostasy did not go unrebuked by the prophets whom the king tried to silence by fierce persecution. (2 Kings 21:10-17)

Read) It is traditional by the rabbis that Isaiah the prophet was saw into pieces by the order of Manasseh.

Manasseh was later brought to repentance, being taken to Babylon as a prisoner. He was restored as king and destroyed the idolatry in Israel. (2 Chronicles 33:1-20 Read)

I. TO MANASSEH, AMON. (12th)

Amon was the fifteenth king of Judah. He succeeded his father Manasseh at the age of twenty-two years (642 BC) and reigned only two years. He followed Manasseh's idolatries without sharing his repentance, so he continued in his idolatry.

He died from a conspiracy by his servants. The history of his life, of what little is known is found in 2 Kings 21:19-26 and 2 Chronicles 33:21-25.

m. TO AMON, JOSIAH. (13th)

Josiah is spelled basically the same way in the older KJV, only the last letter has been changed - from **Josias** to **Josiah**. Date: 640-608.

Josiah was a good and faithful king, which the Bible says, *walked in all the ways of David his father.* (2 Kings 22:2). His history is found in 2 Kings 22-23:20. He was eight years old when he became king. (2 Kings 22:1) He and Hezekiah are the only kings receiving unqualified praise. He repaired the Temple in the eighteenth year of his reign. The temple had not been repaired for about 200 years, since Joash.

The high priest found a book of the law. It was a temple copy, which had been laid beside the ark in the most holy place. This was commanded by Moses in Deuteronomy 31:25-26. It had probably been moved from its usual place. Hilkiah, the high priest, gave a copy to Shaphan, the scribe. Shaphan then gave it to the king. The king become excited possibly about Deuteronomy 28-30 which are recorded the renewal of the national covenant and a list of the terrible threats and curses announced against all who would violate the Law covenant, either the king or the people.

The effect on Josiah was that he would enquire before the Lord the quilt of the nation because of their slackness about the law. They did not go to Zephaniah (1:1) or to Jeremiah the prophets, but went to Huldah, a woman in Jerusalem known for her prophetic gifts. The message was both good and bad - the bad, she announced impending chastisements that would overtake the city. The good news was that it would not come during Josiah reign, because of his faith in the Lord. The result was that the law was read to the people, and there was a revival. The people covenanted to the Lord, and heathen idols were removed from the temple and other places. But, the revival was not enough to spare the kingdom, "provocations with which Manasseh had provoked" were too much. (Basic thoughts and outline by Unger's OTC, 2 Kings 22-23.)

n. TO JOSIAH WERE BORN JECONIAH AND HIS BROTHERS. (14th)

v11 There are three considerable difficulties in this verse: 1) Josiah was not the father of Jeconiah; he was the grandfather of that prince. (1 Chronicles 3:14-16). 2) Jeconiah had no brethren; at lease, none on record in OT. 3) Most bible scholars believe Matthew intended to have 14 generations in each group, but there is only 13 if this man is count in the next 14 generations. It is also noted that another name is found before the name Jeconiah in some manuscripts. (Clarke) The name added is

Jehoiakim. Most modern scholars believe that man's name was added to make the list uniform. (Metz. Textual Com. p. 21) His name does not appear in KJV, NASB, or NIV, etc. Of course one could argue as that same scholar points out that **Jehoiakim** could have accidentally fallen out during transcription of the text - when they copied it. Since we don't have the original copy; we must stay with the older and best manuscripts.

About 20 years after Josiah's death the people were taken into Captivity, but the kings had been controlled by other countries long before that time. After Jeconiah there is no longer any king listed in Christ's genealogy. Josiah's succeeding son reigned only 3 months before replaced by Jehoiakim his brother by the Pharaoh of Egypt who controlled the country. Nebuchadnezzar conquered Egypt and the kingdom come under the control of the Babylonians.

The following kings experience continued trouble and finally Zedekiah is killed and his sons, and the temple is destroyed 586 BC. If only Israel had more like Josiah, judgment would have been avoided.

MATTHEW 1:1-17 FOCUS 9-11

INTRODUCTION:

Q1 The theme of the gospel of Matthew is announced where?

Q2 The book of Ruth's genealogy ends with David. T or F

By way of summary of previous messages, we have seen the first major division of this genealogy - from Abraham to David, which was from about 2000 BC to 1000 BC. The second division is from David to the Captivity 1000 BC to about 561 BC (1:7-11)

h. TO UZZIAH WAS BORN JOTHAM. 1:9 (8th)

v9 Q3 Jothan conducted the government for him until his death which continued for 13 years. T or F

His history can be found basicly in 2 Kings 15:32-39; 2 Chronicles 27.

i. TO JOTHAM AHAZ. (9th)

Q4 He reigned about 17 years from 735-715 BC. T or F

Q5 Ahaz is given a sign, but what was it?

Q6 Ahaz was: a) Bible student, b) a good man, or c) idolater.

j. TO AHAZ, HEZEKIAH. (10TH)

The older KJV Ezekias has been updated in the Scofield KJV as **Hezekiah**. He ruled about 715-687 BC.

Q7 Hezekiah repaired?

k. TO HEZEKIAH WAS BORN MANASSEH. (11TH)

v10 Q8 He rebuilt the groves, the altars of Baal and Astarte (Ashtoreth). And the sun, moon, and all the host of heaven were worshipped, but later repented. T or F

l. TO MANASSEH, AMON. (12th)

He died from a conspiracy by his servants. The history of his life, of what little is known is found in 2 Kings 21:19-26 and 2 Chronicles 33:21-25.

m. TO AMON, JOSIAH. (13th)

Josiah is spelled basically the same way in the older KJV, only the last letter has been changed - from **Josias** to **Josiah**. Date: 640-608.

Josiah was a good and faithful king, which the Bible says, *walked in all the ways of David his father.* (2 Kings 22:2).

Q9 Who announced impending chaisements against the city: a) Isaiah, b) Jeremiah, c. Huldah, a woman in Jerusalem.

o. TO JOSIAH WERE BORN JECONIAH AND HIS BROTHERS. (14th)

v11 About 20 years after Josiah's death the people were taken into Captivity, but the kings had been controlled by other countries long before that time. After Jeconiah there is no longer any king listed in Christ's genealogy. Josiah's succeeding son reigned only 3 months before replaced by Jehoiakim his brother by the Pharoah of Egypt who controlled the country. Nebuchadnezzar conquered Egypt and the kingdom come under the control of the Babylonians.

ANSWERS MATTHEW 1:9-11

Q1. by its opening words: *The book of the generation of Jesus Christ, the son of David, the son of Abraham* (Matt. 1:1).

Q2 T

Q3 T

Q4 T

Q5 *virgin, Immanuel* (v.14), which is to come about seven centuries later.

Q6 idolator

Q7 temple

Q8 T

Q9 Huldah, a woman.

MATTHEW 1:1-17 FOCUS 12-17

INTRODUCTION: Let me repeat myself from my introduction in the last message. The theme of the gospel of Matthew is announced by its opening words: *The book of the generation of Jesus Christ, the son of David, the son of Abraham* (Matt. 1:1). The phraseology reminds one of the book of Genesis, which is divided into sections by the use of the same phrase, *the book of the generations of... or the generations of...* (Genesis 2:4, 5:1; 6:9; etc.) Each occurrence of this phrase marked a stage in the development of the Messianic promise. The links in the history of God's people are carried forward through Genesis, and one appears in Ruth 4:18, where the Messianic line ends with David. Matthew picks up the genealogy at this point and illustrates its fulfillment in the person of Jesus.

By way of summary of previous messages, we have seen the:

I. PARENTAGE AND INFANCY

A. GENEALOGY. MATTHEW 1:1-17 (C.P. LK. 3:23-38)

1. ABRAHAM TO DAVID, WHICH WAS FROM ABOUT 2000 BC TO 1000 BC. 1:1-6
2. FROM DAVID TO THE CAPTIVITY FROM 1000 BC TO ABOUT 561 BC. 1:7-11

3. FROM THE CAPTIVITY TO THE BIRTH OF JESUS. 1:12-17

a. JECONIAH. 1:12

v12 Jeconiah was spelled in the old KJV as Jechonias in the NT and Jehoiachin in the OT (NIV also 1 Chron. 3:17). Jeconiah was made the king by the Pharaoh named Pharaoh-necho. He set Jeconiah on the throne about 597 BC. (Unger's D.)

Jeremiah the prophet in chapter 36 records the arrogance against the message the Lord gave to Jeremiah to speak. Jeremiah records *in the fourth year of Jehoiakim the son of Josiah, king of Judah that this word came to Jeremiah from the Lord.* Jeremiah caused a collection of his prophecies to be written out by Baruch and publicly read in the temple. After the king heard about it, he sent for it and had it read before him. He listened to only a small portion of it, and then took the roll and cut it, then burned it in the fire. But Jeremiah was bidden to take another scroll, and write upon it the same words with the addition of another and an awful statement of judgment. All recorded in chapter 36.

b. TO JECONIAH WAS BORN SHEALTIEL. 1:12

v12 Jeconiah is the grandson of Josiah. (Clarke) Matthew traces the Messiah's genealogy through Jeconiah's son Shealtiel. The old KJV spelled his name Salathiel (Sa-la'-thi-el). Matthew says that Shealtiel was the son of Jechonias; Luke says he was the son of Neri, the descendant of Nathan. Notice Luke 3:27 says, *the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, and a descendant of Nathan, the son of David...* So it is at this point that Matthew goes through the offspring of Solomon; but Luke traces it through Nathan another son of David. The key to the puzzle is found in Jeremiah 22:30, *Thus says the Lord, Write this man (Jehoiachin called there Coniah) down childless. A man who will not prosper in his days; For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah.*

Let me explain in simple terms. It appears that Jeconiah did not have any true children as spoken by Jeremiah; but he is placed in the chronicle as rightful heir,

even though at this point Judah has no real king. The Scofield Bible makes a good comment on the Jeremiah passage 22:30, “By divine judgment this king was to be *childless*, i.e. no physical descendant would occupy a place in the list of Israel’s descendant would occupy a place in the list of Israel’s kings. Consequently, if our lord Jesus, who is to occupy David’s throne (Luke 1:32-33), had been begotten by Mary’s husband, Joseph, who was of the line of Coniah (Matt. 1:12,16), it would have contradicted this divine prediction. Christ’s dynastic right to the throne came, through his foster father Joseph, from Coniah, but the physical descent of Jesus from David came through Mary, whose genealogy is traced to David through Nathan rather than through Solomon. (c.p. Luke 3:31 with Matt. 1:17)” (Scof. Jeremiah 22:30)

c. TO SHEALTIEL, ZERUBBABEL.

Again the KJV transliterates the sound from the Greek text into the English by translating **Zorobabel**. The New Scofield Reference Bible updates the spelling to the same as the NASB, and other translations. In Ezra 2:2 the KJV translates his name **Zerubbabel**. Notice Haggai 1:1, *in the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, the governor of Judah, and to Joshua, the son of Josedah, the high priest.*

Zerubbabel was a governor under Persian domination. The prophet’s dating of his writing by the reign of a Gentile king was a reminder of foreign domination and that Judah was then a vassal state of the mighty Persian Empire, and it was also a reminder that the *times of the Gentiles* as spoken by Daniel the prophet (Daniel 2:31-45). That time spoken by Daniel as the *times of the Gentiles* was inaugurated or started by the Babylonian Captivity. (Unger’s OTC. Haggai 1:1) Cyrus, the Persian king conquered Babylon 539 BC. (See Isaiah 45:1-4) It was he who issued a decree restoring the Jews to their homeland (2 Chron. 36:22, 23; Ezra 1:2,3). (Unger’s D. p.846)

Zerubbabel is known for his rebuilding of the temple, and encouraged to do so by Haggai and Zechariah the prophets. Dr. Unger dates the second year of Darius the king of Persia at 520 BC. (Ibid.)

d. TO ZERUBBABEL WAS BORN ABIUD. 1:13

v13 Abiud is not mentioned as the son of Zerubbabel in Chronicles 3:19 (Alf.). Unger’s Bible Dictionary says he is “the great-great-grandson of Zerubbabel. Little is known of his history. (Alf. supports Lord Hervey’s notion that Abihud is identical with the Hodiah of 1 Chronicles 3:24 and the Juda of Luke 3:36, Alf.)

e. TO ABIUD, ELIAKIM.

This Eliakim is very unknown. There are five people in the Bible named Eliakim according to the Unger’s Bible Dictionary. {He is thought to be Shechaniah (1 Chron. 3:21)}

f. TO ELIAKIM, AZOR.

Nothing is known of Azor. The Wycliffe Bible Commentary makes an excellent point about this passage from the time of Zerubbabel onward. He says, “From this point the names, which do not appear in the OT, must have been derived from Joseph’s family records. One would expect descendants of royalty to preserve their lineage.” If you were of a royal family don’t you think that your parents and those before them would have keep records?

g. TO AZOR WAS BORN ZADOK. 1:14

v14 The Greek form of the word is Sa' doc; the Hebrew form of the word is Zadok. (Unger D.) The modern translations go with the Hebrew form-**Zadok**. (NASB, NIV)

h. TO ZADOK, ACHIM.

We know little about him, except his place in the family tree. At this point we just as well read the scripture and outline each generation.

i. TO ACHIM, ELIUD.

200 BC.

j. TO ELIUD, ELEAZOR. 1:15

v15 The Unger's Bible Dictionary lists 8 Eleazor in the Bible.

k. TO ELEAZOR, MATTHAN.

l. TO MATTHAN, JACOB.

m. TO JACOB, WAS BORN JOSEPH THE HUSBAND OF MARY.

1:16

v16 Matthew does not state that Jesus was fathered by Joseph. It is a marked change from his preceding statements of each generation. So it is an obvious indication of the virgin birth, which Matthew begins to explain next.

(Questions)

MATTHEW 1:12-17

Q1 The links in the history of God's people are carried forward through Genesis, and one appears in Ruth 4:18, where the Messianic line ends with: 1) Solomon, 2) Daniel, or 3) David. .

v12 Jeremiah the prophet in chapter 36 records:

Q2 After the king heard about it, he sent for it and had it read before him. He listened to only a small portion of it, and then took the roll and cut it, 1) posted it for all to read and practice, 2) promoted Jeremiah to kingdom prophet, 3) then burned it in the fire.

Q3 Recorded in chapter 36, Jeremiah was bidden to take another scroll, and write upon it the same words with 1) blessing to the king of a longer kingship, 2) promise of many more sons, 3) the addition of another and an awful statement of judgment.

v12 Q4 So it is at this point that Matthew goes through the offspring of Solomon; but Luke traces it through 1) Nathan another son of David. 2) Solomon but departs from there onward, 3) Malachi, the prophet,

Q4 The Scofield Bible makes a good comment on the Jeremiah passage 22:30, "By divine judgment this king was to be 1) live like an animal in field, 2) taken out and stoned, 3) childless. Consequently,

Q5 if our lord Jesus, who is to occupy David's throne (Luke 1:32-33), had been begotten by Mary's husband, Joseph, who was of the line of Coniah (Matt. 1:12,16), 1) it fulfill prophecy, 2) it would have contradicted this divine prediction, 3) Jesus would never died for sinners.

