

Celebrating HIS First Coming

Remembering what the Prophets said... Pt. 4

Luke 2:1-6 AMPC

1 In those days it occurred that a decree went out from Caesar Augustus that the whole Roman empire should be registered.

2 This was the first enrollment, and it was made when Quirinius was governor of Syria.

3 And all the people were going to be registered, each to his own city or town.

4 And Joseph also went up from Galilee from the town of Nazareth to Judea, to the town of David, which is called Bethlehem, because he was of the house and family of David,

5 To be enrolled with Mary, his espoused (married) wife, who was about to become a mother.

6 And while they were there, the time came for her delivery,

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Let's look at the book of Matthew as he gives you and I the background of Jesus Christ, the Messiah and King, the Jesus of Nazareth...

Isaiah 11:1 AMPC

*11 And there shall come forth a Shoot **out of the stock of Jesse [David's father]**, and a **Branch** out of his roots shall grow and bear fruit.*

Matthew 1:1 KJV

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Matthew 1:1 AMPC

1 The book of the ancestry (genealogy) of Jesus Christ (the Messiah, the Anointed), the son (descendant) of David, the son (descendant) of Abraham.

“The book of the generation of Jesus Christ”: This phrase is viewed by some as Matthew's title for the entire gospel. The Greek phrase translated “book of the generation” is exactly the same phrase used in Genesis 5:1.

Genesis 5:1 KJV

5 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

Genesis 5:1 AMPC

5 This is the book (the written record, the history) of the generations of the offspring of Adam. When God created man, He made him in the likeness of God.

The genealogy of Christ opens by connecting Jesus to the family line of the promised Messiah. “Jesus” Greek Iesous; in Hebrew Yehoshua (meaning Yahweh is salvation) Jesus is His earthly name, and it’s meaning is, “the Lord is salvation.”

Christ is the title most often linked to His name in the New Testament. So, it is technically, “***Jesus the Christ.***” By tracing Jesus’ ancestry back to King David, through the line of Davidic kings, Matthew connects Jesus with His royal heritage.

“***Son of David***”: This messianic title is used in the synoptic gospels giving the reader the generations of Jesus Christ beginning with Abraham, because he is the father of all believers as we read in (Gal. 3:29).

Galatians 3:29 AMPC

29 And if you belong to Christ [are in Him Who is Abraham’s Seed], then you are Abraham’s offspring and [spiritual] heirs according to promise.

“***Son of Abraham***”: Takes His royal lineage all the way back to the nation’s inception in the Abrahamic Covenant (Gen. 12:1-3).

Genesis 12:1-3 AMPC

1 Now [in Haran] the Lord said to Abram, Go for yourself [for your own advantage] away from your country, from your relatives and your father's house, to the land that I will show you.

2 And I will make of you a great nation, and I will bless you [with abundant increase of favors] and make your name famous and distinguished, and you will be a blessing [dispensing good to others].

3 And I will bless those who bless you [who confer prosperity or happiness upon you] and curse him who curses or uses insolent language toward you; in you will all the families and kindred of the earth be blessed [and by you they will bless themselves].

Paul is telling the church in that all believers in the Lord Jesus Christ (the Word John 1:1), are the (spiritual), descendants of Abraham, because of their faith in the God of Abraham.

Matthew 1:2 KJV

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

Matthew 1:2 AMPC

2 Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers,

This genealogy starts with the three Old Testament patriarchs, whom the blessings were passed down through.

"Isaac" means "he laughs" or "laughter". The name was given to Abraham and Sarah's son after Sarah laughed in disbelief when God promised her she would have a child in her old age.

Jacob's name was changed to Israel. "Jacob" means "Heel-Catcher" or "Supplanter," reflecting his birth when he grabbed his twin brother Esau's heel, and his later actions of deceiving Esau for his birthright. However, after wrestling with God, his name was changed to Israel, meaning "He Struggles with God" or "God Contends/Prevails" signifying perseverance and a transformed relationship with God, with both names used for him and his descendants, the Israelites

Jacob/Israel was the father of the twelve tribes of Israel and one of the those tribes or sons was named "Judah" (God be praised or thanksgiving). Jesus is referred to as being the **Lion of the tribe of Judah**.

