

The life of Christ, part 1

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[0 : 00] Thank you.

Thank you. Well, good evening. Welcome here tonight. Thank you for showing interest in the teaching.

And it's, yeah, the day has arrived, and the Lord will provide as we look and start the life of Christ according to the four Gospels.

So putting the four Gospels together and looking at what God is doing through Jesus Christ. And so a few things before we get going.

Again, I'm speaking to this so it's getting recorded, so that if you miss a session, you can listen to it online. And other than that, we won't have the volume on unless it's needed.

[1 : 31] So, yeah. Feel free to come up front, Frank. Move up. No backbenchers. Yeah.

Igor, come on. It's much better setting to have everybody up close. All right. So we're going to, the format is going to be 7 o'clock with two 40-minute sessions and a 10-minute coffee break in the middle.

And so aiming to end at 8.30, 7 to 8.30 a total. And I put in the course outline 12 weeks.

That may give or take a couple. That was just an estimate. I've never taught this before. So it's new for me as well. And I have the privilege of learning the most in preparing for this.

So, yeah. Any other things? I have course outlines, which we're going to pass around here now.

[2 : 47] See anyone helping with that? Mary, I'll put you to work as well. You can take one per couple or one each if you desire.

They're to take notes in. It's up to you. There's, I made quite a few, so I think there's enough. And if you need a pen or pencil, there's a pile of them up front here to write with.

Just come on up and help yourself. All right. So as we begin here, I want to just acknowledge, and I think it's proper, some of the materials that I've used to come up with the outline in the course.

One is this book by Dwight Pentecost. I don't know if the author is familiar to you or not. He's even more well known for his book on things to come, eschatology.

And he has a big, thick book like this on that as well. But he's very thorough and examines the subject very, very clearly. So I want to just acknowledge I've been in this book lots.

[4 : 05] My Bible school notes have helped greatly as well in putting this together. And various other commentaries and so on.

So just giving that acknowledgement as there's many sources that speak into this. And so it's just good and proper. Okay.

So as we look at a course like this, is this a first for everyone of this, the life of Christ in the Gospels? Okay.

Just a question. What are your expectations? Oh, that's... Met with silence.

Pretty low, eh? So if there's none, then I'm good. Any thoughts? What are you hoping to learn? Bill?

[5 : 09] Just to get a better understanding. Okay. A better understanding of the Gospels? Why there are four Gospels? Why there are four Gospels? Okay. Yeah.

Okay. Okay. I... I put together a few thoughts on course objectives. And so, like Bill said, to become more knowledgeable with the four Gospel accounts of the greatest story that has ever been witnessed.

So to become more familiar and knowledgeable of all four Gospels as it is the greatest story ever told.

Okay. It will confirm that the Bible has been inspired and is the inerrant Word of God. This is not in your notes.

You can... If you want to jot it down, you can, but... So it will... It will make even more clear to us this is the Word of God. This is inspired without error.

[6 : 33] You will get to know the person of Jesus Christ more intimately as we walk through this.

And to learn that the life and teaching of Jesus Christ was planned and lived out intentionally according to God's eternal plan.

So we'll see that all four Gospels, there's nothing done haphazardly. It's all with purpose and in order.

And as we grasp that, our awe of God just goes up as we see that. And lastly, to learn to harmonize the Gospels.

As we have four accounts of the life of Christ, how do we bring that into harmony? As one author records one aspect and John records another aspect, one has seen one angel at the tomb and the other one has seen two.

[7 : 48] How do we reconcile? Things like that. So that's a few thoughts. Just, of course, objectives.

Okay. So we are ready to begin. Any questions before we start? All right.

Why don't we bow in prayer? Father, we want to acknowledge tonight that you are God, that your Son, Jesus Christ, is the center of the Gospels.

And as we embark on this study, Lord, we need you to guide us, to teach us. We thank you for your presence. We ask for wisdom, discernment, and open hearts.

In Jesus' name, amen. Amen. Okay.