Q6 Zerubbabel is known for: 1) going to sleep under Jeremiah preaching, 2) catching Ezekiel the prophet with his wife in adultery, 3) his rebuilding of the temple, and encouraged to do so by Haggai and Zechariah the prophets.

Q7 TO ZERUBBABEL WAS BORN ABIUD. 1:13 Abiud is not mentioned as the son of Zerubbabel in Chronicles 3:19 True or False

Q8 e. TO ABIUD, ELIAKIM. 1) This Eliakim is very unknown, 2) loved by his helping the prophets, 3) it hated by many.

f. TO ELIAKIM, AZOR.

Nothing is known of Azor. The Wycliffe Bible Commentary makes an excellent point about this passage from the time of Zerubbabel onward. He says,

Q9 "From this point the names, which do not appear in the OT, must have been derived from 1) Joseph's family records. 2) Mary's family tree, 3) Nathan's family. One would expect descendants of royalty to preserve their lineage."

v16 Q10 Matthew does not state that Jesus was fathered by Joseph. It is a marked change from his preceding statements of each generation. So it is an obvious indication that 1) that Jesus was disliked by Joseph, 2) a special son adopted by the Emperor, 3) virgin birth, which Matthew begins to explain next.

THE BIRTH OF JOHN THE BAPTIST IS ANNOUNCED (Slide 1)

LUKE 1:1-25

INTRODUCTION: In this section of scripture we have our only information about the origins of John the Baptist. There are notable parallels between the birth of Jesus and the birth of John the Baptist: 1) In both the angel Gabriel brought news for what was to happen, 2) in both the circumstances: the birth and circumcision are narrated, and 3) in both stories, they are followed by prophetic utterances. Luke is bringing out the wonder of the Messianic age. Prophecy had ceased at the close of the Old Testament period, but now God was sending His messiah and the prophetic gift was renewed, and John the Baptist is shown to have a special place in the Messianic story. (Tyn. Lk. p. 67)

I. PARENTAGE AND INFANCY MATTHEW 1:1-2:23; C.P. LUKE 1:1-3:38

A. GENEALOGY. MATTHEW 1:1-17 (C.P. LK. 3:23-38)

1. ABRAHAM TO DAVID, WHICH WAS FROM ABOUT 2000 BC TO 1000 BC. MATTHEW 1:1-6
2. FROM DAVID TO THE CAPTIVITY FROM 1000 BC TO ABOUT 561 BC. MATTHEW 1:7-11
3. FROM THE CAPTIVITY TO THE BIRTH OF JESUS. 1:12-17

B. THE BIRTH OF JOHN THE BAPTIST IS ANNOUNCED. LUKE 1:5-25

1. LUKE IS THE MOST HISTORICAL IN CONSECUTIVE FORMAT. 1:1-4

vv1-4 Look at syllabus outline.

2. THE PARENTS OF JOHN WERE ZACHARIAS AND ELIZABETH. 1:5-7

a. ZACHARIAS WAS A PRIEST. 1:5a

v5 Both the KJV and NASB spells the father of John the Baptist, the same way, but the NIV spells it **Zechariah**, like the prophet Zechariah in the OT. Notice Luke's careful historical accuracy to tell a known political leader so that we can get a general dating - it was during the **dates of Herod** - known as Herod the Great. He is dated 37-4 BC. (Tyn. p. 67) Herod the Great was an Edomite by blood and a Jew by religion. He was an able ruler, but ruthless and corrupt. (Wycl.)

Zacharias lived outside the city in the country the Bible says in verse 39. He was a priest who took his turn in ministering in the temple. There were many priests, but only one Temple, so they served on a roster. (1 Chron. 24:1-18) The priests were divided in twenty-four divisions of which **Abijah** (NASB) or **Abia** (KJV from Gk. *abia*) was of the twenty-four. Each division was on duty twice a year, for a week on each service interval. (Tyn.)

b. ELIZABETH WAS A P.K. OR A PRIEST'S KID. 1:5b-6

And he had a wife from the daughters of Aaron. (v.5b) A priest was required to marry an Israelite virgin (Lev. 21:14), but not necessarily of a priestly family. To have a wife of priestly stock was an added blessing for a priest. **(Slide 12b)** The piety of this couple is brought out with the words that describes them as **righteous... and walking blamelessly in all the commandments and requirements of the Lord.** Is this to say they were sinless? No, but few commentators venture to say with preciseness what is meant. They kept the letter of the law and much of the spirit of the law that was written, but somewhere they too failed the test of complete fulfillment because Paul says in Romans 3:9 in comparison of the Jew to the Gentiles, *What then? Are we better than they? Not at all; for we have already charged that both Jews and Gentiles are all under*

sin. If they, the parents of John, are compared with other men they might appear sinless (Nic.), but if compared with God, they are sinners also.

This couple, being a righteous couple made it hard for them to understand the childless state, for men held at that time that God would bless faithful servants by giving them children. (Tyn.) This was certainly a calamity for a Jewish family.

c. THEY WERE BOTH OLD. 1:7

Even though Zacharias was a priest, there was no retirement age required in the priesthood. (Tyn.) They had given up on having children.

3. THERE IS A CELESTIAL VISIT. 1:8-23

a. ZACHARIAS WAS MINISTERING IN THE TEMPLE. 1:8-10

vv8-10 God sends his messenger to Zacharias. Zacharias was chosen to serve the incense offering in the temple, for the sacred duties was not enough to go around unto every priest. So, they cast lots to see who would perform each function. The offering of incense was regarded as a great privilege. A priest could not offer incense more than once in his entire lifetime. (Mishnah, Tamid 5:2) Some priests never received the privilege. Therefore, the time when Zacharias offered the incense was an important moment in his life. (Tyn.)

This incense was burned twice a day - at morning and evening (Ex. 30:7,8). (Clarke) This was not in the Holy of Holies for that would required that Zacharias to have been a high priest, and beside that they would not be casting lots to enter the most sacred place. (Alf.) The people were outside praying of which the offering of incense symbolized. (Clarke, Unger's H.) The altar of **incense** is described in Exodus 30. It was made of *acacia wood overlaid with gold, 1 1/2 ft square, 3 ft high. Equipped with inseparable horns and staves for supporting it, it was placed in the holy place before the veil...* The incense fittingly symbolizes prayer, which like ascending sweet vapors, rise acceptably to heaven. (Rev. 5:8, 8:3) (Unger's H. p. 102)

b. A MESSAGE IS GIVEN TO ZACHARIAS. 1:11-23

1. HE IS FEAR STRICKEN. 1:11-12

vv11-12 Zacharias had a holy reverence for the angelic presence.

2. HE WOULD HAVE A CHILD THOUGH BEING OLD. 1:13-18

a. HIS NAME WOULD BE JOHN. 1:13-14

vv13-14 Commentators are unsure what the prayer or **petition** was for. Was it for a child or for the salvation of the Jew or nation. (Alf.) You can get a different view depending on the commentary you read. Some say both (Clarke) were in mind. I think he had long forgotten about praying for a child, and if that is what the angel had reference to it was a past (aorist) prayer that had seemingly been unanswered. **(Slide 15d) John** means "God is gracious". (Nic.) The son would bring **joy and gladness** to his own household and to many others through his life and ministry. (v.14)

b. HE WILL ABSTAIN FROM WINE AND STRONG DRINK.

1:15

v15 (Slide 16b) The word for wine is the common word (*oivos*) for wine, or grape juice, but usually means fermented wine. It is the same word that is used when *Jesus* turned water into *wine* (John 2:10, *oivos*) The other word used for **strong drink** (*σικεπα*) means any or "all fermented liquors which have the property of intoxicating or producing drunkenness." (Clarke)

The priests and Nazarites were prohibited to drink strong drinks. (Alf.) What we have here is probably the strongest support to totally abstain from alcoholic beverages that can be found in the New Testament scripture. This man would **be great in the sight of the Lord**, and he being **filled with the Holy Spirit** is believed by most Greek scholars as in opposition or contrast “to and reason for the not drinking wine or strong drink.” (Alf.:Nic, and Clark supports)

I am still looking for that one Christian who drinks beer and liquors that impresses me as a spiritual great man or woman. In the Baptist church covenant it encourages abstaining from it. One Greek scholar says that his abstinence from wine and strong drink “points to the external badge of the moral and religious greatness: abstinence as a mark of consecration and separation.” (Nic.) I can only add that those that I have considered the most committed to God by lifestyle and witness were not drinkers of alcoholic beverages at all, there might be exceptions, and I am looking for those exceptions.

c. HE (JOHN) WILL BE SUCCESSFUL IN TURNING THE PEOPLE OR AT LEAST PREPARING THEM FOR THE LORD. 1:16-17

vv16-17 John’s calling was to arouse the nation, and to make the people ready for the coming of Christ (Mal. 4:56). Notice that when the nation turns to God how it affects the **TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN**. The children often suffer in the home of unsaved or uncommitted fathers to the Lord.

d. A SIGN IS GIVEN TO HIM-HE WOULD TEMPORARILY BE MUTE. 1:19-23

vv19-23 The angel identifies himself as **Gabriel**. (v.19) Gabriel by name means “man of God”. He appears to Daniel in the prophecy to him. Dr. Unger says that Gabriel is an arch angel. (Unger’s H.) Zacharias is given a sign. He would be silent until the words spoken by Gabriel were fulfilled. Gabriel leads no room for uncertainty. What God has said will come to pass. When Zacharias came out speechless, they knew “he had seen a vision” (v. 22). The Jewish people and especially priests, were aware that God has often responded during a religious rite or sacrifice in the Temple, and concluded that he had seen a vision. Mary is overjoyed with her pregnancy (vv.24-25).

B. THE BIRTH OF JOHN THE BAPTIST IS ANNOUNCED.

LUKE 1:5-25

- 1. THE PARENTS OF JOHN WERE ZECHARIAS AND ELIZABETH. 1:5-7**
 - a. ZACHARIAS WAS A PRIEST. 1:5a**
 - b. ELIZABETH WAS A P.K. OR A PRIEST'S KID. 1:5b-6**
 - c. THEY WERE BOTH OLD. 1:7**
- 2. THERE IS A CELESTRIAL VISIT. 1:8-23**
 - a. ZACHARIAS WAS MINISTERING IN THE TEMPLE. 1:8-10**
 - b. A MESSAGE IS GIVEN TO ZACHARIAS. 1:11-23**
 - 1. HE IS FEAR STRICKEN. 1:11-12**
 - 2. HE WOULD HAVE A CHILD THOUGH BEING OLD. 1:13-18**
 - a. HIS NAME WOULD BE JOHN. 1:13-14**
 - b. HE WILL OBSTAIN FROM WINE AND STRONG DRINK. 1:15**
 - c. HE (JOHN) WILL BE SUCCESSFUL IN TURNING THE PEOPLE OR AT LEAST PREPARING THEM FOR THE LORD. 1:16-17**
 - d. A SIGN IS GIVEN TO HIM - HE WOULD BE TEMPORARILY MUTE. 1:19-23**

C. THE LIFE OF JOHN - FROM CONCEPTION TO THE RESTORING OF ZACHARIAS' SPEECH.

TEXT: LUKE 1:24-25, 39-45, 57-66

INTRODUCTION: Look at the Harmony of Life of Christ Syllbas. I will proposed the Announcement of the Virgin Birth of Christ.

We have already noticed the Birth of John the Baptist being announced. His parents were Elizabeth and Zacharias or Zechariah (NIV). Zacharias was a priest and Elizabeth was a PK - Priest's Kid. Both of them were old and really beyond the age of having children normally. There is a Celestial visit to the Zacharias as he is in the temple and the message about the child is given to him there. Zacharias was unable to fully believe the message, so the angel gives him a sign - he would remain speechless until the birth of the child. He comes out of the temple speechless, and the people knew he had seen a vision in the temple. There he departed to his own house (1:23) So, we take up there.

C. THE LIFE OF JOHN - FROM CONCEPTION TO RESTORING OF ZACHARIAS' SPEECH. LUKE 1:24-25, 39-45, 57-66

1. ELIZABETH HIDES HERSELF AFTER CONCEPTION. 1:24-25.

vv24-25 We are not told whether Zacharias was able to communicate to her about her son; we do know he could not speak. (Nic.) She decided to hide herself for five months. There are four explanations given as a possible reason for her behavior: 1) to avoid defilement - the angel of the Lord appeared to the parents of Samson before he was borned and the angel told Samson's father Manoah - *she should not eat anything that comes from the wine nor drink wine or strong drink, or eat any unclean thing; let her observe all that I commanded.* (Judges 13:14); 2) to hide her pregnancy from her neighbors till it was certain and apparent of her being pregnant (Clarke); 3) from the precaution which the first month's of pregnancy require; 4) that she might devote her self more uninterruptedly to devotion and thankfulness. (Alf.) The word used by Luke for **hide** is only found here in scripture. The shorten form for hide is found often in scripture. But, here we have an added prefix to the verb (*peri*) which means "around" or "over". So, it equals to meaning "over hide," or as one Greek scholar says it means to "hid herself entirely." (Nic.) The NASB gives the meaning well when it translates **she kept herself in seclusion for five months**. I don't know exaltly which is the better interpretation.

There certainly is a measure of thankfulness to the Lord that he would **take away her reproach** - childlessness. (Nic., Alf., Tyn., Clarke) Elizabeth had evidently had to put up with reproaches from people who did not recognize her piety. Now she would know this no more. (Tyn.) It reveals an act of mercy for God to bless her with a child = **God looked upon me**. God did not have to do it, and Elizabeth appears to recognize it.

2. MARY VISITS ELIZABETH. 1:39-45

vv39-45 Mary lost no time, made haste, paying a visit to her kinswoman. Gabriel visited her in Elizabeth's sixth month. Notice verse 36, *And behold, even your relative Elizabeth has also conceived a son in her old age; and she who was called barren is now is now in her sixth month.* Mary stays with her apparently three months, just before the birth of John. So, she must therefore have set out almost immediately after the angel's visit. (Tyn. p. 74) The Bible says, **she went with haste.** (v.39)

Mary entered the house of Zacharias and greets Elizabeth (v. 40). When Mary enters into the house to greet Elizabeth, **the baby leaped in her womb.** (v.41) The

phrase found there sounds strange to me. When I think of leaping I think of leaping from one place to another. It sounds as if the baby was outside the womb and leaps inside, but that is not meant. I think of the word as used in the following sentence. "I leaped in my car and drove off." This was a "movement" of the baby. (Alf.) An alternative word for **leap** could be **stir** or **move**. (Metzer's D.)

