

NOW THE BIRTH OF CHRIST

(Matt.1:18a) “Now (de) the birth (he genesis/ nsf) of Jesus Christ (tou Iesous Christos/ gsm) was (eimi/ impf a.ind.3ps) as follows (houstos) [demonstrative adverb].” (first of 2 sentences)

This Greek sentence gives us both our lesson title and introduction to the birth story of Jesus Christ from Joseph’s side (Matt.1:18b-25)

What is interesting about the birth story of Jesus Christ as recorded in (Matt.1:1-25) is that it was the Christmas story told from the time of Abraham (21st century BC) to the time of the birth of Jesus Christ (5 BC).

The birth of Jesus Christ changed the Christmas story forever. From 5 BC to the 21st century AD, we read the actual birth recorded in Matt. Ch.1 and Luke Ch.1-3.

This lesson will study three aspects of “Now the Birth of Jesus Christ.”

We will study how Matthew connected the prophetic messianic dots of genealogy from Abraham to the birth of Jesus Christ as recorded in (Matt.1:1-25).

1. Matthew records 40 genealogies of the messianic seeds to arrive at the Birth of Jesus Christ.

It is important to pay attention to how Matthew records them in three sets of 14 in (Matt.1:17).

(Matt.1:17) Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Messiah.

- Abraham to David (Matt.1:2-6)
 - The PATRIARCH period (fathers)
- David to deportation to Babylon (Matt.1:7-11)
 - The Priest-nation of king’s period (curse of Coniah)
- Deportation to Jesus called Christ (Matt.1:12-16)
 - The Priesthood rulers’ period (high priest)

A clue to the genealogy: (Matt.1:1) “The record of the genealogy of Jesus the Christ, the son of Abraham, the son of David.”

Two of three key post-diluvian covenants of Christ (New Covenant) (Jer.31:31-34; Heb.8-10; Heb.8:7-13).

- When you count each messianic genealogy once, you get 40.

Question: Why was David, the Deportation and Jeconiah listed twice? (Matt.1:6) and (Matt.11-12)

Answer: It has to do with the Davidic lineage of kings regarding Christ and the Curse of Coniah (Jeconiah) (Jer.22:24-30).

- When you study Matthew’s birth story of Jesus Christ, you are studying it from Joseph’s side (David through Solomon. (Matt.1:6-7)
- When you study Luke’s birth story, you are studying it from Mary’s side (Luke 1-3) David through Nathan. (Matt.3:31) this shows they were both of the house of David. (Luke 2:3-7) [census]

2. The genealogy of (Matt.1:16) introduces the subject of virgin conception of Mary.

41 times the Greek definite article (ton) is **used with the object** (the son) to distinguish the listing of the proper names of genealogy of Christ.

Example: “To Abraham was born (gennaō/ a.a.ind 3ps) Isaac (ton Isaak); and to Isaac, Jacob (ton Iakob).” (Matt.1:2)

Not so in (Matt.1:16) “Jacob was born (gennaō/ a.a.ind 3ps) the (ton) Joseph the (ton) [subject] husband of Mary, by whom (ek+ hes/relative pronoun/ abl.s.f) Jesus (no def. article with object) was born (gennaō/ a. passive ind.3ps) [a different begat], who is called Christ (Messiah).”

The Greek def. article is **used with the subject** to emphasize the conception by Holy Spirit not Joseph nor any man (Matt.1:20).

Note the passive voice of gennaō (Matt.1:16) was used for the same reason.

Jacob was the father of Joseph through David and Solomon. Joseph was betrothed to Mary; and before they came together sexually, she was found to be with child, NOT his (Matt.1:18).

- **Who is the father?** (Matt.3:17) [answer]

3. The genealogy of (Lk.3:23) describes the subject of the virgin conception as recorded in (Matt.1:20).

(Lk.3:23) “When He began His ministry, Jesus Himself was about thirty years of age, **being, as was supposed, son (huios) of Joseph, the son of Heli.**”

NOTE: (tou) goes with the object not the subject and is genitive not accusative, therefore it goes with the word in front of it. - meaning “son of Heli.”

- Joseph is the son-in-law of Heli, Mary’s father, through David and Nathan (daughter’s inheritance of Num.27:7-11; 36:6-9). Joseph became a joint-heir of Heli by marriage to Mary.

Both genealogies inform us that Joseph is the legal father of Jesus but not the conceptual father.

- Jacob is Joseph’s conceptual father
- Heli is the conceptual father of Mary
- God is the conceptual FATHER of Jesus.

This gives three important titles to Mary: Daughter to Heli; Wife to Joseph; and Mother to Jesus Christ.

- We know Mary is Jesus’ mother, but who is His father? (**Read Matt.16:13-20**)
- Who revealed to Peter his great confession of faith in (Matt.16:16)? (**Read Matt.16:17**)

What are the Christmas stories I would recommend you read to your children or grandchildren?

- Chapters 1, 2, 3 of Luke and chapters 1 and 2 of Matthew passed down from 5Bc to 21st century AD.