The Lion of the tribe of Judah is a symbol found in Genesis and Revelation. In Genesis, Jacob blesses his son Judah, referring to him and his future tribe as a lion's cub and a lion (Genesis 49).

Genesis 49:8-11 AMPC

8 Judah, you are the one whom your brothers shall praise; your hand shall be on the neck of your enemies; your father's sons shall bow down to you.

9 Judah, a lion's cub! With the prey, my son, you have gone high up [the mountain]. He stooped down, he crouched like a lion, and like a lioness—who dares provoke and rouse him?

10 The scepter or leadership shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh [the Messiah, the Peaceful One] comes to Whom it belongs, and to Him shall be the obedience of the people.

11 Binding His foal to the vine and His donkey's colt to the choice vine, He washes His garments in wine and His clothes in the blood of grapes.

In Revelation, this symbol is seen again when the Lion of the tribe of Judah is declared to have triumphed and is worthy to open the scroll and its seven seals (Revelation 5:5).

Revelation 5:1-10 AMPC

1 And I saw lying on the open hand of Him Who was seated on the throne a scroll (book) written within and on the back, closed and sealed with seven seals;

*2 And I saw a strong angel announcing in a loud voice, **Who is worthy to open the scroll?** And [who is entitled and deserves and is morally fit] to break its seals?*

3 And no one in heaven or on earth or under the earth [in the realm of the dead, Hades] was able to open the scroll or to take a [single] look at its contents.

4 And I wept audibly and bitterly because no one was found fit to open the scroll or to inspect it.

*5 Then one of the elders [of the heavenly Sanhedrin] said to me, Stop weeping! **See, the Lion of the tribe of Judah, the Root (Source) of David,** has won (has overcome and conquered)! He can open the scroll and break its seven seals!*

6 And there between the throne and the four living creatures (beings) and among the elders [of the heavenly Sanhedrin] I saw a Lamb standing, **as though it had been slain**, with seven horns and with seven eyes, which are the seven Spirits of God [the sevenfold Holy Spirit] Who have been sent [on duty far and wide] into all the earth.

7 He then went and took the scroll from the right hand of Him Who sat on the throne.

8 And when He had taken the scroll, the four living creatures and the twenty-four elders [of the heavenly Sanhedrin] prostrated themselves **before the Lamb**. Each was holding a harp (lute or guitar), and they had golden bowls full of incense (fragrant spices and gums for burning), which are the prayers of God's people (the saints).

9 And [now] they sing a new song, saying, **You are worthy to take the scroll and to break the seals that are on it, for You were slain (sacrificed), and with Your blood You purchased men unto God from every tribe and language and people and nation.**

10 And You have made them a kingdom (royal race) and priests to our God, and they shall reign [as kings] over the earth!

Jesus is the One who is worthy to open the scroll (John 5:22). Therefore, Jesus is the Lion of the tribe of Judah.

John 5:22 AMPC

22 Even the Father judges no one, for He has given all judgment (the last judgment and the whole business of judging) entirely into the hands of the Son,

Matthew 1:3 KJV

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

Matthew 1:3 AMPC

3 Judah the father of Perez and Zerah, whose mother was Tamar, Perez the father of Hezron, Hezron the father of Aram,

“Judas”: This is the Greek form of Judah, Jacob’s son, through whom it was promised that the leadership of the twelve tribes would come (Gen. 49:3-12).

Matthew 1:4 KJV

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

Matthew 1:4 AMPC

4 Aram the father of Aminadab, Aminadab the father of Nahshon, Nahshon the father of Salmon,

This line of descent, from Nahshon to David, is also given by Luke (Luke 3:31, 32), and is derived from (Ruth 4:18-22). This is not an exhaustive genealogy. Several additional generations must have elapsed between Rahab (in Joshua’s time), and David (verse 6), nearly 4 centuries later. Matthew’s genealogy (like most of the Biblical ones), sometimes skips over several generations between well-known characters in order to abbreviate the listing.