Elizabeth was filled with the Holy Spirit at the time of the greeting of Mary, and Elizabeth interpreted the movement of her baby as the expression of the unborn baby's joy (v.44). (Tyn.) Mary was blessed above all women (Tyn.). The scripture says that, but it does not teach that which the Catholics believe as "Immaculate Conception." This doctrine says, "We declare, pronounce and define: the doctrine that maintains that the most Blessed Virgin Mary in the first instant of her conception, by an unique grace and privilege of the omnipotent God and in consideration of the merits of Christ Jesus the Savior of the human race, was preserved free from all stain of original sin, is a doctrine revealed by God and therefore must be firmly and constantly held by all the faithful." (Christain Thought, Catholic Dogmas and Defin. p. 245)

I might not be faithful to what a man has said or what one denomination has said about Mary, but I am not unfaithful to God's word. The scripture clearly speaks of Christ as the only sinless person who ever lived. Though Mary was a blessed woman she was not sinless. John makes that clear about her and all men when he said in 1 John 1:10, If we say that we have not sinned, we make Him a liar, and His word is not in us. John was including all the Christian community in his "we", Mary included, unless she was not in the faith, and if she was not in the faith, she had the greatest sin of all - unbelief. If Mary was without sin, she would not have died. (Romans 6:23)

How was Mary blessed above other woman? (v.42) She would give birth to the Messiah (Clarke, p. 360). It was something that all had hoped and longed for from the time of Eve and to Mary's time. No woman had ever experienced, nor ever will experience a birth of a child like Mary did. She gave birth to the Son of God in the flesh, *Emmanuel, God with us.* (John 1, Matt. 1:23)

Elizabeth felt blessed that she would know the mother of her Lord (v.43), **how has it happened to me, that the mother of my Lord should come to me?** The use of the title **my Lord** indicates that Elizabeth recognized that Mary's child would be the Messiah. (Tyn., Clarke) and of divine nature. (Alf.)

3. JOHN IS BORN 1:57-66

a. THE NEIGHBORS REJOICE. 1:57-58

vv57-58 As the angel had prophesied, Elizabeth's child was a boy. The birth was clearly of widespread interest among the mother's family and friends, and many of them came to share her joy. (Tyn.) The Lord **had displayed His mercy toward her**, because sterility was a reproach, and they now rejoiced with their relative from whom that reproach was not rolled away. (Clarke)

b. HIS NAME WAS CHANGED. 1:59-63

vv59-63 (Slide 7c) It was provided in the law that a male child should be circumcised on the eighth day of his life (Genesis 17:12; Lev. 12:3). It is not easy to find clear evidence for naming boys on the eighth day anywhere in the ancient world. The Romans named boys on the ninth day, and the Greeks name them on the seventh and tenth days. (Tyn.) It is well accepted that Jewish boys were named on their circumcision day (Wycl. Clark, Alf.-Tyn. opposes)

Elizabeth must have learned the name John from her husband - Zacharias because we are not told that the angel had revealed to her his name as he had revealed it to Zacharias. (Alf.) It is curious that the relatives of the family try to name this child, for that was a privilege of the parents. Perhaps they simply took it for granted that child would be named after the father. (Tyn.)

It appears that Zacharias is possibly speechless and deaf because they try to communicate to Zacharias by signs (v.62). As a result Zacharias makes it known that he approved of the name John, and they were all astonished.(Slide 8) (Slide 8a)

c. ZACHARIAS RECEIVES HIS SPEECH. 1:64-66 (Slide 8b)

God is moving in the life of his people. He seeks to prepare them to anticipate something great to become of this whole matter. The restoration of Zacharias's speech sets the stage, and he cannot but praise (v.64) God for His greatness. The message of Gabriel was fulfilled with the naming of the son - **John**.

Fear come upon all there. The news was spread throughout the countryside of Judea (v.65). **(Slide c)** A "religious fear" or "reverence" spread throughout the neighborhood; they knew that God had in a remarkable way visited them. (Clark) So, all who heard about these matters kept them in mind, saying, **What then will this child turn out to be? For the Lord was certainly with him.**

Prayer.

Preached at Emmanuel Baptist Chapel 8-6-2000; 1-8-11

c. ZACHARIAS' "BENEDICTUS". 1:67-80

TEXT: LUKE 1:67-80

INTRODUCTION: This psalm is known as the "Benedictus", which is filled with Old Testament quotations. (BKC, & Unger's H.) This is overlooked in some outlines on the Life of Christ. (Merril Tenny's. *New Testament Survey*.) This is a mistake, because John the Baptist is one of the strongest witnesses about Jesus. The miracle of John's announced birth, birth, and life are important to refute critics of who Jesus was. Another respected family's testimony must be refuted to reject the testimony about Jesus. The reader should be very familiar with the previous verses about the circumstances surrounding John's birth and Zacharias' muteness in verses 57-66.

C. THE LIFE OF JOHN - FROM CONCEPTION TO RESTORING OF ZACHARIAS' SPEECH. LUKE 1:24-25, 39-45, 57-80

1. ELIZABETH HID HIMSELF AFTER CONCEPTION. 1:24-25.
2. MARY VISITS ELIZABETH. 1:39-45
3. JOHN IS BORN 1:57-80
 - a. THE NEIGHBORS REJOICE. 1:57-58
 - b. HIS NAME IS CHANGED. 1:59-63

c. ZACHARIAS FIRST WORDS FROM MUTENESS, "BENEDICTUS". 1:67-80

vv67-68 Zacharias was muted in the temple serving as a priest by God (Luke 1:20-21) This hymn of thanksgiving appears to have been uttered at the circumcision of the child. (Alf.) See Luke 1:59. To **prophecy** is to "foretell future events." **Blessed** (Gk. *εὐλογητός*) means "praise" to God. (Thayer) The Jew did have a special relationship to God. For through them, *To whom belongs the adoption as sons and the glory and the covenants and the giving of the Law and the temple service and the promises, 5) whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.* (Romans 9:4b-5) Zacharias was excited that God had **visited us and accomplished redemption for His people**. Zacharias recognizes that John's birth is the beginning of the fulfillment of the coming of the Messiah of Israel. (Wycl.)

v69 The **horn** of an animal shows its power. (BKC) Many animals with horns are defenceless without their horns. (Alf.) He is speaking about the coming Messiah, Christ; not John. He is from the **house of David**. Many passages in the OT are considered Messianic: the Psalms and the prophetic books. **Salvation** is first to **us** referring to the Jews. Paul quoted this fact to the Roman Christians in Romans 1:16, *For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.* Luke though a Gentile connects the "heart of the message with the God of the OT" which is directed to the Jew. (Wycl.)

vv70-71 This salvation was spoken by the **prophets**. He quotes from Psalms in verse 71, **FROM OUR ENEMIES, AND FROM THE HAND OF ALL WHO HATE US**. This verse is more typical of messianic thought for the Jew than how Christians think of Christ. Christ would be for the Jew a deliver, a king who would destroy the nations who were against the Jewish nation Israel. This is amplified in the next three verses.

vv72-74 God had made promises to the **fathers** - Abraham, Isaac, and Jacob. This is not a quote, but the Scofield Reference Bible refers to Micah 7:20, *Thou wilt give truth to Jacob. And unchanging love to Abraham. Which thou didst swear to our*

forefathers From the days of old. How is it to be accomplished? By remembering **His holy covenant. 73) the oath which He swore to Abraham our father, 74) To grant us that we, being delivered from the hand of our enemies, Might serve Him without fear.** So, lets look at the covenant to Abraham in Genesis 22:15-18, *Then the angel of the Lord called to Abraham a second time from heaven, 16) and said, "By Myself I have sworn, declares the Lord, because you have done thing thing, and have not withheld your son, your only son. 17) indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the seashore, and your seed shall possess the gate of their enemies. 18) And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice."* There are two important elements in the promise: 1) Abraham's seed would eventually control the *gate of their enemies*, meaning ruling them. This will be accomplished when Christ comes back as the King in the Millenium reign. 2) *All nations of the earth shall be blessed.* This is fulfilled in the gospel being given and received by all different kinds of people on earth in different nations. Even out of some most hostile nations toward Israel, there will be blessed people who receive the gospel message of Christ.

v75 This probably does refer to the Jews conversion to Christ at the second coming of Christ in a greater way. All the apostles were Jewish, and the early church was very Jewish, but later become more Gentile. At Christ's coming their will be turned to the Lord, the Messiah of Israel. The Scofield Bible refers to Ephesians 4:24 which speaks of the converted believer, *put on the new self which in the likeness of has been created in righteousness and holiness of the truth.* We know that true **righteousness** and **holiness** is imputed to us through Christ, Romans 4:21-25 by faith in Christ.

v76 Zacharias now speaks of John the Baptist, his **child**. He would be **called the prophet of the Most High**. This is not a fatherly wish, but inspired by God (v.67). The Jewish community will accept him as a prophet. Later even the Pharisees would not publicly say that John the Baptist was not a prophet from God, for fear of the people. In the latter part of this verse he quotes Malchai 3:1, the child would go on **BEFORE THE LORD TO PREPARE HIS WAYS**. When John begins his ministry, he will tell the people that his ministry is for the *one is coming who is mightier than I, and I am not fit to untie the thong of his scandals.* (Luke 3:16) All of the supernatural events surrounding the life of John the Baptist, and the testimony of his parents and relatives give much more authority to the message that Christ will bring after John the Baptist. This is the most overlooked passage by Bible scholars. You can not get much commentary from many commentaries on this passage. (Alf. Wycl. BKC, etc.) But, the parents of John testimony is important, and the prophecy of his father is important.

vv77-78 John's ministry will be preparatory to Christ. He will speak of salvation, but it will focus on the coming one after him. John will preach **forgiveness of sins**, but points to Christ, **AND ALL FLESH SHALL SEE THE SALVATION OF GOD.** (Luke 3:3,6) Salvation is because of God's **tender mercy**.

Notice that Christ is called **the sunrise from on high**. (v.78) The KJV says, **dayspring from on high**, which is very unusual to us to express the sunrise. Malachi 4:2 says, *but for you who fear My name the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall.*

v79 Zacharias quotes from Isaiah 9:2. God will direct to mankind first to the Jew the God's way of salvation. The Jews were enlightened about God's way, the sacrifices

which pointed to forgiveness of sins, but they were still in **darkness** of the purity of the gospel of Jesus Christ. God seeks to **guide our feet into the way of peace.**

v80 Henry Alford an English Greek scholar says, "That this first chapter is such a separate document, appears from its very distinct style. Whether it had been preserved in the holy family, or how otherwise obtained by St. Luke, no trace now appears. It has a certain relation to, and at the same time is distinguished from the narration of the next chapter. The Old Testament spirit is stronger here, and the very phraseology more in unison with Hebrew usage." (Alf. Eng. ed.)

It would be most valuable to us if we could see into the childhood and parental guidance given to John. Because he will to praised by Christ, as not a greater man born of women than John the Baptist. A sheltered life from society did not seem to hurt John the Baptist. He certainly was not a sissy-fine man; or as some may stereo type, "a mother's boy."

D. THE ANNOUNCEMENT OF JESUS BIRTH.

TEXT: LUKE 1:26-38; c.p. MATTHEW 1:18-25

INTRODUCTION: “The virgin birth is a distinctive Christian doctrine. Some commentators, while they agree that there is no Jewish parallel, suggest that the ideal came from the Greek world. There were similar birth stories among the Greek legends, they say, and Christian apologists produced the story in a spirit of “Anything they can do we can do better!” But none of the parallels adduced is really relevant. They usually tell of a divine person having sexual intercourse with a human (usually a god with a woman). A truly virgin birth is unique.’ (Tyn. p. 71)

1. THE MESSENGER - GABRIEL. 1:26.

The **sixth month** refers back to Elizabeth becoming pregnant (Alf.). She was now in her sixth month of pregnancy when Gabriel come to Mary. One Greek scholar, Henry Alford, says that the rabbis say the names of the angels were brought up with Israel from Babylon. He refutes that and says they were known long before that time. (Alf., He does not give that knowledge, but refers to Professor Mills work on Lk 1 note A)

Billy Graham in his book called *Angels* says Gabriel is primarily God’s messenger of mercy and promise. He appears four times in the Bible, always bearing good news (Daniel 8:16; 9:21, Luke 1:19,26). The word Gabriel means in the Hebrew form “God’s hero” or “mighty one”. (p.52)

Gabriel comes to this small town. Though the scripture uses a word for city (*polis*), it was a small place. In the Greek there is no name for town. There is a word for village (*kwna*) and city (*polis*). This town Nazareth is believed to be the original hometown of both Mary and Joseph.

2. THE RECEIVER - MARY. 1:27

Mary was the one chosen to conceive the God-man. He was to come out of the house of David of which Joseph was a part of family genealogy. She was a virgin (*parthenon*), being only betrothed to Joseph. She was a very blessed lady.

She was betrothed to Joseph which was very binding in those days among the Jews. It was a solemn undertaking to marry, so binding that divorce was necessary to break it. (Tyn.) It was much like the engagement with us, but much more binding.

3. THE MESSAGE. 1:28-38

a. MARY IS GREATLY FAVORED BY GOD. 1:28-30

Mary was a very special person - she would give birth to Immanuel - God with us. It was a special favor of God toward her above other women. (Clarke) She was **troubled** because she knew that it was an important event that was happening, and she did not know the precise nature of what had happened. She had a guess probably at that time. The angel reassures her that it is a result of God’s grace to her. (v.30)

b. THE CHILD’S NAME SHALL BE CALLED JESUS. 1:31

Joseph is told a little later that he should call the child Jesus. (Mt. 1:21) There is a reason given for His name - **for he will save His people from their sins**. What does the name Jesus mean? It is equivalent to the Hebrew word Joshua which means “the Lord is salvation.” (Tyn.) When the angel explains to Joseph in Matthew 1:23 that the child was a fulfillment of Isaiah the prophet, he says the child’s name shall be Immanuel as spoken by this prophet, but his proper name was **Jesus**. (Wycl. Mt. 1:23) **Immanuel** describes who he was: **Jesus** describes what he did - he died for us.

c. JESUS SHALL BE GREAT: HE WILL BE GIVEN THE THRONE OF

DAVID. 1:32-33

Jesus was a great person. But, how was he great? There is an expansion of the ideal of "greatness." (Adam Clarke names several clauses following as such). There are many words that could be used, but "in fact" gives the building up of the thought better. Therefore, we could translate it, **This Son will be great, in fact, he will be called the Son of the Highest and the Lord God will give to Him the throne of David his father. He will even reign over the house of Jacob forever, and there will not be an end to His kingdom.** (This is called ascendancy use of the word (Gk. kai). (See Dante and Mante, p. 250) The NASB seems to say the thought by making all of that one compound sentence.