[8 : 56] So in your notebooks, we'll start on page one. And as we look at the Gospels, what does that word mean, the Gospel?

The good news. The good news. The good news. And the Greek word is yoangelion.

Yoangelion. Maybe not said right, but that is the Greek word where we get the word evangelism from. And if I had a whiteboard, I would put it up there.

You could see the spelling. And you would see the evangelism in that. So the word, the word literally means good tidings. And it's, in the Gospels, it's the good tidings of the kingdom of God soon to be set up.

So it has to do with the good tidings of the coming kingdom and the good tidings of salvation through Jesus Christ. So those are, those are two aspects to it.

[10 : 26] So it's the good news of salvation and of the coming kingdom. And as we go through the Gospels, we'll notice Jesus speaks much of the kingdom and the kingdom to come.

It's very, very important to God as we see that our earthly state is very temporary. Can you guys in the back row hear okay?

Yeah. All right. So we have four Gospels. It's been estimated that there were more than 50 Gospels written.

More than 50 accounts of the life of Jesus Christ. And when the Bible was put together in the year 200 and a bit A.D., that these four were chosen because they met the criteria to become Scripture.

And part of that was, that criteria is that they have to have apostolic origin.

[11 : 54] So either an apostle wrote it or someone very closely associated with them that had the inner road with the apostles. That was one of the criteria to the Gospels or to the New Testament.

It had to be apostolic in content. It had to line up what the apostles had written. And thirdly, in the first 200 years of the church, it had to be universally taught in the churches during that time.

that had been accepted by the churches. So those were kind of three main criteria they used to select these four out of 50 or out of 50 some maybe.

And so obviously many will have been clear they're not God-breathed. They'll probably see it right away.

But there might have been some questionable. But that's what they used to come up with these four accounts. Okay? So as we look at the whole New Testament, almost all the writings are by apostles.

[13 : 13] And as we're going to see here in a bit, even the four Gospels, three of them are apostles. And there's only Luke writes, the book of Luke and Acts.

He was not an apostle. We have James and Jude. They were half-brothers of Jesus. All other scripture, I think, in the New Testament is apostolic.

It was one of the twelve that wrote. Any thoughts with that? Does that make sense?

Okay? So that's a little bit of an introduction on the Gospel.

So then we look at the authors of the Gospel. And we have the first book, Matthew. And Matthew was one of the twelve.

[14 : 18] He was an apostle. He was a tax collector. A Republican. He was a tax collector.

One of the twelve. And so he would have been with Jesus for those three years. The book is believed to have been written between 58 and 68 A.D. when Matthew would have written it.

So that would make it 30 30 30-ish years after Christ went to heaven. Somewhere in there.

Okay? And he presents or yeah his presentation of Christ is as king. So he presents Jesus as the king.

And that's a theme through the book of Matthew. The king of the Jews. And so he writes from that perspective presenting Jesus as a king.

[15 : 19] And when you know that and you start reading Matthew you'll pick it up. You'll see that that's there. And the recipients of his gospel he wrote to the Jewish audience.

So Matthew being a Jew wrote to the Jews from that perspective. And so he wrote to bring understanding to his fellow countrymen the Jews.

So they would realize Jesus Christ is Lord is the one that they've been waiting for. here. Okay and then we have Mark the second book and the author there is Mark or John Mark also not an apostle or he's the first one not an apostle.

Mark was a cousin to Barnabas and when we read the book of Acts we know that he also joined Paul on some of the missionary journeys.

He was involved in that. So he had inner roads to Paul's teachings as well. We have no information as to when Christ walked on earth whether he was present at all or not.

[16 : 46] We're not told. So that's Mark written between 55 and 68 A.D. So a bit of a range there in dates.

And he presents Christ as a servant. So Matthew as a king Mark writes the servant.

Christ came as a servant. and his recipients or audience was the Romans.

So and of course Rome had control over basically the known world or a good chunk of it and was governing over Israel as well at that time.