Matthew 1:5 KJV

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

Matthew 1:5 AMPC

5 Salmon the father of Boaz, whose mother was Rahab, Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse,

We need to stop for a moment here and recognize that Jesus was descended in the flesh from Boaz (a Jewish man), and Ruth, a Moabite (a Gentile). Jesus was considered Jewish through his mother, Mary, making him ethnically Jewish by Jewish law.

The genealogies in the Gospels, particularly Matthew, intentionally include prominent Gentile women (Rahab, Ruth, Tamar, Bathsheba) to show Jesus's connection to all peoples, not just Jews, and to fulfill messianic prophecies that he would come for all who would receive Him. God's Word shows us that Jesus had both Jewish and Gentile ancestors in his family tree listed in Matthew highlighting his universal Messiahship.

Matthew 1:6 KJV

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

Matthew 1:6 AMPC

6 Jesse the father of King David, King David the father of Solomon, whose mother had been the wife of Uriah,

"David" (the beloved of God) was in the ancestry of Jesus. God promised David that his descendant would come and rule. Interesting to not that Jesus, through the flesh, was a descendant of David, but in the Spirit was David called Him Lord.

We also see in the verse above; just how forgiving God really is. David had Uriah killed so he (David), could have Bathsheba, Uriah's wife. David's and Bathsheba's first child died, but God blessed them later with Solomon....**God's people are not perfect, just forgiven.**

Matthew 1:7-8 KJV

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

Matthew 1:7-8 AMPC

7 Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa,

8 Asa the father of Jehoshaphat, Jehoshaphat the father of Joram [Jehoram], Joram the father of Uzziah,

Matthew 1:9-15 KJV

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

Matthew 1:9-10 AMPC

9 Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah,

10 Hezekiah the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah,

11 And Josiah became the father of Jeconiah [also called Coniah and Jehoiachin] and his brothers about the time of the removal (deportation) to Babylon.

12 After the exile to Babylon, Jeconiah became the father of Shealtiel [Salathiel], Shealtiel the father of Zerubbabel,

13 Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor, 14 Azor the father of Sadoc, Sadoc the father of Achim, Achim the father of Eliud,

15 Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob,

Note: There are differences in the spelling of the names in Matthew and in the Old Testament, most of this is caused because of the difference in the Greek and Hebrew languages.

Matthew 1:16 KJV

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Matthew 1:16 AMPC

16 Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, Who is called the Christ. (the Messiah, the Anointed)

“Joseph the husband of Mary”: The wording carefully avoids giving the impression that Joseph was the natural father of Jesus. As the husband of Mary, he was Jesus’ legal father and the one through whom He had a right to David’s throne.

Every emphasis of the text at this point reinforces the doctrine of the virgin birth of Christ. The pronoun “whom” is singular, referring to Mary alone. The unusual way in which this final entry is phrased underscores the fact that Jesus was not Joseph’s literal offspring.

The genealogy establishes His claim to the throne of David as Joseph’s legal heir. Joseph was legally but not physically the father of Jesus (verses 18-25).

Though Joseph was carpenter in Nazareth (13:55), he was a legal heir of King David (verses 5:16, 20). He was a just and God-fearing man who faithfully carried out God's commands regarding Mary and the birth of Jesus (verses 19-25). Joseph is mentioned in Scripture only in the Gospels and then only in relation to childhood of Jesus Christ which many scholars believe that Joseph had died before the time of Christ's public ministry.

Mary, the mother of Jesus, was a godly young woman (Luke 1:28), but not without sin, either original or actual sin, since she herself refers to her own need of a Savior (Luke 1:47). She was betrothed (a Jewish custom legally equivalent to marriage), to Joseph of Nazareth.

During this time the Holy Spirit supernaturally caused her to conceive Jesus apart from any human fatherhood (verses 18, 20, 23; Luke 1:31-35), and she remained a virgin until after the birth of Jesus (verse 25). Following her formal marriage to Joseph and awaiting the birth of Jesus, she and Joseph went to Bethlehem due to a decree from Caesar Augustus that all the world should be taxed. Everyone had to go into their own city. When they got to Bethlehem, Mary gave birth to Jesus, and then shortly moved into a house until they could travel.