He would be the **Son of the highest,**" because God would produce a human being in the womb of Mary without the intervention or help of man. (Clarke) The Lord God will give to him the **throne of His father David...** Luke makes it clear that Jesus is fulfilling Messianic expectations as prophesied in the OT. But, the Jewish hopes of a kingdom being established appears affirmed. Though, the scriptures speak of an eternal kingdom to David, John the revelator speaks of a Millennium reign - the kingdom on earth with Jesus as the king. Yet, after that John the Revelator speaks of a new heaven and earth as the eternal abode of the saints (Revelation 21, cp. 20:6-7) If the Millennium reign is literal, then the reign over the house of Jacob is both temporal and eternal. It is temporal - Millennium reign of Christ; it is eternal - it merges "into the eternal state when Christ, after His reign on earth *delivers up the kingdom to God the Father... that God may be all in all.* (1 Corinthians 15:24-28), then we go into that eternal kingdom. (Unger's H.p. 390) Yet, before that there will be some purging of worthy people who have gotten the number of the Anti-Christ, and have not taken the mark of the breast (Revelation 13:18), and Christ allowed them to remain here on earth. But when Satan is loosed, those unglorified people rebel against Christ, and they have to be removed forcefully before that eternal abode of the saints begins. Then there is no corruption again. (Revelation 20:7-22).

Mary does not understand how any of this could be? See verse 34, **how can this be since I do not know a man?** Mary's statement confirms her virginity. It makes logical sense that something had to happen unusual to break the inherited sin nature in humans so that someone worthy of being the unblemished sacrifice for our atonement for sins.

d. NOTHING IS IMPOSSIBLE WITH GOD. 1:35-37

The angel explains how these things would come about. "in contrast to the pagan legends of antiquity concerning the reputed offspring of gods and men, there was no physical intervention. The Holy Spirit's creative act in the body of Mary provided the physical means of the Incarnation" (when God became man.

That divine nature in Jesus existed before time began. He is now considered the Son of God. The Holy Spirit was there and power of the Most High was creating or fathering a child that was of two natures; 1) human and 2) divine, so that he can rightly be called the Son of Man or the Son of God.

The angel tells Mary that Elizabeth is with a child which was believed impossible, and she was in her sixth month of pregnancy. If there is some skepticism on Mary's part, it is not evident, but the angel assures her that God can and has done the impossible. (v.37)

e. MARY ACCEPTS THE MESSAGE. 1:38

Mary's response is one of quiet submission. She was the Lord's slave girl. (doula). She was ready to face the difficulty surrounding her pregnancy. Mary could not be sure that she would not suffer, but she recognized it as God's will and accepted it.

D. THE ANNOUNCEMENT OF JESUS BIRTH. (Study Guide)

TEXT: LUKE 1:26-38; c.p. MATTHEW 1:18-25

INTRODUCTION: The virgin birth is a distinctive Christian doctrine. There were similar birth stories among the Greek legends. They usually tell of a divine person having sexual intercourse with a human (usually a god with a woman).

1. THE MESSENGER - GABRIEL. 1:26. The **sixth month** refers back to Elizabeth becoming pregnant. She was now in her sixth month of pregnancy when Gabriel came to Mary. Billy Graham in his book called *Angels* says Gabriel is primarily God's messenger of mercy and promise. He appears four times in the Bible, always bearing good news (Daniel 8:16; 9:21, Luke 1:9,26). The word Gabriel means in the Hebrew form "God's hero" or "mighty one". This town Nazareth is believed to be the original hometown of both Mary and Joseph.

2. THE RECEIVER - MARY. 1:27 Mary was the one chosen to conceive the God-man. He was to come out of the house of David of which Joseph was a part of family genealogy. She was a virgin (Gk. *parthenon*), being only betrothed to Joseph. It was much like the engagement with us, but much more binding.

3. THE MESSAGE. 1:28-38

a. MARY IS GREATLY FAVORED BY GOD. 1:28-30 Mary was a very special person - she would give birth to Immanuel - God with us. It was a special favor of God toward her above other women. The angel reassures her that it is a result of God's grace to her. (v.30)

b. THE CHILD'S NAME SHALL BE CALLED JESUS. 1:31 Joseph is told a little later that he should call the child Jesus. (Mt. 1:21) There is a reason given for His name - **for he will save His people from their sins.** What does the name Jesus mean? It is equivalent to the Hebrew word Joshua which means "the Lord is salvation." His proper name was **Jesus.** (Mt. 1:23) **Immanuel** describes who he was: **Jesus** describes what he did - he died for us.

c. JESUS SHALL BE GREAT: HE WILL BE GIVEN THE THRONE OF DAVID. 1:32-33 He would be the **Son of the highest,**" because God would produce a human being in the womb of Mary without the intervention or help of man. The Lord God will give to him the **throne of His father David...** Luke makes it clear that Jesus is fulfilling Messianic expectations as prophesied in the OT. But, the Jewish hopes of a kingdom being established appears affirmed. (Revelation 22, cp. 20:6-7) See 1 Corinthians 15:24-28. (Revelation 13:18) Then there is no corruption again. (Revelation 20:7-22).

d. NOTHING IS IMPOSSIBLE WITH GOD. 1:35-37 The Holy Spirit's creative act in the body of Mary provided the physical means of the Incarnation" (when God became man. That divine nature in Jesus existed before time began. The Holy Spirit was there and power of the Most High was creating or fathering a child that was of two natures; 1) human and 2) divine, so that he can rightly be called the Son of Man or the Son of God.

e. MARY ACCEPTS THE MESSAGE. 1:38 She was the Lord's slave girl. She was ready to face the difficulty surrounding her pregnancy. Mary could not be sure that she would not suffer.

D. ANNUNCIATION: THE VIRGIN BIRTH OF CHRIST

TEXT: MATTHEW 1:18-25; LUKE 1:26-38

INTRODUCTION: (topical finish exposition typing of previous page.)

1. THE OLD TESTAMENT TEACHING. MATTHEW 1:22-23 C.P.

vv18-25 Verse 23 is a quote of Isaiah 7. Notice several verses Isaiah 7:10-16, *Then the Lord spoke again to Ahaz, saying, Ask a sign for yourself from the Lord your God; make it deep as Sheol or high as heaven. But Ahaz said, "I will not ask, nor will I test the Lord". Then he said, "Listen now, O house of David! Is it too slight a thing for you to try the patience of men, that you will try the patience of my God as well? (v.14) Therefore the Lord Himself will give you a sign; Behold, a virgin will be with child and bear a son, and she will call his name Immanuel. 15) he will eat curds and honey at the time He knows enough to refuse evil and choose good. 16) For before the boy will know enough to refuse evil and choose good, the land whose two kings you dread will be forsaken.*

There are two words used in the OT for virgin. One is "bethulah (Heb. word) woman" which is a maiden living in seclusion in her parents house and still a long way from matrimony. The other word used by Isaiah is "almah woman". This word used here context has the meaning "one who is fully matured and approaching the time of her marriage. It is also admitted that the idea of spotless virginity was not necessarily connected with this word. For example in Song of Solomon 6:8 the word is translated maiden. The Bible says there: *"There are sixty queens and eighty concubines, and maidens without number; It has the meaning of a "young looking wife" (Delitz. p. 217) Certainly the doctrine does not get its meaning strickly from the word for **virgin**; the context of scripture is important.*

Clarke says the main question of the meaning has risen from Jewish writers whose very intent was to discredit the Christian message (Clarke p. 55). The Septuagint (Gk.) of Isaiah and Matthew term for virgin are identical (Gk. *parthenos*). The term means: virgin, unmarried girl.

It is certain the child who was to be born was the Messiah. He was none other than that wonderful heir of the throne of David, whose birth is hailed with joy in chapter 9:6. There a child is born called - *Wonderful Counselor, Mighty God Eternal Father, and the Prince of Peace*. This child will establish an eternal kingdom on the throne of David (v.7). (Ibid. p. 218)

The incarnation of Deity (God) was a secret that was not clearly unveiled in the Old Testament, but the veil was not so thick but that some rays could pass through. Such a ray was the prediction of Immanuel, directed by the spirit of prophecy into the mind of the prophet. But if the Messiah was to be Immanuel, *El* God as the prophet clearly affirms, His birth must also be a wonderful and miraculous one. The prophet does affirm, that the "almah woman", virgin woman, who had as yet not known a man, would give birth to Immanuel, and therefore he would be a gift of heaven itself. This virgin that was prophesied was a perplexing thought in the Old Testament. It stimulated inquiry and the people of God waited for the historical solution. For Peter said in 1 Peter 1:10-12: *As to this salvation, the prophets who prophesied of the grace that would come to you made careful search and inquiry, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. it was revealed to them that they were not serving themselves, but you, in these which now have been announced to you through those who preached the gospel*

to you by the Holy Spirit sent from heaven - things into which angels long to look. Therefore, the sign was both a threatening thing of the house of David, judgment would come, and a mystery smiling with great comfort upon the prophet Isaiah and all believers. So, they looked to comprehend the meaning. (Ibid. p. 220)

2. THE SKEPTICS

3. THE NEW TESTAMENT TEACHING

The incarnation of Christ implies His deity and humanity alike. To assert that any of us “became flesh” or “came in the flesh” would be a truism. A truism is a “statement of truth of which is obvious and well known. It is a statement that is commonly used. But it is no mere truism that John speaks when he insists that **Jesus Christ has come in the flesh** but he makes this confession the crucial test of truth in 1 John 4:2-3 ...*Every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God; and this is the spirit of the antichrist, of which you have heard that is coming, and now is already in the world.* He means that one who had His being eternally within the unity of the Godhead became man at a point in time, without relinquishing or denying His oneness with God. And by the Word **flesh**, he does not mean a physical body only, but a complete human personality.

Nor is the apostle John the only New Testament writer that speaks this way. Paul speaks of God as *sending his own Son in the likeness of sinful flesh* (Romans 8:3) where *likeness* does not suggest that His manhood was less than real, but that his human nature was like our sinful nature except that His nature

Preached at Sequatchie Baptist 12:25-83

Meadow Drive Baptist 8-18-54

Emmanuel Baptist Chapel 13-20-98

Emmanuel Baptist Chapel 12- -97

Emmanuel Baptist Chapel 8:13-2000

*Type the exposition of Luke 1:26-38; the this is more topical sermon.

D. ANNUNCIATION: THE VIRGIN BIRTH OF CHRIST

TEXT: LUKE 1:26-38; MATTHEW 1:18-25

INTRODUCTION: The virgin birth is a distinctive Christian doctrine.

- 1. THE MESSENGER - GABRIEL. 1:26**
- 2. THE RECEIVER - MARY. 1:27**
- 3. THE MESSAGE. 1:28-38**
 - a. MARY IS GREATLY FAVORED BY GOD. 1:28-30**
 - b. THE CHILD'S NAME SHALL BE CALLED JESUS. 1:31**
 - c. JESUS SHALL BE GREAT - HE WILL BE GIVEN THE THRONE OF DAVID. 1:32-33**
 - d. NOTHING IS IMPOSSIBLE WITH GOD. 1:35-37**
- 4. MARY ACCEPTS THE MESSAGE. 1:38**

E. MARY'S "MAGNIFICAT" HYMN.

TEXT: LUKE 1:46-56

INTRODUCTION: The hymn consists almost entirely of OT allusions and quotations. The same is also true of Zacharias hymn. (BKC) There is much similarity to the prayer of Hannah in 1 Samuel 2:1-10. (BKC, & Wycl.)

1. SHE PRAISES GOD. 1:46

v46 **Soul** is the spirit; the whole inner being. The Bible divides the human life into spirit, body, and soul. Paul says in 1 Thessalonians 5:23, *Now may the God of peace Himself sanctify you entirely: and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.* The "spirit" is the higher part of man which knows and has communion with God" (Job 32:8, Unger's H.). The **soul** is the "seat of affection, desires, will and emotions." (Ibid.) Sometimes the words *soul* and *spirit* are used interchangeably in Scripture when referring to mankind. (New Scof. Ref. Bible 1 Thess. 5:23) Since Mary uses both she must have distinguished between the two: soul and spirit. Spirit is used in the next verse. Mary **exalts** or **doth magnify the Lord** (KJV); she **makes great** the Lord. (Scof. mag. note.) This is where the hymn gets its name: "Magnificat".

2. SHE NEEDED A SAVIOR NOT IMMACULATE OR SINLESS. 1:47

v47 **Spirit** would fit very well with the general definition of spirit here: "is the higher part of man which know and has communion with God." (Previous verse) The Wycliffe Bible Commentary says, "Mary was not sinless, she acknowledged her need of a saviour." (Wycl.)

3. SHE WILL BE PRAISED FOR GENERATIONS TO COME. 1:48-49

vv48-49 Mary did not come from a wealthy family, but a **humble state**. God has taken notice of Mary's attitude of a **handmaiden** (KJV) or **bondslave** which literally means, **a female slave**. It is a term which the Apostle Paul spoke of about himself because of his service to God. Because of God's selection of her to bring the Christ child, she will be called **blessed**.

The Lord is spoken of as **the Mighty one** because of what He has done for Mary. The Lord has **done great things for me** - in selecting Mary to bear the Christ child, yet still she is a virgin. It was a "miracle" (Clarke) that she was bearing this child.

And holy is His name. God's name is to be sanctified. It is to be held in high reverence. His primary name is yahweh, or Jehovah, and it is not to be used without reverence. In the third commandment of the law the Bible says in Exodus 20:7, *You shall not take the name of the Lord your God in vain, for the Lord will not leave him unpunished who takes His name in vain.* The hymn is buckshot with praise and reverence for God.

4. SHE SERVED GOD. 1:50

v50 God "delights" (Clarke) in **mercy**. All the circumstances surrounding the birth of Christ shows God's mercy toward mankind. She quotes from Exodus 34:6-7. The Scofield Bible refers to Psalms 19:9 about **fear** of God: *the fear of the Lord is clean, enduring forever; The judgments of the Lord are true; they are righteous altogether.* "The fear of the Lord is an OT expression meaning reverential trust, including the hatred of evil." (Scof. Ps. 19:9 note.) Mary did have a love for God.

5. GOD HAS SHOWN MIGHTY DEEDS, BUT PULLS DOWN THE PROUD. 1:51-53

vv51 Mary has already spoken of the **Mighty one** (v.49) **great things for** her. But, notice it was with His **arm**. Might or **strength** (KJV) is in the arm. Bible speaks of God's finger, hand, and arm. Let's notice how they were used. "The plague of lice was the *finger* of God, Exodus 7:18. The plagues in general were wrought by his *hand*, Exodus 3:20. And the destruction of Pharaoh's host in the Red Sea, which was effected by the *omnipotence* of God, is called the act of his arm, Exodus 15:16" (Clarke) As a young boy strength was recognized in the arm; example: arm wrestling.