But he wrote to the Roman influence or the Greeks. So it's that perspective. And then we have Luke. And Luke was a physician or doctor and an accurate historian and he's believed to have been a Gentile not a Jew.

[18 : 09] So that's Luke. Now Luke also wrote the book of Acts as a follow-through and also when we read the book of Acts we realize that at times Luke was present with Paul and company and he changes the pronouns in Acts and talks all of a sudden about we and we went there and we did this and then we know Luke was now there he had joined them.

So he would have had some heads up there. And Luke the dates there are 60 to 67.

So in between that he wrote 60 to 67. And he presents Christ as the Son of God.

As the Son of God. Sorry? That's a mistake. As the Son of Man.

Typo on my notes already. He presents Christ as the Son of Man. And you will see that phrase often in Luke. Son of Man.

[19 : 30] And his audience was the Gentiles. Okay? So Matthew wrote to the Jews. Mark to the Romans. Luke to the Gentiles.

And then we have John. And who is John? He's the disciple that is that Jesus loved or the beloved.

He's the one that leaned on Jesus' breast. He was one of the inner three. James, John, and Peter. He's also the son of Zebedee and the brother to James.

Or I think scripture says sons of thunder. Description for them. When you read John's three epistles at the end of the Bible, he speaks so gently, my beloved children, my little children.

And he doesn't sound like a son of thunder anymore. But that's what his name means. Okay? He wrote 85 to 90 A.D.

[20 : 53] So the last of the four. Lord, and he presents Christ as the son of God. So Luke did a son of man, and John presents him as the son of God.

And his audience was the church. He wrote to the church. Okay.

Any questions, thoughts so far? Okay. Okay.

And as we read the Gospels, we will notice that these four men's personalities come through. Their audience comes through in their writing.

their targeting and audience. And as well as how they present Christ, their objective with that.

[22 : 10] So as we read our Bibles from now on, maybe keep an open mind for that. See if we can pick that up. Okay.

And then see the Synoptic Gospels. what does that word Synoptic mean? Synoptic Gospels.

No one? Yeah. Yeah. It means to see them together. The Synoptic Gospels.

And so that's the whole point. The four make one picture. One thorough picture. And so they're not there to contradict each other or to be rivals, but to be a fuller picture together with different purposes each.

And so we do have some challenges with that. The order chronologically is not the same in all four. So that gives a bit of a difficulty in piecing it together.

[23 : 28] It's not a difficulty that can't be explained. We just have to recognize that it happens. And so we have largely followed in my outline the order according to Matthew.

That's what I'm going to be following largely. The order of events according to the book of Matthew. Now it's interesting, just a tidbit, Matthew has almost 24,000 words, Mark has 15,000.

Luke has 26,000 as the most, and John at 19. And so that alone we have obviously more details or more accounts in some versus the others.

And that's just so we're aware of that. So they're very different in length. Okay? And so these authors have included or excluded material according according to the how it benefits their audience.

So one author decided not to include these miracles because of the target audience. And the other author targeting the Jews, he wanted everything that would help the Jews.

[25 : 05] And so that's one explanation why we have variances. is they're doing their best to speak to their audience. Okay?

So that's an explanation for some of the differences. All right. So that's kind of the introductory section there to the Gospels, the authors.

All right. So we're going to be following the rest of the outline. It's going to be following the life of Christ, as is the name.

And we're going to start with his conception. And we're going to go right through the resurrection and ascension. It's going to be the end of the course.

And basically fairly chronologically in between. We're going to follow that. And why did it proceed the way it did?

[26 : 07] And so especially the much focus will be, of course, on his ministry years, roughly three years. And as well, as well, I'd like to map his journeys.

And so we're going to do that as well. I didn't quite get my maps ready to the extent that I wanted to. do that I did print some small ones that you can actually chart the journeys yourselves.

Actually draw them in as well. So we're going to do that towards the end of tonight. So then the first stage of Christ's life.

The introduction of the Messiah to the world. the world. And we have Luke give an introduction. And let's open our Bibles.