It was there that the wise men came and visited from the east. Soon an angel appeared to Joseph in a dream, telling him to take Mary and Jesus to Egypt, which they stayed there until the death of Herod.

After spending a short time in Egypt, they then returned to Nazareth. (See Matthew 13:54-56; Luke 2:51). Except for the birth narratives, Mary is seldom mentioned in Scripture, even in the Gospels. She is last mentioned shortly before the Day of Pentecost (in Acts 1:14).

Note: Jesus took on the form of flesh, so that He might be tempted in all ways as we are. "Jesus" means Savior and "Christ" means the Anointed One.

Matthew 1:17 KJV

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Matthew 1:17 AMPC

17 So all the generations from Abraham to David are fourteen, from David to the Babylonian exile (deportation) fourteen generations, from the Babylonian exile to the Christ fourteen generations.

“Fourteen generations”: The literary grouping used by Matthew is used to emphasize the three major periods of Israel’s national history: theocracy, monarchy, hierarchy. The significance of the number 14 is not clear, but Matthew’s attention to numbers, a distinctly Hebrew characteristic, is evident throughout the gospel. (The systematic ordering may be an aid for memorization)

Matthew 1:18 KJV

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Matthew 1:18 AMPC

18 Now the birth of Jesus Christ took place under these circumstances: When His mother Mary had been promised in marriage to Joseph, before they came together, she was found to be pregnant [through the power] of the Holy Spirit.

“Espoused”: means that Mary was already bound or betrothed (engaged) to Joseph, although they were not yet actually married. Jewish betrothal was as binding as modern marriage.

A divorce was necessary to terminate the betrothal (verse 19), and the betrothed couple were regarded legally as husband and wife (verse 19), although physical union had not yet taken place.

The custom of the day usually required an interval of one year of betrothal before the bride could actually take residence in her husband’s house and consummate their union.

During this interval “Mary was found with child”. Her pregnancy naturally would have been assumed to be the result of an illegitimate union of adultery, a circumstance punishable by death (Deut. 22:23-24).

“With child of the Holy Ghost”: Is the Biblical explanation for the miraculous conception of Christ. In this verse, we see that Mary was promised to Joseph and Mary and Joseph had not slept together. Her pregnancy was of the Holy Ghost.

Overview of verses: 19-20: Because Joseph was a “just man”, he decided to divorce Mary privately but while he considered what should be done “the angel of the Lord” spoke to him in a dream. ***“The angel”*** is literally “an angel.” ***“Put her away,”*** means to divorce her. The Jewish betrothal had to be legally broken and Joseph’s merciful attitude gives an insight into his true nature as a man.

Matthew 1:19 KJV

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

Matthew 1:19 AMPC

19 And her [promised] husband Joseph, being a just and upright man and not willing to expose her publicly and to shame and disgrace her, decided to repudiate and dismiss (divorce) her quietly and secretly.

“Joseph ... a just man ... was minded to put her away privily”: Stoning was the legal prescription for this sort of adultery (Deut. 22:23-24).

Joseph's righteousness meant he was also merciful; thus he did not intend to "disgrace" Mary. The phrase "a just man" is a Hebraism stating that he was a true believer in God who had been declared righteous, and who carefully obeyed the law (see Gen. 6:9). To "send her away" would be to obtain a legal divorce (19:8-9; Deut. 24:1), which according to the Jewish custom was necessary in order to dissolve a betrothal.

Matthew 1:20 KJV

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Matthew 1:20 AMPC

*20 **But as he was thinking this over, behold, an angel of the Lord appeared to him in a dream,** saying, Joseph, descendant of David, do not be afraid to take Mary [as] your wife, for that which is conceived in her is of (from, out of) the Holy Spirit.*

"The angel of the Lord": This is one of only a few such angelic visitations in the New Testament, most of which are associated with Christ's birth (for others, see 28:2; Acts 5:19; 8:26; 10:3; 12:7-10; 27:23; Rev. 1:1).