As God has shown His strength in His arm, the proud and arrogant scatters, just as the bullies would leave when approached by a man who confronted them by picking up a 500 lb rock with his arm. A arm with such strength could tear off the arm of an above average man of strength. I worked with a man who had won a southeastern arm wrestling contest. I asked him to not jerk my arm, but to gradually show the strength. He put me down without a strain.

v52 This has to do with a king replaced by God, with His arm of strength. Saul was replaced, and David was placed on the throne. (Clarke) David was a **humble** shepherd boy.

v53 She quotes from Psalms 107:9. "God is here represented under the notion of a person of unbounded benevolence, who is daily feeding multitudes at *his gates*." He feeds the poor, and sends away the rich man with nothing who probably comes to get more. Here the message is probably more of *blessed are those who hunger and thirst for righteousness, for they shall be satisfied*. (Matthew 5:6, Scof ref.) Mary was a woman who thirst for the things of God, and she has been **filled**.

6. GOD HAS FULFILLED THE PROMISE TO ISRAEL. 1:54-55

vv54-56 The KJV uses a very old term **holpen** for **helped**. Israel is often spoken in Isaiah the prophet as the **servant** of God, although she has been unfaithful in much of its history. (See Scof. note Isaiah 41:8) It has to do with **mercy** which God revealed in His covenant with Abraham. Through which all the nations of the world will have the opportunity of salvation and mercy. (Clarke) Mary stayed with Elizabeth about **three months**, which would put her up to the delivery day, and she is now about three months pregnant. Where is Joseph in all this? He is not informed by God at this early three months with Elizabeth. See outline.

F. BIRTH OF JESUS

TEXT: LUKE 2:1-7

INTRODUCTION: Was Jesus born like all other children by natural generation? Was Joseph his physical father? Is the doctrine of His virgin birth a myth effectively disposed of by Form Criticism, and completely unhistorical? Whatever modern criticism may say the record of the birth of Jesus as catalogued in the Gospels presents the Eternal Word Who *was with God* and *was God*. (John 1:1), becoming *flesh* (John 1:14) in a Virgin's womb by the Holy Spirit and under the overshadowing *power of the highest*. {(Luke 1:35), Unger's H.}, the angel proclaimed to Mary.

"Holy Scriptures give a chastely exalted story of the nativity. The Gospels present Jesus as if He was divine. If God was actually becoming incarnate, conception in other than a virgin's womb would have been pure nonsense."

1. THE PARENTS OF JESUS HAD TO GO TO BETHLEHEM. 2:1-4

vv1-4 Luke is the only one of the Gospel writers who dates his material by the reigning emperor. (Wycl.) It was not, of course, necessary for Luke to mention the point, but it seems part of his plan to set his story in the secular context. He sees God as Lord of history, and the actions of the emperor in far-away Rome do set forward the divine plan and purpose. (Tyn.)

Though Luke has purposed to give us a history of the Life of Christ with accuracy and relate it to world history, scholars seemed totally confused. By appearance, Luke's statement is that the Roman Emperor at the time of Christ's birth ordered an universal census. (Nic.) There are difficulties posed by the facts that our knowledge of the times is imperfect. So, what Luke says is not easy to fit into what we do know. (Tyn.) When Augustus died he left in his own handwriting a summary of information, such as statistics on direct and indirect taxation, which would most naturally have been derived from censuses. (Tyn. quotes Tacitus, *Annal: 1.11*; Suetonius *Octavian* 101.)

Justin Martyr, who defended Christianity against the hostile attitude of the Roman government, says "our Lord was born under Quirinus," and "appeals to the register then made," as if from it the fact might, if necessary, be confirmed. (Alf. quotes, the spelling is alternated by ancient scholars.) This early Christian that lived a half a century after the apostles makes mention of this man named Quirinus as found in verse 2. His full name was Sulpicius Quirinius, and he was made governor of Syria in AD 6 (or AD 8, Unger's H.) and took a census of Judea at that time. There is good evidence that he was twice governor of Syria, and that his first governorship was from 4 BC to 1 AD. (Wycl.) -Alf. supports and Unger H.)

Household enrollment is also supported by the papyri (ancient documents), so there is every indication from increased archaeological knowledge that Luke is accurate in this passage frequently questioned by various NT critics. (Unger's H.) This **decree** was for the parts of the earth that were dominated by Roman rule, which was much of the world. (Wycl.)

The Bible says: **And all were proceeding to register for the census, everyone to his own city.** (v.3) Each man went back to the city of his ancestors, where his family records were kept. Joseph was from Bethlehem as the family tree would show (v.4), but we don't know whether Joseph ever lived there. (Nic. says it is possible.) It makes you wonder if Mary understands that Jesus is fulfilling Micah's prophecy - Christ is to be born in Bethlehem?

2. MARY WAS PREGNANT WHEN THEY WERE DECREED TO HAVE A CENSUS. 2:5

v5 It was not necessary for Mary to have gone to Bethlehem for Joseph's presence would have met the census requirement. Little is known of the regulations of family attending the father for this undertaking. (Tyn.) It is no coincidence that Jesus was born at Bethlehem for that was prophesied by Micah the prophet in 5:2, *But as for you Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel, His goings forth are from long ago, From the days of eternity.* (NASB)

Luke is careful to say that Mary was **espoused** (KJV) or **engaged to Joseph**, not his wife. To translate **engaged** is rather confusing, because in Jewish weddings the betrothed spouse was legally married. So much that it would take a divorce to be married to another.

3. THEY COULD NOT MAKE IT BACK TO THEIR HOMETOWN. 2:6-7

vv6-7 I'm not sure how much time was spent in Bethlehem. It is obvious that it appears more than a few days. The time was completed **for her to give birth** to the Son, **the firstborn**.

Jesus was born; was wrapped with clothes. "That he was laid in a manger has traditionally been taken to mean that Jesus was born in a stable. He may have been. But, it is also possible that the birth took place in a very poor home where the animals shared the same roof as the family." (Tyn.) Justin Martyr says, "since Joseph did not have a place to dwell in that village, he dwelt in a certain cave near the village and then while they were there, Mary gave birth to the Christ and laid him in a manger." (Trans. from Alf quoting him.) This is not inconsistent with our text - for caves are used in most rocky countries as were stables. (Alf.)

Some have thought that because Jesus was born in manger in a stable, cave, or a courtyard of an inn that they were poverty stricken. But, such people overlook the reason given by the inspired writer, because there was no room for them in the inn. As multitudes were going to be enrolled all the lodging in the inn had been occupied before Joseph and Mary arrived. (Clarke)

4. THE OLD TESTAMENT TEACHING. MATTHEW 1:22-23 C.P.

vv18-25 Verse 23 is a quote of Isaiah 7. Notice several verses Isaiah 7:10-16, *Then the Lord spoke again to Ahaz, saying, Ask a sign for yourself from the Lord your God; make it deep as Sheol or high as heaven. But Ahaz said, "I will not ask, nor will I test the Lord". Then he said, "Listen now, O house of David! Is it too slight a thing for you to try the patience of men, that you will try the patience of my God as well? (v.14) Therefore the Lord Himself will give you a sign; Behold, a virgin will be with child and bear a son, and she will call his name Immanuel. 15) he will eat curds and honey at the time He knows enough to refuse evil and choose good. 16) For before the boy will know enough to refuse evil and choose good, the land whose two kings you dread will be forsaken.*

There are two words used in the OT for virgin. One is "bethulah (Heb. word) woman" which is a maiden living in seclusion in her parents house and still a long way from matrimony. The other word used by Isaiah is "almah woman". This word used here context has the meaning "one who is fully matured and approaching the time of her marriage. It is also admitted that the idea of spotless virginity was not necessarily connected with this word. For example in Song of Solomon 6:8 the word is translated

maiden. The Bible says there: *“There are sixty queens and eighty concubines, and maidens without number; It has the meaning of a “young looking wife” (Delitz. p. 217)* Certainly the doctrine does not get its meaning strictly from the word for **virgin**; the context of scripture is important.

Clarke says the main question of the meaning has risen from Jewish writers whose very intent was to discredit the Christian message (Clarke p. 55). The Septuagint (Gk.) of Isaiah and Matthew term for virgin are identical (Gk. *parthenos*). The term means: virgin, unmarried girl.

It is certain the child who was to be born was the Messiah. He was none other than that wonderful heir of the throne of David, whose birth is hailed with joy in chapter 9:6. There a child is born called - *Wonderful Counselor, Mighty God Eternal Father, and the Prince of Peace*. This child will establish an eternal kingdom on the throne of David (v.7). (Ibid. p. 218)

The incarnation of Deity (God) was a secret that was not clearly unveiled in the Old Testament, but the veil was not so thick but that some rays could pass through. Such a ray was the prediction of Immanuel, directed by the spirit of prophecy into the mind of the prophet. But if the Messiah was to be Immanuel, *El* God as the prophet clearly affirms, His birth must also be a wonderful and miraculous one. The prophet does affirm, that the “almah woman”, virgin woman, who had as yet not known a man, would give birth to Immanuel, and therefore he would be a gift of heaven itself. This virgin that was prophesied was a perplexing thought in the Old Testament. It stimulated inquiry and the people of God waited for the historical solution. For Peter said in 1 Peter 1:10-12: *As to this salvation, the prophets who prophesied of the grace that would come to you made careful search and inquiry, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. it was revealed to them that they were not serving themselves, but you, in these which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven - things into which angels long to look.* Therefore, the sign was both a threatening thing to the house of David, judgment would come, and a mystery smiling with great comfort upon the prophet Isaiah and all believers. So, they looked to comprehend the meaning. (Ibid. p. 220)

5. THE SKEPTICS

6. THE NEW TESTAMENT TEACHING

The incarnation of Christ implies His deity and humanity alike. To assert that any of us “became flesh” or “came in the flesh” would be a truism. A truism is a “statement of truth of which is obvious and well known. It is a statement that is commonly used. But it is no mere truism that John speaks when he insists that **Jesus Christ has come in the flesh** but he makes this confession the crucial test of truth in 1 John 4:2-3 *...Every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God; and this is the spirit of the antichrist, of which you have heard that is coming, and now is already in the world.* He means that one who had His being eternally within the unity of the Godhead became man at a point in time, without relinquishing or denying His oneness with God. And by the Word **flesh**, he does not mean a physical body only, but a complete human personality.

Nor is the apostle John the only New Testament writer that speaks this way. Paul speaks of God as *sending his own Son in the likeness of sinful flesh* (Romans 8:3)

where *likeness* does not suggest that His manhood was less than real, but that his human nature was like our sinful nature except that His nature sinless. Preached at Sequatchie Baptist 12:25-83

Meadow Drive Baptist 8-18-54

Emmanuel Baptist Chapel 13-20-98

Emmanuel Baptist Chapel 12- -97

Emmanuel Baptist Chapel 8:13-2000

*Type the exposition of Luke 1:26-38; the this is more topical sermon.

G. AN ANGEL SPEAKS TO THE SHEPHERDS. LUKE 2:8-20

TEXT: LUKE 2:8-20

INTRODUCTION: Since flocks might be in the fields in winter, the traditional date for the birth of Jesus, December 25, is not ruled out, (Tyn.), but the exact date of Jesus' birth is unknown. This legendary date of December 25 cannot be traced back further than the fourth century. (Wycl.)

At this time in the narration, Jesus had just been born. (Luke 2:1-7) His parents had gone to Bethlehem to be enrolled because of an Roman Empire Wide census, and Joseph was from Bethlehem.

G. AN ANGEL SPEAKS TO THE SHEPHERDS. LUKE 2:8-20

1. WHILE THEY ATTENDED THEIR FLOCK BY NIGHT. 2:8-9

vv8-9 As a class of people, shepherds had a bad reputation. They are said to have a habit of confusing "mine" with "thine" as they moved about the country. They were considered unreliable and were not allowed to give testimony in the law courts. But, there is no reason for thinking that Luke's shepherds were not devout men. It would appear fitting the usual way that God deals - that God would be revealing his plan to a people, like Simeon who *were waiting for the consolation of Israel*. (Luke 2:25)

Some say that the angel came upon these men at some distance away from them, and remained above the ground (based upon the word (εθιστημι, Clarke) The word used **stood before** (εσπεστη) **them** has several meanings depending on the context. It can mean "to come upon, to come before, to stand by or near, appear" (Metzer's D. of G.N.T.) Luke seems to always use the word to mean "stood beside" (Nic. he says that Luke used it 18 times all of which means = "stood beside".)

The **glory of the Lord shone around them**. This is "Shekinah glory of the Lord". (Alf.) There is a bright radiance present when God reveals himself even through angels. There are many references that could be noted, God's glory is often spoken of if with a contemporary scientific expression - as a revealing light energy: bright radiance being present for those shepherds, their fear was very real.

2. (AN ANGEL SPEAKS TO THE SHEPHERDS) ABOUT WHO JESUS

IS. LUKE 2:10-11

vv10-11 The angel tries first to comfort them to not **fear** which often happen in angelic appearances. (Wycl.) He was there to evangelize (εβαγγελιζω) by bringing the **good news** to them. The NASB says, **I bring to you good news of a great joy**. The word there is "later is used characteristically of the good news of the gospel." (Tyn.)

The message was to **all the people** (παπτι τω λαω). If you have a NASB it might be good to underlie **the** before **people**. **The people** normally means **the people of Israel**, not people in general. (Tyn. Nic. Wycl. Alf.) "To the Jew was the first message of joy, before the bursting in of the Gentiles." (Alf.) The message that all are included in this joy is not fully developed at this time.

The angel proclaims that an **Savior** is born in Bethlehem, **the city of David**. In the OT God was the savior of his people. Isaiah 25:9 says, *And it will be said in that day, "Behold, this is our God for whom we have waited that He might save us. This is the Lord for whom we have waited; Let us rejoice and be glad in His salvation.* (NASB)

While the prophets thought of him chiefly as a savior from political oppression, Luke broadens the concept to make Jesus a Savior from sin (Wycl.), at least we as Christians would interpret the message as such, but did the shepherds understand that message? I'm not convinced that the shepherds understood the message when Christ's own disciples did not fully understand until after the resurrection (Acts 1:6).

The angel announced that it was **today** that the child was born. (v.11) Not only is He found in the genealogy of David, and a savior; but he is the Christ the Lord. Jesus was the Messiah; the words **Christ** and the OT *Messiah* are equal. However, the message says that Jesus is Lord. To call him "Lord" is to make him equal to the Hebrew word "Yahweh" or "Jehovah" (Tyn. & Alf.) {Note: κυριος is how LXX translates Yahweh or Jehovah. (Tyn. Alf. Clarke)

3. (AN ANGEL SPOKE TO THE SHEPHERDS) **AND GAVE A SIGN.**

2:12

v12 Strange as it may seem, this glorious person was to be found in a manger, which the Wycliffe Bible Commentary says, was "a feeding trough for the cattle." (Wycl. 2:7) The word **manger** (φάτνη) is defined by a Greek dictionary "manger", "feeding trough"; "stable". (Metzer D. GNT) The Unger's Bible Dictionary says this about **manger**. "The Greek word means both stall and manger, from which cattle were fed. Probably it refers to that portion of the inn which was used as a stable. In the East the cattle were shut up in an open yard enclosed by a rough fence of stones or other material. Poor travelers, or those excluded from the house through want of room, would share with their animals these humble quarters. Several of the Christian fathers assert that the stable itself was a cave. The identical manger in which the infant Jesus is traditionally stated to have lain is still shown; but probably it is only a superstition, resulting on the one hand from the common custom in the East of using caves for stables, and on the other from a mistaken application to the Messiah of Isaiah 33:16, *He shall dwell in a lofty cave*, quoted by Justin Martyr.