So we're going to be in the Word a lot for the rest of the course. So I feel very free to bring your Bibles. I'm going to have you help me read.

[27 : 15] It's going to be a challenge to choose what to read and what not to read because there's a lot to read.

And it's beneficial. So let's start in Luke 1, 1 to 4. Introduction by Luke.

Who would read that for us? Johnny? Johnny? Johnny? Okay.

Thank you. So what is Luke's purpose here for writing? How does he introduce his book? What did you pick up there?

Okay. setting things in order.

[28 : 50] So he is writing an orderly account of the life of Christ. And not all doctors pay attention to detail, but I think Luke was one that did.

I think all doctors should but that way they don't leave their knives inside of you and sew you back up. But Luke seems to be a person of detail, a physician and he says, I want to set in order a narrative or a writing, an account of what has happened.

And he also acknowledges in verse 3, having had perfect understanding understanding of all things from the very first.

So Luke acknowledges, I have a very good understanding of the life of Christ. And he doesn't give us details.

He speaks of other eyewitnesses, the apostles. But was Luke there for a lot of Christ's time? Likely, but he doesn't say. But he says, I have perfect understanding.

[30 : 10] I know what happened. Okay? And then his ultimate purpose, that you may know the certainty of those things in which you were instructed.

So Luke says, I'm writing that you may stop doubting who Jesus is. That you may know with certainty.

And that's a very noble cause. And so that's his goal here. Okay, so that's a brief introduction by Luke.

Let's turn to John. He gives us introduction to Christ as well. John 1. And would someone like to read the first five verses in John 1.

verse 14 as well.

[31 : 39] Okay, so as we look at the the the Savior or the Messiah being introduced to the world, John introduces him as the word pre-existing.

and so he opens his gospel and says this child that came to be already was for eternity past.

And he's the only author to do that of the four to bring in that aspect. And so he says as we walk through these verses in the beginning was the word.

So Jesus was in the beginning. Jesus was the word. These are all facts that come out of this. Jesus was God.

He says the word was God. Jesus was with God. And verse four or three tells us Jesus made all things.

[33 : 00] So now as we have this kind of introduction that since the beginning whenever that is for God he says he's without beginning but beginning of the world forever in the past Jesus was there with God.

But when he created the universe the worlds when he created us Jesus did it. He was the creator as the word of God.

God and so that that puts things in a different perspective. Now we have someone who has all the history of all creation of all time being born into this world as the son of man and as the son of God.

Knowing all things he comes with that perspective. And verse 14 says and the word became flesh and dwelt among us. And we beheld his glory the glory of the only begotten of the father with grace and truth.

Okay. So that's a very important perspective to keep in mind to be conscious of as we read and study the gospels. To know this is Jesus' background.

[34 : 34] Okay. Philippians 2, 5 to 8 would fill us in more on that. How Jesus left his glory and gave up the right to be God and became a person and was willing to go to the cross for us.

We won't turn there but Philippians 2, 5 to 8 I believe. Brings that out very clearly as well. So that's keeping that in perspective.

Okay. And then as we have those introductions and God has promised in the Old Testament that he will bring about a prophet who will be the savior of the world whom they are to listen to and so on.

the wheels have been set in motion as we have introductions and now we are introduced to two great conceptions.

First of conception of John and then of Jesus and both in Luke chapter 1 as the angel Gabriel comes to Zacharias the priest as he's serving.

[36 : 18] How much of this should we read? Well let's just take turns and read 5 to 25 there.

Let's read it all. Maybe take five verses or so each whoever is willing. Okay. Okay. Thank you.

We have another Abraham and Sarah story right? Where they had a child in old age when it was past childbearing years.

So we have a very miraculous account of how God initiates the plan of salvation here with the conception of John to Zachariah and Elizabeth and a Jewish couple, a priest couple, still serving.

It says they're blameless and when the angel comes to them or to him at the altar where he's burning incense, he says your prayers have been heard.