"In a dream": As if to underscore the supernatural character of Christ's advent, Matthew's narrative of the event describes 5 such revelatory dreams: verses 20; 2:12, 13, 19, and 22. Here the angel told Joseph he was to take Mary into his own home.

Matthew 1:21 KJV

21 And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

Matthew 1:21 AMPC

*21 She will bear a Son, **and you shall call His name Jesus** [the Greek form of the Hebrew Joshua, which means Savior], for **He will save His people from their sins** [that is, prevent them from failing and missing the true end and scope of life, which is God].*

“Jesus” (verse 25; Luke 1:31). The name actually means “Savior”. The scriptures clearly state that Jesus is the Son of God who had had no earthly father. (Joseph was not Jesus' father - God was His Father.)... Mary furnished the flesh, and God furnished the Spirit.

Can you imagine how shocked or surprised, Joseph was when an angel told him that Mary was carrying the Messiah, his people had been looking for Messiah all of Joseph's life and now, the Messiah was to actually live in his home.

Matthew 1:22 KJV

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Matthew 1:22 AMPC

22 All this took place that it might be fulfilled which the Lord had spoken through the prophet.

“Be fulfilled”: Matthew points out fulfillments of Old Testament prophecies no less than a dozen times (2:15, 17, 23; 4:14; 8:17; 12:17; 13:14, 35; 21:4; 26:54-56; 27:9, 35).

He quotes from the Old Testament more than 60 times, more frequently than any other New Testament writer, except Paul in Romans.

Matthew 1:23 KJV

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Matthew 1:23 AMPC

23 Behold, the virgin shall become pregnant and give birth to a Son, and they shall call His name Emmanuel—which, when translated, means, God with us.

“Immanuel, which being interpreted is, God with us”: This is a title describing the deity of the person of the Son of God rather than a name actually used by Him. It implies God will come to dwell among His own people, which He did in the person of Christ. **“Virgin”:** Matthew is quoting the Prophet Isaiah about the Lord being born from a someone who had never engaged in sexual relations.

Isaiah 7:14 KJV

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Isaiah 7:14 AMPC

14 Therefore the Lord Himself shall give you a sign: Behold, the young woman who is unmarried and a virgin shall conceive and bear a son, and shall call his name Immanuel [God with us].

God sent His Son to take on the form of flesh and dwelt among us. Jesus was, is, and always will be, God the Word, who became the Son housed in a body for His stay on the earth.

A virgin having a child is beyond the comprehension of people in the church today, and many have decided that Jesus was not, in fact, born of a virgin. How foolish it is not to believe that Jesus was, in fact, born of a virgin.

A God, so great that He could speak a world into existence, could certainly cause a virgin to have a child. Abraham's wife, Sarah, thought it was impossible to have a child after she was 90 years old, but she did.

Luke 1:37 AMPC

37 For with God nothing is ever impossible and no word from God shall be without power or impossible of fulfillment.

Matthew 1:24 KJV

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

Matthew 1:24 AMPC

24 Then Joseph, being aroused from his sleep, did as the angel of the Lord had commanded him: he took [her to his side as] his wife.

When the angel told Joseph about Mary's pregnancy, he "took her as his wife", i.e. he took her into his home. But they did not consummate their marriage until after the birth of Jesus. Therefore, technically they were still betrothed.

Matthew 1:25 KJV

25 And knew her not till she had brought forth her firstborn son: and he called his name Jesus.

Matthew 1:25 AMPC

25 But he had no union with her as her husband until she had borne her firstborn Son; and he called His name Jesus.

In these verses, we see several things:

1. That God does truly speak to some people in dreams. Not all dreams are from God. When a dream is God speaking to you, there will be no doubt.

2. Joseph listened/obeyed to God's message in marrying Mary.
3. Joseph's restraint from being with Mary until the Christ child was born. This took great discipline on his part.
4. He followed the instructions to the utmost in naming the baby JESUS as the angel had instructed him just as Zachariah did.

Note: _____



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