The **sign** that the angel gave would help the shepherds recognize the baby, but it would also affirm the truth of the angel's words. In Bethlehem that night there might be one or two babies wrapped in swaddling clothes, but surely only one lying in a manger. (Tyn.)

4. OTHER ANGELS SPEAKS TO THE SHEPHERDS. 2:13-14

A **host** of angels appear with the other angel. They are a **multitude of a heavenly host**. God has a army, though He could do without it. God's army is a multitude of angels. In Revelation 19:19 the context is about the end of Satanic control on this earth, and it says: *And I saw the beast and the kings of the earth and their armies, assembled to make war against Him who sat upon the horse (who is Christ) and against His army.* Some of the powerful **host** is in heaven; some are sent to praise God here. They bring good news and praise, but on day they will be instruments of judgment. This word for army is found only twice in the NT, (Kubo) though other forms of the word is found more often. (Such as στρατευμα – found 8 times. It is found 4 times in Revelation. Kubo)

This **host** or army of angels praise God, **Glory to God in the highest, And on earth peace among men with whom He is pleased.** (v.14) (Sing if possible.) The reason for the tremendous change from the KJV is that most ancient manuscripts have an added letter that changes the meaning greatly. The NASB has the support

of many prominent Greek scholars. (Alf. Nic., Wycl.) We have **peace** if we are among the elect of God, (Alf.; Nic.; Wycl.) whom God has favored. We have trusted Him; He is our peace. The NIV translates very similar, **Glory to God in the highest, and on earth peace to men on whom his favor rests.**

5. SO, THE SHEPHERDS GO TO BETHLEHEM. 2:15-16

vv15-16 The shepherds wasted no time getting to the manger. How much of a journey was made? I don't know. They were **in the same region** (v.8). The journey must have been rather short. So, that they could have known the area well enough to know the possible places that a manger could be found. (See Alf. p. 12) They find Mary and Joseph with a baby in a manger. The message is true! But, I don't think that the shepherds ever doubted the truth of the message.

6. THE SHEPHERDS TOLD OTHERS AND PRAISED GOD. 2:17-20

vv17-20 These shepherds told others about the appearance of the angel and the message, and how the message was confirmed before their very eyes. Those who heard it, **wondered** (v. 18). They did not fully understand the message. He had been proclaimed as the Christ so, they probably wondered how and when he would establish the kingdom. Mary was moved by their message. She could not stop from keeping these things in her mind, **pondering them in her heart.** The shepherds could not but **glorifying and praising God for all that they had heard and seen.** (pres. participle)

(Illustration: Once I had a agnostic who gave \$20.00 to the work here.)

H. THE CIRCUMCISION AND PRESENTATION.

TEXT: LUKE 2:21-39

INTRODUCTION: This message is only recorded by Luke. The events happened while Jesus was days old until he was 37 days old. (Tyn.) The circumcision being accomplished on the eighth day, and 30 days after his circumcision, Mary would offer a sacrifice for her purification, as prescribed in the law.

Luke proceeds to tell us something of the baby Jesus. His information is greater than that in any of the other Gospels.

H. THE CIRCUMCISION AND PRESENTATION. 2:21-39

1. THE CIRCUMCISION. 2:21

v21 The law had appointed that every son should be circumcised at eight days old, or on the eighth day after his birth. It started with the Abrahamic covenant and has continued on through the written law given to Moses. Abraham had made a covenant and part of the act of obedience was circumcision as found in Genesis 17:11-12. It says: *And you shall be circumcised in the flesh of your foreskin; and it shall be the sign of the covenant between Me and you. 12) And every male among you who is eight days old shall be circumcised throughout your generations a servant who is born in the house or who is bought with money from any foreigner, who is not of your descendants.*

Jesus was *born under the law, to redeem those who were under the law* (Galatians 4:4), and was subjected to the requirements of the law. (Tyn.) **His name was then called Jesus, the name given by the angel before He was conceived in the womb.** It is previously recorded by Luke in 1:31 that Gabriel said to Mary, *Behold, you will conceive in your womb, and bear a son, and you shall name Him Jesus.* The message and name of the child was announced to Joseph also after conception as recorded in Matthew 1:20b-21, *Joseph, son of David, do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit. 21) And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins.* Even, today the rabbis perform circumcision.

2. THE SACRIFICE. 2:22-24

vv22-24 There are really two separate ceremonies involved here, the presentation of the child and the purification of the mother. The presentation of the baby follows from the fact that *every male that opens the womb shall be called holy to the Lord.* Luke is quoting though not with exaltiness the sense of several OT passages, such as Exodus 13:2, which speaks of the dedication of the firstborn before the death angel was sent throughout Egypt, and it says: *Sanctify to Me every first-born, the first offspring of every womb among the sons of Israel, both of man and beast: it belongs to Me;* but later God chose the Levites instead of the firstborn. (Num. 8:17, Nic.) The Levitical law says that after the birth of a son, a woman would be unclean for seven days leading up to the circumcision and that for a further thirty-three days she should keep away from all holy things. (Tyn.) Notice in Leviticus 12:2-4, *Speak to the sons of Israel, saying, "When a woman gives birth and bears a male child, then she shall be unclean for seven days, as in the days of her menstruation she shall be unclean. 3) And on the eighth day the flesh of his foreskin shall be circumcised. 4) Then she shall remain in the blood of her purification for thirty-three days; she shall not touch any consecrated things nor enter the sanctuary, until the days of her purification are*

completed. Then, she would offer a lamb and a dove or pigeon. If she had been of poorest families she could have offered a second dove or pigeon, rather than a lamb. Mary brought a poor woman's offering. (Nic. Tyn. Alf. quotes Bleek as questioning that view.)

3. SIMEON'S ADORATION AND PROPHECY. 2:25-35

vv25-26 Simeon was a man from Jerusalem looking for the **consolation of Israel**. What was that? The coming of the Messiah (Nic. Tyn. Clarke, Alf. Wycl.) is believed widely by most Bible teachers. He fervently desired its fulfillment, and its completion would be Israel's consolation. (Nic.) His character is firmly in his faith. He was **righteous**, showing that he behaved well toward other men (Tyn. Clarke). Notice how a Greek dictionary defines this word: "1) conforming to the standard, will, or character of God; 2) upright, righteous, good; 3) just, right, 4) proper 5) in a right relationship with God; and 6) fair, honest;" (Metzer, GNT, dict.) The other term also used to characterize this man was **devout**. It means "one who is of good report - by being well received among the people or one who is cautious and circumspect in matters of religion. " (Clarke)

The **Holy Spirit** was upon this man. In the OT we read of the Spirit as coming upon people on special occasions. This appears to be a normal OT moving of the Holy Spirit. (Tyn. thinks otherwise he thinks that the H.S. continues upon him, no doubt cause by the imperf. tense. But, this could be a customary imperfect. See Dante and Mante, p. 188.) The Spirit speaks to him that he would see the Messiah before his death (v.26), possibly as his reward for such devotion to the Lord. (Wycl.) The Spirit directed him into the temple. He was **in the Spirit** which is often used by the apostle John to describe his revelation given him. (Rev. 1:10, Tyn.) Simeon sees the child brought by its parents, Mary and Joseph. Of course Luke is speaking from a material standpoint for he has not forgotten the virgin birth that Joseph was not the true father.

v27 Mary and Joseph were there to perform what was required in the Law (v.27). They were there to present Him to Lord, and then to redeem him by paying five shekels as spoken in Number 18:15,16., and to offer a sacrifice for purification as previously mentioned.

v28 He then received Him up in **his arms**. It seems more curious and certainly less abrupt to speak of Simeon as receiving the child, rather than taking the child. Often the word is translated "received". When he received the child he **blessed God**. It was an act of praise. (Metzer in GNT dic. says *εὐλογεῶ*). He was content at this time to die it sounds. From verse 29-32 he constructs a hymn. We assume that he was old, (Nic.) but that is not stated from the context. (Tyn. p.87) Why do we think it all so strange to desire death? Listen to these words from the Apostle Paul as he was in prison. *For to me, to live is Christ, and to die is gain. 22) But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose; 23) But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better.* Death for God's people is a promotion.

vv29-32 Simeon says: **Now Lord...** For his eyes had seen the Lord's anointed. He had seen **God's salvation**. We have here a thought that Simeon understood, yet the Lord's own disciples fell short of that - this salvation would be to all people "both Jew and Gentile." (Tyn.) You have universal message. (Nic.) A message that shows a

profound spiritual insight. This message would be a **light** to the Gentiles to bring them into God's family, yet at the same time **glory** to God's chosen **people Israel**. (v.32)

vv33-35 The parents of Jesus **were amazed** at the things which were being said about Him. It is not surprising that they again would marvel because the shepherds had not said it with such spiritual significance. The message is not all sweetness and light. (Tyn.) This child would be the rising and **the fall** of men, especially the Jews would ultimately reject Him. He would be a *stone of stumbling and a rock of offence* Isaiah the prophet foretold. (7:14, Alf.) He was a **sign** (v.34) to the world of what God was doing. He manifested his messianic powers by turning water into wine and many other signs he performed before men. But, rather than becoming a sign to the Jewish nation of a messianic visitation, they would make Him a sign to be spoken against (v.34) - **opposed**.

Many scholars are divided on whether Simeon spoke of Mary's sorrow for her own sin (Alf.) or sorrow for Christ's work and death. (This I prefer. Tyn. Clarke, Nic. *work*) Certainly we will probably never know precisely what was meant by this prophecy, and how much Simeon understood, but we see there is a keen insight of him into the ministry of this child in the future as Jesus grows up.

Through Jesus **the thoughts (or reasonings) from many hearts may be revealed**. (v.35b) The rejection of the messiah by the Jewish rulers will sufficiently prove that they sought the honor which comes from the world, and not the honor which comes from God, because they rejected Jesus simply for the reason that he did not bring them a temporal deliverance. So, the very Pharisees who were loud in their professions of sanctity and devotedness to God, rejected Jesus, and got Him crucified, because His kingdom was not of this world. Thus, the reasoning's **of many hearts** were **revealed**. (Clarke, almost quote) Man cannot be neutral about this child and the plan of God.

4. ANNA'S TESTIMONY TO CHRIST. 2:36-39

vv36-38 To Simeon's prophecy Luke now adds the thanksgiving of another representative of organized religion, a **prophetess** named Anna. While many religious people failed to accept Jesus, this early recognition come from those who faithfully observed the requirements of their religion. (Tyn. p. 89)

She was a **prophetess**, but in what sense? "In both Old and New Testament times, women were gifted with prophetic powers. Deborah (Judges 4:4) was one of the earliest leaders of Israel, and the daughters of Philip the evangelist prophesied (Acts 21:9)." (Wycl.) The full sense of prophesy involves foretelling future events, but it sometimes simply involves proclaiming a message.

Luke gives some detail about her. he gave her father's name, **Phanuel**. They were of the tribe of Asher. (v.36) She had lived with her husband only seven years before he had past away, and now she was a widow for 84 years (KJV) or she was a **widow to the age of eighty four**. Most think she was 84 years old. (Clarke, Tyn. quotes that is the general belief.)

She like Simeon was devout - as evidence by her **prayers and fastings** (v.37). Have you ever fasted from spiritual thirst to communicate and concentrate on Him? She was a "disciplined, saint of God!" (Tyn.) It was at this time while they were in the temple that she saw the child, and **began giving thanks to God**. She no doubt recognized Him as the Messiah by what she revealed. She spoke of **Him to all those who were looking for the redemption of Jerusalem**. (v.38)

v39 **And when they had performed all things,....** Relating to the purification of Mary, and the presentation and redemption of her firstborn, and the sacrifices and ceremonies. (Gill)

G. THE WISE MEN.

TEXT: MATTHEW 2:1-12

INTRODUCTION: The word for wise men in the Greek that is commonly known to us is **magi** or more properly magoi. The magi took their places among “the astrologers and stargazers and monthly prognosticators.” It is with such men that we have to think of Daniel 1:20 in which Daniel and his fellow exiles as associated together, but they are described as *ten times wiser than all the magicians and astrologers* [(KJV), Unger’s D.]

Later, we find that the word magi presented itself to the Greeks as connected with a foreign system of divination and the religion of a foe whom they had conquered; and soon became a byword for the worst form of imposture. We need not wonder to find that this appears in the New Testament. There are two other times when the basic form of the word is found. In Acts 8:9-13 the Bible says, *Now there was a certain man named Simon, who formerly was practicing magic (μαγευων) in the city, and astonishing the people of Samaria, claiming to be someone great; 10) and they all, from smallest to greatest, were giving attention to him, saying, “This man is what is called the Great Power of God.”* The NIV translates sorcery which was by “demonic power” (BKC) The people were deceived because Simon was not a Christian at that time, and sorcery and magic is closely associated with the Satanic powers. And, another place in the New Testament it is used is Acts 13:8-10, *But Elymas the magician (μαγος) (for thus his name is translated) was opposing them, seeking to turn the proconsul away from the faith. 9) But Saul, who was also known as Paul, filled with the Holy Spirit, fixed his gaze upon him, 10) and said, “You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord?”*

In our text in Matthew the term is used in a better sense to designate more honorable men from the Eastern religion, (Ibid. Wycl.) even though it was used for a sorcerer or charlatan. The New Scofield Reference Bible (NASB) defines them as “a caste of wise men specializing in astrology, medicine, and natural science.”

G. THE WISE MEN. MATTHEW 2:1-12

1. COME TO HEROD TO KNOW OF THE BIRTHPLACE OF THE KING OF THE JEWS. 2:1-2

vv1-2 This Herod is Herod the Great (Alf. Wycl.) There were many rulers named with the surname Herod. “All the descendants of Herod the Great down to the fourth generation “were” identified with the government of Palestine and are mentioned in the New Testament. (Unger’s D. p. 470) Herod the Great was a heathen in practice and a monster in character. He had nine or ten wives and on the slightest suspicion put to death his favorite wife and her two brothers. At last before he died, he ordered his son (Antipater) to be put to death. It is no wonder that the Roman emperor Augustus, mentioned in Luke’s gospel in 2:1 as ordering the census also said, “It is better to be Herod’s hog than to be his son!” (Unger’s D. p. 471) It is believed that Herod is nearing the end of his reign and life. (Wycl.) It is at this point that he becomes a madman. (Repeat)

These magi come from the **east**, where the sun rose. Some say they came from Persia, Media, or Babylon. The writer of the sacred text does not know or care. They come to Jerusalem from their astrological observing the heavens. The **magi** were

somewhat puzzled by what they saw for they arrived in *Jerusalem* which was near Bethlehem to ask about the phenomenon. They no doubt ask some prominent religious leaders, but it is inconceivable that they would ask such a question to Herod the Great or any of his loyal men for magi must have known what a madman Herod the Great was.