[37 : 39] So what have they been praying for? A child against maybe all odds or all practical aspects of that, they've been praying for a child, they're childless.

And especially in Jewish culture, that was that was how would you say that, a blow to their status to be childless meant that you were not blessed by God.

And here's a priest couple childless. And we know that happens more often in our society today as well, and it's not the fault of the parents, but here they were childless and God had a purpose for that.

So they had been praying for a child. But perhaps deeper yet, they were waiting for the promise made to Israel that there would come a redeemer.

And as this angel comes to him, Zachariah was very surprised, maybe even shocked, by having an angel of God in front of him there.

[39 : 04] And as he listens to them, he doubts, he's filled with doubt, how can this be?

and because of that, he is mute, unable to speak till the child is born. So for nine months, Zacharias is quiet.

Elizabeth's prayers were answered too, right? No, it's interesting, his unbelief, there was a consequence for him, and yet God's plan was not sidetracked.

It still went ahead whether Zacharias believed or not. but because of that, he was dumb for those, or mute, sorry, for those time.

All right, so it's time for a break. Any questions about this? Why don't we take a few minutes here, grab a cup of coffee, stretch, and we'll get back and we'll continue the discussions.

[40 : 26] All right, let's get back in it. Okay, so we're just talking about John the Baptist, or his conception, the visit by Gabriel, and so question to you, why is John part of the picture of Jesus coming to this world?

God? A forerunner, to prepare the way of the Lord. A forerunner, kind of, if we use the word, a herald, to herald the good news, to go before, yeah.

And secondly, he was promised. And so he had to come, because God keeps his promises.

And let's quickly turn to Malachi 3, just to see that for ourselves. Malachi 3, verse 1.

He says, Behold, I send my messenger, and he will prepare the way before me, and the Lord whom you seek will suddenly come to his temple, even the messenger of the covenant in whom you delight.

[42 : 00] Behold, he is coming, says the Lord of hosts. So God promises, I will send my messenger, and he will prepare the way before me, as the Lord was speaking.

And John, John the Baptist, was that messenger sent ahead of time. Okay, born to this couple.

So we see God going all out to bring this about. against the natural, an old couple having a child miraculously, and God's plan, when it comes into fulfillment, there is no stopping him.

There is no circumstances that can sideline God. So for me, that just, the understanding of that just increases my view of God.

Okay, and then we have the next conception, that of Jesus, also in Luke. and Luke 26 to 38.

[43 : 33] Again, I'm going to ask for help to get that read. Luke 1, 26. All right.

so the second account is similar in that God sent the angel Gabriel. And in both passages, the angel is identified as Gabriel.

So we have no uncertainties there. And sent by God, and this time, it was not to Jerusalem, but to Nazareth.

and to the home of Mary, a young virgin, very likely in her teens.

And many commentators suggest mid-teens, very young yet, very young as the women were betrothed, very young in that culture.

[44 : 41] And so that in itself paints a picture. We don't know what Mary was doing, but all of a sudden there is an angel, the angel Gabriel before her, with a message.

And maybe it was every Jewish woman's dream to be the mother of the Messiah. For they knew someday that would happen.

But I don't think Mary was anticipating that, necessarily. But here we have the angel coming to her and greeting her with, Rejoice, highly favored one, the Lord is with you.

Blessed are you among women. men. And when she hears these words, it says she is troubled at this manner of saying, what's going on?

What's going on here? And the angel responds, do not be afraid, Mary, for you have found favor with God. And then he makes the announcement, behold, you will conceive in your womb, and bring forth a son, and shall call his name Jesus.

[46 : 06] This is the message. Now what does the name Jesus mean? Yeshua? Salvation.

God is salvation, is the meaning of that name. And so right there, her eyes must open up. What's going on?

I am to have a baby, and his name will be God is salvation. He will be called great, or he will be great, and be called the son of the highest.

So another statement to Mary, he will be the son of the highest. And further down, in verse 35, he will be called the son of God.

So is there any room for doubt as to the identity of this child will be to Mary? Mary? did God tell her plainly enough?

- [47 : 24] Like three times, right? He told her, the child that will be conceived in you will be the son of God.
- I'm sure. Mary must have pondered that thousands of times in the next nine months, and maybe even the next 30 years, or 33 years.
- Yeah, so that's, but God is, we see God being very purposefully clear here, intentional, that Mary understood what was happening.
- Mary does respond and says, how can this be since I am not married? I don't know a man. In other words, I'm a virgin.
- And then the angel explains that the Holy Spirit will come upon you and you will conceive from the Holy Spirit.
- [48 : 34] How often has that happened in history? once. And before her time? Never.
- Well, maybe in Sarah's case it was like that too. But they need a little bit of help there. But anyway, this was of, well, without a man being present.
- So it was the first time. And so the Holy Spirit will come upon you and the power of the highest will overshadow you. So the Holy Spirit will overshadow you.
- It's kind of like protection upon Mary as she will carry this child to the point where he is born.
- And then Gabriel further says that, by the way, your relative, Elizabeth, she's six months along.
- [49 : 44] Oh, that one over there, that's too old to have children. She's six months along. And so on foot, on travel like that, Mary obviously didn't know as they would have lived a couple hundred miles apart.
- Not a couple hundred, but be fun. And from Nazareth down to just south of Jerusalem.
- So, but probably probably seventy miles, so a hundred and some kilometers. So on foot, you wouldn't travel that every year, right? Or if you didn't have to.
- So she was, she did not know. And so your cousin or your relative is going to be have a child.
- She's already six months along. And so Mary clues in on that as well. And and then Mary says, behold the maidservant of the Lord, let it be according to your word.
- [51 : 01] In other words, Mary says, I am here at your disposal. Let it be according to what Eve said. She accepts and surrenders, submits to God's plan here.
- And she endorses it, embraces it. And so we see that's how the angel left. Okay, so another God event, like, just think of the circumstances, how God did this.
- it's so unhuman. If we wanted to do something like that, we would never pick circumstances like this because it's too impractical or impossible, right?
- And yet God, God all the time does things that we were never thought of. He takes us off guard. So that's the second conception.
- Why is, just a thought here, why is it so important that Mary is a virgin? Why is a virgin?
- [52 : 27] Why is a virgin? right? Okay. So what would happen if she had not been a virgin?
- Okay. Absolutely. So even a woman that had lost her virginity could still have been impregnated by the Holy Spirit, but then there would have been doubt.
- Then there would have been, well, Joseph did it. Right? And so, but on the other side of this is that with a virgin birth or conception, there is absolutely no room for for for immorality or for the sin nature to be present.

Jesus had to be born of a virgin and therefore could be born without a sin nature. Fully human and yet without a sin nature.

because what is a sin nature? Falling off from Adam, what does the sin nature cause you to do?

[54 : 08] Sin? Anyone not in this camp? Right? Right? The, the, to, to have the sin nature already alone disqualifies us from purity.

Right there and then at conception we're guilty. Because we were born with the propensity to sin without sin nature.

Jesus was born without that through the virgin birth. Okay, then we have the births. So first the birth of John.

And also in Luke verse 57 in Luke 1.

Now Elizabeth's full time came for her to be delivered and she brought forth a son. When her neighbors and relatives heard how the Lord had shown great mercy to her, they rejoiced with her.

[55 : 20] So it was on the eighth day that they came to circumcise the child and they would have called him by the name of his father Zacharias. His mother answered and said, no, he shall be called John.

And they said to her, there is no one among your relatives who is called by the name, by this name. And so they made signs to his father, what would he have him called?

And so he asked for a writing tablet and wrote saying, his name is John. And so they all marveled and immediately his mouth was opened and his tongue loosed and he spoke praising him.

So John is born and Zachariah is still mute till the eighth day when he is circumcised, the child is circumcised and given a name publicly.