These magi recognized this star related to the birth of the Messiah, **the king of the Jews** (v.2). "The Messianic hope of the Jews, and the aspiration after world-wide dominion connected with it, were known to the outside world, according to the testimony of two prominent non-Christian writers" - Josephus and Tacitus. (Nic.) How the magi related the **star** or related light to the birth of the Messiah is not revealed to us. Maybe they related it to the prophecy of Balaam about a star coming. It says in Numbers 24:17, *I see him, but not now, I behold him, but not near; A star shall come forth from Jacob, and a scepter shall rise from Israel, and shall crush through the forehead of Moab, and tear down all the sons of Sheth.*

The **star** has been explained and debated by many great scholars. Even some prominent conservative scholars such as Henry Alford believes this is not a miracle, but an "astronomical calculation" on the part of these magi. He goes at great length to explain several alignments of the planets which were unusual at that time. For example, he gives alignment of "Jupiter and Saturn in the 20th degree of the constellation Pisces, close to the first point of Aries, which was the part of the heavens noted in astrological science as that in which the signs denoted the greatest and most noble events." (Alf.) He seems to have all the answers to the event. I'm not knowledgeable enough in astrology to really comprehend all that is said. He strongly believes that God used an unusual astrological alignment of the planets and stars to get these magi to inquire about the Christ. In the trade or skill of astrology where science and superstition overlapped, it is not extremely hard to see that God could be using it for His own purpose to announce an unheralded story. I have seen a study of recent years to explain it, but I cannot recall the detail of it.

With all due respect to Henry Alford and other scholars of like thinking, I am inclined to stay with the simple message and inclination one first has from reading this context - it is a "supernatural phenomenon." (Unger's H. and Wycl.)

2. HEROD IS TROUBLED AND ASKS THE SCRIBES AND PHARISEES WHERE HE SHOULD BE BORN. 2:3-6

vv3-6 When the word reached Herod the Great that the Magi were searching for the king of the Jews, **he was troubled**. We know why he was troubled - he was ruler of Palestine and the Jews. He was a man who was paranoid of others trying to take his authority and kingship. The people of Jerusalem were also troubled by the news. "Even if the inhabitants of Jerusalem did not share his fear of the new-born child, they would certainly be alarmed at the prospect of a fresh exhibition of Herod's anger." (Tyn. p. 37) Matthew says, **all Jerusalem was troubled**; no doubt a general statement of the feeling of these people who feared this madman. (Nic. says, "an exaggeration".)

Herod called all the Pharisees and scribes together to find out more about this Messiah (v.4). He **inquired**. He did not demand. (KJV) "He discouraged Messianic hopes, and now that they have revived in spite of him, he must deal with them, and

his first step is to consult the experts in as quiet a way as possible, to ascertain the whereabouts of the new-born child.” (Nic.)

The Pharisees and scribes tell him **Bethlehem** is the birthplace. They quote Micah 5:2, though it is not word for word in verse 6. It appears to be more of a paraphrase of that prophet. (Alf.) *But as for you Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel, His goings forth are from long ago, From the days of eternity*

3. HEROD COMING BACK FROM SPEAKING TO THE SCRIBES AND PHARISEES TELLS THE MAGI TO SEARCH FOR THE YOUNG CHILD. 2:7-8

vv7-8 Before the magi left, Herod wanted to find out about the exact time when they first saw the star. It would seem that he had already decided if he could not locate the child he would start a campaign of liquidation, of which he eventually did. (Tyn.) He must have instructed the magi to stay as guests or to not leave so that he might ask some questions to some who might know more about it - Pharisees. He has no intention to go and **worship Him** also.

4. A STAR DIRECTS THEM TO THE CHILD. 2:9-12

vv9-12 The Magi leave and the star leads them to Bethlehem. They were already instructed that the child was in that town. The star went over the house of the child and **stood** (εσταθη). (NASB, KJV) The word there in the Greek is a common verb for stand or stood. That term is found 152 times in the NT. (Kubo, p. 275)

The narrative now gives a description that almost defies all rationalism to explain the star other than a pure miracle when the Bible says **and it come and stood over where the child was** (v.9). The translation personifies the star by saying that it **stood over the child**. We know a star does not stand, but is set or placed over the child. Men who regard it as impossible for God, or this to happen need to come to grips with a God that does the impossible. (Nic. quotes DeWette saying such. Alf. concedes if it was above the **house** it was miraculous.)

Several weeks had past since the birth of Jesus and His mother had been able to move the baby to the house from the manger. (Tyn.) But, there is no specific time mentioned in the Bible about how long it had been since Jesus had been born. The magi **fell down and worshipped Him**. In a courtroom all in there stand in respect to the Judge as he enters. The Bible says when Christ comes *every knee will bow before Him*. From their chests (Alf.) they gave their three gifts: **gold, frankincense, and myrrh**. (v. 11) The mention of three gifts gave rise to the ideal of three magi; and that tradition dates unto the time of Tertullian (Tyn.). The three gifts are spoken by early Christian leaders as symbols of the Christian faith. They saw “gold for His humanity, myrrh for his death, and incense for his divinity.” (Tyn. quotes Epiphanius, Wycl. and Clarke also mentions.) **Myrrh** was used as a perfume and for embalming. (Unger’s D.) **Frankincense** was used for sacred incense. (Ibid.)

The magi leave, but do not go back to Jerusalem to Herod. God spoke to them in a dream and warned them about him. God sometimes uses a dream to speak; but it is uncertain whether these men know it was a direct communication to them from God. It would not take little wisdom if they discussed this dream among themselves and become somewhat cautious about Herod. They could ask almost anyone about him, and they could tell them about those he had killed from envy or fear of

competition. There is another thing about this which I just recently thought about, and it is that each of the magi could have had the same dream. Notice **And having been warned by God in a dream, they departed...** It could be translated, **and after they had been warned by God in a dream, they departed.** God could and possibly did give them a nightmare about Herod and what could happen to them and the Christ-child. How many of us have had a nightmare about someone we personally love, to wake and we become cautious about "what if" this happened. The English and the Greek more specifically refers to more than one person being **warned**. They could have all had the same dream.

G. THE WISE MEN.

TEXT: MATTHEW 2:1-12

INTRODUCTION: Q1 The word for wise men in the Greek that is commonly known to us is **magi**. T or F

Q2 The term magi is sometimes translated **practicing magic**. T or F In Acts 8:9-13 and Acts 13:8-10.

Q3 In our text in Matthew the term is used in a better sense to designate more honorable or dishonorable men from the Eastern religion?

G. THE WISE MEN. MATTHEW 2:1-12

1. COME TO HEROD TO KNOW OF THE BIRTHPLACE OF THE KING OF THE JEWS. 2:1-2

vv1-2 Q4 This Herod is called: a) Herod the Murderer, or b) Herod the Great.

Q5 He never hurt his best wife. T or F.

Q6 He had a good relationship with his sons T or F.

Q7 They recognized this star related to the birth?

Q8 Some Bible scholars believe the star is an astrological alignment of the stars or planets. T or F

2. HEROD IS TROUBLED AND ASKS THE SCRIBES AND PHARISEES WHERE HE SHOULD BE BORN. 2:3-6

vv3-6 Q9 Herod **was troubled** why?

Q10 Herod **inquired** about it from whom?

Q11 Where is Christ to be borned?

3. HEROD COMING BACK FROM SPEAKING TO THE SCRIBES AND PHARISEES, TELLS THE MAGI TO SEARCH FOR THE YOUNG CHILD. 2:7-8

vv7-8 Q12 Why was the time of the star appearing important for the age the child. T or F

4. A STAR DIRECTS THEM TO THE CHILD. 2:9-12

vv9-12 Q13 The Magi leave and the star leads them to Bethlehem. T or F

Q14 What are the three things given as gifts to the baby Jesus?

Q15 The magi leave, but do not go back to Jerusalem to Herod, why?

Q16 They could have all had the same dream. T or F

H. THE FAMILY'S FIGHT INTO EGYPT. MATTHEW

TEXT: MATTHEW 2:13-23

INTRODUCTION: Herod the Great own colleague the Emperor Augustus said, "It is better to be Herod's hog than his own son. (Unger's D.) He put to death one of his nine wives, who was his favorite wife. and before his death put to death his own son. (Ibid.) It is believed that Herod is nearing the end of his life. (Wycl.) It is at this point that he becomes a madman.

The word had reached Herod the Great that the Christ child was born. He called in the Magi (v.7) to know the time of the appearance of this new star. He then instructed the Magi (the wise men, KJV) that he was to be born at Bethlehem (v.8) and wanted them to bring back any information they could about the child that he might worship also. Herod's motives and words were totally deceitful. He had no intentions of bowing to the Christ-child.

1. AN ANGEL WARNS JOSEPH IN A DREAM. 2:13-15

Dreams seem to be an important source of communication between God and particularly Joseph. According to Numbers 12:6 dreams and visions were forms of prophetic revelations of God during the time of Moses. It says:...*Hear now My words. If there is a prophet among you, I the Lord shall make Myself known to him in a vision. I shall speak with him in a dream.* God says he would often speak to his prophets through dreams. So, there developed an ideal that a good dream was a mark of divine favor. That belief passed into a popular saying: "If anyone sleeps seven days without dreaming call him wicked." (Unger's D quotes D. Biblical Psych.) The wisdom writer of Ecclesiastes 5:7 warns, *For in many dreams and in many words there is emptiness. Rather, fear God.*

The angels communicates God's message to Joseph through a dream. Of course we know that **angel**, both OT and NT means "messenger". The message is **Arise and take the child and His mother, and flee to Egypt, and remain there until I tell you; for Herod is going to search for the child to destroy Him.** The message comes after the Magi had left; the scriptures says, **when they (Magi) had departed.** God sends an angel to Joseph in a dream? That's what the Bible says. Why the use of dreams for divine communication? Does it seem a little strange to send an angel, God's messenger only to appear in a man's dream? Why not in person? The questions could go on. I don't know the answers except to say that God used dreams often to give His special will. God revealed His special will often in dreams of which many scripture references can be made. Jacob had a dream at Bethel in Genesis 28:12 of a ladder going into heaven with angels ascending and descending on it. Jacob had another dream where God spoke to him about Laban, his father-in-law. (Gen. 31:10-13. and Solomon, Joseph, Mary's husband, and even Paul also had God to speak through dreams. (Unger's D.)

When did Mary and Joseph depart? Was it immediately? The consensus among translations and scholars say that they were to **arise and take the child and His mother** (NASB, KJV, Amp. Moffatt; Alf. Wycl.), **and flee to Egypt.** The fact that Matthew says they departed **by night** would suggest to us that they left that night. (Alf.) Herod the Great was paranoid of anyone's aspiration to his kingship, but would he be so quick as to send guards the following day to stop all travel of families with infants from escaping Bethlehem? Yes, it appears from verse 8 that Herod thought

that the Magi would come back to him that very night to report. Herod **sent them to Bethlehem, and said, "Go and make careful search for the child; and when you have found Him, report to me, that I too may come and worship Him.** We must remember that Bethlehem was only five miles from Jerusalem, and the Magi could walk that distance in one hour, and if they were on a donkey or camel at only 15 mph, they could go there and be back in 40 minutes in travel time.

The hurried trip begins that very night. Mary had just had a baby probably a few weeks previous. For even by the time the Magi got to the birthplace of the Christ-child, the family had already removed the child from the manger to the house (2:11, Tyn. p. 38). The trip would not now create a serious health risk to Mary. The family departed to Egypt (v. 14d). The family stayed in Egypt until the death of Herod (v15a). Matthew interprets that for us, so that Hosea 11:1 might apply to Christ. Hosea 11:1 says, *When Israel was a youth, I loved him And out of Egypt I called My Son.* There in Hosea the context was about God's love vs. Israel's ingratitude. "God refers to the early history of Israel, and the contrasts it with subsequent idolatry of his people. God called Israel from Egypt to Canaan and provided protection and provision. (Wycl.) Jesus the Messiah is the personification of the true Israel. He repeated in his own life the experience of the Old Israel: as Moses was called to go to Egypt and rescue Israel, God's Son from physical bondage, so Jesus was called out of Egypt in His infancy to save mankind from the bondage of sin. (Tyn. p. 42)

2. HEROD SLAYS INNOCENT CHILDREN. (vv. 16-18)

vv16-18 Herod had not been tricked, (Alf.) for the Magi had intended to return, but God warned them through a dream (2:12) to not return to Herod. Herod was **very enraged**, and sent an order to kill all the boy-children from two years and under. Some say only about 24 or less children were killed because Bethlehem's population was small. (Wycl.)

The slaying is not recorded in other history books. (Alf. Nic. Wycl. ref to Joseph) This shocks Christians; but it was a small affair in Herod's career. (Nic.) He takes no chances - the child was certainly not 2 years old, (Wycl) but he kills all of them anyway. Matthew quotes Jeremiah 31:15 which says, *Thus says the Lord, "A voice is heard in Ramah, Lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, Because they are no more.* (Nic. says, "freely reproduced from LXX.") Rachel, the mother of Joseph and Benjamin, from whom the leading tribes in Northern Kingdom descended, is represented as weeping for the captivity of Israel. (Wycl.) Ramah was a town north of Jerusalem, evidently the place where the captives of Jeremiah were masked before being taken to Babylon. "Rachel, who pleaded for children (Genesis 30:1), died in sorrow (Genesis 35:18, 19) because she saw her descendants taken away (Wycl). Jeremiah used that to speak of the captivity coming. So, Matthew applies it to the killing of the infants of Bethlehem.

Matthew's application of the prophecy and its **fulfillment.** to this slaying stretches our minds to see any understandable message to the Israelites that it was Messianic. It makes me wonder "how little even now we understand of the full bearing of prophetic and typical words and acts" (Alf.) in the OT. Certainly some passages we don't understand fully.

3. AN ANGEL AGAIN SPEAKS TO JOSEPH IN A DREAM - TO

RETURN HOME. 2:19-23

vv19-23 “From Matthew one would suppose that Bethlehem was the original residence. Luke supplements by showing Nazareth to be the former home. Joseph apparently intended to dwell permanently in Bethlehem until his plans were divinely altered. (Wycl.) God sends an angel again to Joseph in a dream. See verse 13-16.