And when the mother puts forth the name Jesus, sorry, John, it's up here, getting ahead of myself, John, the people are saying, well, that's not right.

[56 : 39] there's no one in your family named John. And then the father writes, because he can't speak, he writes the name, and then his mouth is opened again.

It's like a test for him whether he's going to stick to what God had told him. Now, what has God just done with giving them the name John?

Any thoughts there? He's broken their cultural barriers.

that was not proper in Jewish culture to choose a name like that. Some of us Mennonite backgrounds know that too, right?

Yeah, there's lots of Johns. And so, yeah. Yeah. my dad, his name was Jake, and he had a brother, Jake, that died at childbirth, and so they had another child, and he was Jake again.

[58 : 18] That's how it was done, right? You hear that lots. Yeah. But it's good that in heaven we'll have a new name, as you will meet his brother there.

So God, I think intentionally again, broke through Jewish tradition, culture, and said, I want you to call his name John, which means the blessing of God.

It means the blessing of God, and so also meaning to the name. John the Baptist is born, and at this time Mary will be three months pregnant, and then we go to the birth of Jesus, and then we go to the birth of Jesus.

And we start with the genealogy of Jesus.

Now, who likes to read genealogies? Why are they in Scripture? I'm not saying we need to read. There's two genealogies, right?

[59 : 40] Matthew 1 has the first one, and Luke 3 has another one. They are somewhat different, but what does a genealogy do?

Attracts the ancestry, okay? And so why is that important? I thought it only got important as you got old, older.

Okay? Possibly, yeah. Why would, why did God intentionally and deliberately put in two genealogies to Jesus here?

Right. It was absolutely essential for the Jews to believe that this could possibly be the Messiah. He had to fit into the genealogy.

He had to come through the descendants of David. And so we have two accounts very briefly. We could debate these two accounts back and forth for a while, but Matthew 1 verse 2, verse 1 and 2.

[61 : 11] it says the book of the genealogy of Jesus Christ and then notice the son of whom?

Son of David and the son of Abraham. Why is that important? from the line of Judah.

So Abraham, 2,000 years before Christ, started the Jewish race. David is smack in the middle at 1,000 years and God reiterated the promise to him.

And another 1,000 years we have the birth. And so who did Matthew write to? Who is the audience? To the Jews.

So he is going back to Jewish history and lineage and proving to the Jews that Jesus meets the criteria. and he mentions both Abraham and David and then he begins the genealogy Abraham begot Isaac and Isaac begot Jacob and all the way down to verse 16 and Jacob begot Joseph the husband of Mary of whom was born Jesus who is called the Christ.

[62 : 41] And so it goes through from Abraham down down through David right to Christ. So we have that for the benefit of the Jews.

But if we turn to Luke 3 this genealogy is backwards starting verse 23 now Jesus himself began his ministry at about 30 years of age being as was supposed the son of Joseph the son of Hili and so on and the count in Luke now tracks backwards from Mary and her lineage all the way back let's go to the end verse 38 the son of Enosh the son of Seth the son of Adam the son of God so now we have from from the birth of

Christ all the way to the beginning of the world a genealogy that is listed by Luke who did Luke write to the Gentiles so now now inclusive are all generations from creation down everybody salvation is for everyone is included in this genealogy and also comes through David but through the son Nathan through David's son Nathan Mary is born through that lineage and Joseph would come through Solomon but both sons of David that's where the two split so that's a little bit on genealogy just to see in the

Old Testament 2nd 2nd Samuel 2nd Samuel chapter 7 God makes a covenant with David or reemphasizes his covenant with David verse 15 and 16 but my mercy shall not depart from him as I took it from Saul whom I removed from before you and your house and your kingdom shall be established forever before you your throne shall be established forever according to all these words and according to all this vision so Nathan spoke to David so God is promising