Joseph was commanded (Imperative mood) to take “the child and his mother” back to Israel. But, notice how Matthew seems to expand who is involved in the search for the child - **for those who sought the child’s life are dead**. Matthew had said in verse 19 that Herod had died, but now he speaks of others, **they**. Many Bible scholars believe he is speaking figuratively of the dead. (Alf.) It might be good to remember that craftiness and greed are taking a tow on Herod’s family; and prospective heirs were trying to obtain the favor of the father. The younger son, Antipater helped his father arrange the death of his older brothers. Antipater was conniving for this father’s favor, and sure he was much involved with the search for the child, but he too was put to death by his father five days before his own death. (Clarke, he quotes Josephus 16:11, 17:9) Therefore, Matthew could be referring to the household members as also being dead.

Joseph took the child and his wife and entered **Israel**, (v.21) but he was afraid of **Archelaus**, (v.22) his son who became king over Judea. “At Herod’s death the Roman emperor divided his kingdom into four parts, of which he gave two to Archelaus (embracing Judea, Idumaea and Samaria: the other two parts were assigned to Antipas, Galilee, and Pergea; to Philip, Batanea, Trachonitus, and Auranitis. They bore the title Tetrarch, ruler of a fourth part.” (Nic. refers to Josephus) To put it simply: Archelaus ruled southern and middle Israel. Antipas ruled Galilee, the northern portion and the east bank of the Jordan. Philip ruled east of the Jordan River across from Galilee. Archelaus was more like his dad, cruel and a tyrant. After he put 3,000 people to death, Augustus the emperor eventually took his governing away and banished him. (Clarke) Needless to say: Joseph **feared Archelaus**. (v.22)

Joseph had been **warned by God** of Archelaus, and went into Galilee. This probably saved their lives. They could have been of those three thousand killed. He goes into Nazareth (v.23). Matthew says this fulfills what the prophets said, but did they say anything about the Messiah living in Nazareth? We are not able to sight any passage, and many are unsure how it fulfills any specific prophecy. Some say: 1) Nazareth was a little place and would be despised like all other Nazarenes. 2) Some prophetic books have perished; there are prophecies that were lost. (?) 3) The word **Nazareth** being derived from the Hebrew word for Branch, and the messiah was often spoken of as the Branch by Isaiah, Zechariah, and Jeremiah. (Alf.) No matter which we may choose, I’m not convinced that any Jews at the time thought he would live in Nazareth. They probably thought he would live in Bethlehem.

Dr. Merrill Unger summarizes the motives behind this story: “Demon powers through Herod, and later through the leaders of His own nation, resisted the King. Satan centered His attack against God’s plans in Christ for the earth.” (Unger’s H.)

H. THE FAMILY'S FIGHT INTO EGYPT. MATTHEW

TEXT: MATTHEW 2:13-23

INTRODUCTION: Herod the Great own colleague the Emperor Augustus said, "It is better to be Herod's hog than his own son. (Unger's D.) Herod's motives and words were totally deceitful. He had no intentions of bowing to the Christ-child.

1. AN ANGEL WARNS JOSEPH IN A DREAM. (vv. 13-15)

Q1 Dreams seem to be an important source of communication between God and particularly Joseph. T or F

See Numbers 12:6 dreams and visions; Ecclesiastes 5:7.

Q2 An angel communicates God's message to Joseph through a dream. T or F

See Genesis 28:12; Gen. 31:10-13.

Q3 After they were warned Joseph and Mary, stayed two more days? T or F

Q4 Bethlehem was how many miles from Jerusalem?

Q5 Matthew interprets them going into Egypt as taking from what prophet?

2. HEROD SLAYS INNOCENT CHILDREN. (vv. 16-18)

Q6 Herod was **very enragaed**, and sent an order to kill all the boy-children from ONE year and under. T or F

Q7 Matthew quotes Jeremiah 31:15 which says, *...Rachel is weeping for her children..* T or F

See Genesis 30:1. Genesis 35:18,19.

3. AN ANGEL AGAIN SPEAKS TO JOSEPH IN A DREAM - TO RETURN HOME. (vv. 19-23)

Q8 The word **they** PROBABLY included Herod and his son Antipater who are dead now. T or F. .

Q9 Archelaus killed 3,000 people and to death, and Augustus the emperor eventually took his governing away and banished him. T or F

Q10 Demon powers are influencing Herod? T or F

I. FROM THE CHILDHOOD UNTO THE BEGINNING OF HIS MINISTRY.

TEXT: LUKE 2:40-52

INTRODUCTION: We have now totally moved away from the Christmas story. There is at least a gap of 10 years between this event and the flight of the family into Egypt and their return which is recorded by Matthew 2:13-23. Verse 40 makes the transition between Christ's infancy and his childhood. **And the Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him.** The child was growing physically, in strength, which at the same time was growing in wisdom (Nic. Alf. Clarke)

(**Grace** - favor, grace is known by Paul for God's work in Christ, but the term is often found in scripture to mean "favor or good pleasure". It is used often by Luke. Nic.) Luke is the sole source of information about Jesus' childhood. All sorts of legends about our Lord's youth were written and published in apocryphal Gospels, but none of them appear in the scriptures (Wycl. Clarke mentions also.)

There must be something said about the unusual childhood of Jesus, and Mary and Joseph role as parents - how could you relate with a child who is perfect: no spankings, groundings, etc. But, we are told by Luke that Jesus grew up as a normal child, if we can think of sinful desires not a part of a normal growth of a child. Jesus was a child in the flesh; he was human in flesh. But, he was untouched by sin.

I. FROM THE CHILDHOOD UNTO THE BEGINNING OF HIS MINISTRY.

LUKE 2:40-52

1. THE FAMILY GOES TO JERUSALEM FOR THE FEAST OF THE PASSOVER. 2:40-42

vv41-42 His parents went every year because the law required a Passover appearance of the males before the Lord. Notice Exodus 23:14-19, *Three times a year you shall celebrate a feast to Me. 15) you shall observe the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed item in the month Abib, for in it you came out of Egypt. And none shall appear before Me empty-handed. 16) Also you shall observe the Feast of the Harvest of the firstfruits of your labors from what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in the fruit of your labors from the fields. 17) Three times a year all your males shall appear before the Lord God.* Our Lord now being **twelve** years old accompanies his parents to the feast. Probably this was the very age at which the male children were obligated to appear to the Lord at the three public festivals - the feast of Unleavened Bread, Feast of the Harvest, and Feast of Ingathering. (Clarke, Alf.)

The Feast of Unleavened Bread followed immediately on the Passover, and lasted seven days. (Unger's D. p. 353). The Feast of the Harvest is known by several names. It is probably known more as Pentecost. It was celebrated seven complete weeks or fifty days after the Passover. The other public -festival was the "Feast of the Ingathering. It is better known later as the Feast of Tabernacles. The origin of this feast is by some connected with the first halting place of the Israelites on their march out of Egypt, and the tents are taken to commemorate those in which they lodged for the last time before they entered the desert. These tents or booths were located in courts, streets, public squares, and on house roofs. In these every home-born Israelite was to dwell during the festival, in memory of their fathers dwelling in tents

after their exodus from Egypt. These were often made of “olive branches, and wild olive branches, myrtle’s branches, palm branches, and branches of other leafy trees, to make booths.” (Ibid.. 359)

Attendance of all three festivals was difficult with Jews scattered all over the Roman world and beyond, but many made the effort once a year. (Tyn.) Some of the rabbis taught that women were also to go once a year to the Passover.(Alf. note, school of Hillel.) This was the **Passover** Feast.

2. THE FAMILY LOSES THE CHILD JESUS. 2:43-45

vv43-45 The family stayed the full length of the feasts, one day for the Passover and seven days for the feast of Unleavened Bread. (Clarke, Nic. Alf. says only seven days.) **And as they were returning... the boy Jesus stayed behind in Jerusalem. And his parents were unaware of it.**

They traveled in a company or caravan and were from the same district. They had traveled together for security and company. (Alf. Nic. also) Both the parents thought or suppose that he was in the caravan, but together in a division of the caravan and the women were in a separate division or company. So, the children might stay with the men or the women. Therefore, Joseph “not seeing Jesus in the men’s company, might suppose he was with his mother in the women’s company; and Mary, not seeing him with her, might imagine he was with Joseph. (Clarke)

Sometimes this kind of mix up happens among normal people. I recall a related mix-up on my graduation from college. Anita and I had stayed at her parents before the graduation ceremony. We left together; we thought we had everything ready. I had my suit on, my shoes were shined, and my graduation gown was placed in the back of the car, but we had forgotten the cap that goes with the gown. We got to the college which was about 20 miles away; and we were a little earlier for preparations. We got every thing out of the car; but no cap was found. I asked the man over the set-up if he had an extra cap. He said, “We normally have several extra for those who forget theirs.” But, he could not find one. So, I told Anita, my wife, go get my cap, they couldn’t find me one! Anita’s father drives the car back, driving extremely fast, and they return as the procession has started. I had received a cap by that time; they had finely found a cap at the school. During all this drama I almost fainted. I felt limp as a dishrag. Anita’s father had said, “Anita, you and Donnie are going to have to get organized!” I thought Anita had gotten the cap, she thought that I had gotten the cap. Joseph and Mary were not gods, but human like us.

They journeyed a day before they became suspecting of his absence (v.44) (Not **looking** for a day then returning as Tyn.; Alf. considers it absurd.) Some of the family was also in the caravan, but he was not there, nor among some of his acquaintances in the caravan. So, they return to Jerusalem carefully and anxiously looking for him. (Nic. - Amplified Version saying, **looking up and down** for (ανεζητουν).

3. AFTER THREE DAYS THEY FIND HIM AT THE TEMPLE. 2:46-50

vv46-50 Was this three days of searching in Jerusalem or including the day spent traveling back to Jerusalem and searching there, which would then make the time in Jerusalem searching two days? It would probably included all the time spent searching. (Nic. Tyn. Alf. prefers 3 days at Jerusalem.) Normally, it would not have taken such a long time to find a person in Jerusalem; but the parents finely found him in the temple among the **teacher**. They were in “one of the rooms attached to the

temple, where the Rabbis taught their schools.” (Alf.) This was a customary place for teaching and evidently there was no problem in an unknown boy attaching himself to the circle. (Tyn.) It gave him the opportunity to ask questions which was encouraged by the teachers for a great part of Rabbinical books consists of the answers of the Rabbis to such questions. (Alf.)

All those who hearing Him were astonished at His understanding or intelligence and his answers. (v47) They were not amazed at this position among the doctors or at His asking questions, but they were **amazed** at His **intelligence** (συνεσει) shown in His answers to the question of the teachers.

The parents of Jesus arrive before he gets through speaking to the teachers. “When his parents saw him, **they were astonished.** But, their astonishment turns to scorn, **“Son, why have You treated us this way? Because Your father and I have been anxiously looking for you.** It appears that she rebuked him in front of all the teachers, not hardly what you would expect of a mother that some place as sinless. Though I should give her the benefit of the doubt that this might have been said apart from the presence of the assembly, if not, I believe discretion was not used. I strongly believe that parents should discipline their children, but unnecessary acts of intimidation and especially embarrassment publicly is not good discipline.

Notice that Jesus answers a questions with a question, **Why is it that you were looking for Me? Did you not know that I had to be in My Father’s house?** (v.49 or **matters** Alf.) Jesus’s answer shows that He knew He stood in a special relationship to God. (Tyn.) “It appeared as if that conviction, the expression of which now first breaks forth from Him must have been a matter know to them before.” (Alf.) They did not understand what He was saying to them. (NIV) Both Joseph and Mary knew in some sense who He was: but were not prepared to hear so direct an appeal to God as His Father. (Alf.)

4. THE SILENT YEARS. 2:51-52

vv51-52 Jesus, knowing who he was, still “continued in subjection” to them, and appears to follow His earthly father’s trade of carpentry. (Mark’s 6:2) This is the last time Joseph is mentioned, and probably died before Jesus begins his public ministry.

Was subject unto them - Performed the duty of a faithful and obedient child, and not improbably was engaged in the trade of Joseph - that of a carpenter. Every Jew was required to learn some trade, and there is every reason to think that our Saviour followed that of his reputed father. And from this we learn:

1. That obedience to parents is a duty. Jesus has set an example in this that all children should follow. Though he was the Son of God, and on proper occasions was engaged in the great work of redemption, yet he was also the “son of Mary,” and he loved and obeyed his mother, and was “subject” to her.

2. It is no dishonor to be a mechanic, or to be brought up in an obscure employment. Jesus has conferred honor on virtuous industry, and no man should be ashamed of industrious parents, though poor, or of a condition of life that is far from ease and affluence. Industry is honorable, and virtuous poverty should not be regarded as a matter of reproach. The only thing to be ashamed of, in regard to this matter, is when people are idle, or when children are too proud to hear or speak of the occupation of their parents, or to follow the same occupation. (Barnes)

Mary did not understand fully, but she did not forget. Jesus grew in wisdom, age, and favor before God and man until it was time for His manifestation as the Messiah initialed by his baptism which began His public ministry.

I. FROM THE CHILDHOOD UNTO THE BEGINNING OF HIS MINISTRY.

TEXT: LUKE 2:40-52

INTRODUCTION: We have now totally moved away from the Christmas story. There is at least a gap of 10 years between this event and the flight of the family into Egypt and their return which is recorded by Matthew 2:13-23. Verse 40 makes the transition between Christ's infancy and his childhood. **And the Child continued to grow and become strong..**

I. FROM THE CHILDHOOD UNTO THE BEGINNING OF HIS MINISTRY.

LUKE 2:40-52

1. THE FAMILY GOES TO JERUSALEM FOR THE FEAST OF THE PASSOVER. 2:40-42

vv41-42 Q1 His parents went every year because the law required a Passover appearance of the males before the Lord. T or F.

Q2 The Feast of Unleavened Bread followed immediately on the Passover, and lasted how many days?

Q3 The feast of the Harvest is known by several names. It is probably known more as Pentecost. It was celebrated seven complete weeks or fifty days after the Passover. T or F

Q4 Feast of the Ingathering. It is better known later as the Feast of Tabernacles. T or F

2. THE FAMILY LOSES THE CHILD JESUS. 2:43-45

vv43-45 Q5 They did not travel in a company or caravan from the same district. T or F

Q6 They journeyed for how long before the parents of Jesus realized that He was left behind?

3. AFTER THREE DAYS THEY FIND HIM AT THE TEMPLE. 2:46-50

vv46-50 Q7 This probably included a) all the time traveling away, back to Jerusalem and looking for him; b) going back and finding him. or c) finding him.

Q8 The rabbis should have looked for the parents of this child, because this was not common. T or F

Q9 They were amazed at Jesus' lack of knowledge of the law. T or F

Q10 What was Jesus' answer to her mother?

4. THE SILENT YEARS. 2:51-52

vv51-52 Q11 What trade did Jesus know? a) fishing, b) roofing, or c) carpentry (Mark's 6:2)

ANSWERS TO LUKE 2:40-52

Q1 T

Q2 lasted seven days

Q3 T

Q4 T

Q5 F

Q6 one day

Q7 a)

Q8 F

Q9 F

Q10 Did you not know that I had to be in My Father's house.

Q11 carpentry