David you will always have someone on the throne and and so this ultimately Jesus is the fulfillment of that so it's a promise made to David there so the genealogies proved that and so for the Jewish world that was very important so when we read the genealogies it's yeah we kind of tread lightly on it right it's not that important to us because we accept that that that Jesus was of the lineage and that's good but for the Jews they needed to see proof and plus they were a people group that were and are to this day heavy on genealogies it's very important to them they still put a lot of emphasis on that of which family line you come from and so on it's very important to them even to this day you better go for DNA test okay and then turning the page page four the preparation of Joseph for Christ's birth

[67 : 40] Matthew 1 verse 18 through 25 and so God now God now goes out of his way to prepare Joseph for the birth of this child and because Joseph has the potential to attempt to wreck God's plans here because his betrothed is pregnant and I haven't slept with her and so something is fishy here right and in Israel that meant public disgrace and I think in the time of the Romans they weren't allowed to kill so they couldn't stone her anymore but in the Old

Testament that's what they would have done the Romans said you do not have the authority to take life and that's to come through the Roman courts and that's why Jesus even had to come before Pilate a Gentile to get the sentence of death the Jews did not have the authority to kill to take life but anyway so God now prepares Joseph for what's to come would someone like to read those verses 18 through 25 okay thank you so again we see God intervening and going out of his way to visit Joseph and giving Joseph understanding clarity as to what's going on and so that Joseph can be prepared and also to take the right actions regarding his betroth the one who in the public's eye had betrayed him already and and and to be honest if we were

Joseph would we have had doubts Mary Mary says oh by the way Joseph there was an angel that came to me and and said I would have a baby and so on pretty wild story and we don't know what went through Joseph's mind but you know what God made sure there was clarity God wanted him to understand to accept and to be able to then respond correctly and Joseph did respond correctly and he listened to God and then he took his betrothed and married her it sounds like even before the baby was born they had their wedding and but yet did not have relations sexually till after Jesus was born and so a lesson out of that while few we see again

God taking the steps necessary to give us understanding and to to so Joseph is not left hanging in the dark here now as as we walk with God does he do that for us not always so you have a time of pondering okay does God leave us like that and ditch us we need to trust him we need to trust him I believe God always brings us at some point ahead he brings us to a level of understanding either through his word or through life circumstances he wants us to have clarity but in the moment we're often pondering and and Joseph it was time sensitive it could because of the pregnancy

God had to to reveal quickly and he did and so sometimes we ponder for a while sometimes it seemed a long while but in the end God does give us understanding and clarity and he wants us to to know that is part of the attributes of God is who he is he gives us clarity and when we're clear we can make decisive decisions like we can clearly make decisions right yeah or or we're not in the word enough and sometimes we want it today or if not yesterday and and God is choosing maybe to reveal it over there as a test as well yeah right okay yeah and four months later they're back what did God tell you now right

[74 : 03] God changed his mind yeah yeah yeah and we have many many examples like that right yeah yeah learning learning to recognize the voice of God and when it's our own desires or whether he is putting something into our minds right and when when I had the concept I wanted to go to Bible school how old was I 35-ish somewhere in there and and I had the opportunity and the desire to go and yet I didn't know how it would work and I prayed God if you will make it possible I will go and and I challenged him I said if if half of the crop is in the bin on September 1st I'll be in school but God had planted the seeds of desire

I didn't come up without myself and that was the first year that September 1st came and I had nothing combined zero never happened before and so yeah and I had to recognize and that morning early in the morning standing in the shower I was should I go or shouldn't I God you didn't keep your word and God kept his word he had prodded me to go it was me that was in the wrong to recognize that and to realize that came from God he wants me to go but he wants me to trust not to put him out on a limb God if you do this and this then I will so but anyway that's Joseph had clarity with this and he needed it we need to stop 8.37 we're two minutes over so we'll carry on with this 2C there and also

I'll save the map for next time as well I thought we would get a little further get some more details on there but we'll I'll have it ready as well for next time so okay thank you all for coming and Lord willing we'll continue next next week Wednesday and invite some more friends if you want still room okay thank you you're dismissed