

- **Matthew 1 is the genealogy of the king.**
- **Matthew 2 is the birth of the king.**
- **Matthew 3 is the herald of the king.**
- **Matthew 4 is the preparation of the king (He is tempted by the devil).**
- **Matthew 5 - 7 is the constitution of the kingdom.**
- **Matthew 8-9 is the credentials of the king.**
- **Matthew 10 is the message of the kingdom sent out. 12 apostles -> Israel only.**
- **Matthew 11 is the rejection of the message by Israel.**
- **Matthew 12 is the unpardonable sin by Israel. They reject Christ as the saviour, say He has a unclean spirit, doing miracles by evil. Israel's fate is sealed in this chapter in relation to the Son.**
- **Matthew 13 - He begins to teach in parables so they dont understand because they have rejected the truth. God chooses ONE way. When men get proud He gets selective.**

CHAPTER 1

] Jesus is born.

1 THE GENEALOGY OF THE KING: A Davidic heir to David's throne

Matthew's genealogy of Jesus

INTRODUCTION

Deals with the second coming of Christ as a king - He's a priest now. Mathew is a book of transition - God changes the fashion He deals with gradually (for us, not the people of the times.

Jesus was a prophet, a priest and a king.

He was a prophet

He is now a priest (interceding in our behalf when we pray/*

*He will be king (His kingdom will be set up before the millennium */*

Matthew says nothing about salvation through grace and faith. (It's mentioned in John (which was written later than the other gospels.))

Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.

The OT Law justifies no one. **Christ's death provided a substitution for sin.**

2Corinthians 5:21 For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him.

There was a need of reconciliation. We were enemies. I was a sinner. God is sinless. For Him to bring me to himself there has to be a reconciling of the standard that I broke. So Christ lives for me a life I can't live and then dies for me a death that if I die I'll be eternally lost. How can God suffer for a sinner who dies and goes to hell to suffer eternally? When Christ died on the cross he died as God in the flesh. So in a sense God died on Calvary. God is eternal. If Christ hadn't died on the cross he would have lived physically forever. So a 'forever' life died. When a man goes to hell he dies forever.

So my hell was **paid** for on Calvary in a split second by an eternal man. That makes God just. He gets me out of hell by a man who dies in time, in a matter of seconds. He has to follow His own rules.

Christ's death provided redemption from sin

'redemption' - To redeem someone is to set him or her free by paying a price.

Buying back, somebody pays the required price.

Without the shedding of blood there is no redemption and no remission.

Hebrews 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Acts and Hebrews are the other transition books

Everybody knows Acts is a transition book

(a change in doctrine, dealing and emphasis). In the OT God was calling out a nation (Israel) for his name. Later Christ calls out individuals from the nations.

There were a variety of ways to get saved in Acts.

Basic changes

Starts out dealing with Israel as a nation. That's the emphasis in the OT. -> In Matthew individuals are first dealt with.

emphasis - on God the Father -> God the Son.

• emphasis - Jewish -> Gentile (hard change). God now deals with the Gentiles.

• Christ isn't manifest as king of the church - He's king in the millennium.

This is important because we must understand that Christ is the HEAD of the church Not the king.

The Catholics teach He is the king. If you understand Mathew you will understand that a kingdom is not being set up now.

The Jews were looking for a king. They weren't looking for a king like Christ. They rejected Him. The scribes wanted Caesar more than Christ. They were steeped in traditions. They wanted to hold unto their traditions.

- Mathew introduces Him as a king because the kingdom is at hand.

- You are 10 years from the millennium being set up. (if the 2,000 year church age wasn't in between)**
- This is the crux of Mathew.**

- OT law -> NT grace**
- Israel -> nations**

It changes at the end of Matthew.

Jew -> Gentile

There is a hint at this in Matthew 15:22 - when things begin to get rotten for the Jew -

Matthew 15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, [thou] Son of David; my daughter is grievously vexed with a devil.

Matthew 15:23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

Matthew 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Matthew 15:25 Then came she and worshipped him, saying, Lord, help me.

Matthew 15:26 But he answered and said, It is not meet to take the children's bread, and to cast [it] to dogs.

Matthew 15:27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

Matthew 15:28 Then Jesus answered and said unto her, O woman, great [is] thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Jews that won't do those kind of things are going to be turned away. There's a hint of that through the gospels. Revealed in Acts. Christ as a saviour as opposed to king is emphasized. MMLJ have a transition:

**law -> grace
Israel -> nations**

Matthew 15:29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

There's all kind of clues about whats gonna happen in Matthew -

The OT ends with a curse -

Malachi 4

Malachi 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Now, those Galatians were going backwards towards the Law. The Law is a curse (schoolmaster).

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.

Galatians 3:11 But that no man is justified by the law in the sight of God, [it is] evident: for, The just shall live by faith.

Galatians 3:12 And the law is not of faith: but, The man that doeth them shall live in them.

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree:

We want more Law today to expose sin and sinners!

=====

I'm a numbers guy (my Jewish blood).

Matthew is the Genesis for the new covenant.

39 books in the OT. == 4000 years

We need light after those 4,000 years. Matthew records the beginning of the 5th days of 1000 years as a day. 4 days - 39 books of the OT.

4000 years of OT is 4 days (a day/ a year)

(remember the 4th day of creation -> life)

(Jesus says 'I am the life')

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

I believe the sun was created on the 4th day so the 5th day would be a day of light.

You think that's wacky?

Matthew 1 relates to Genesis -

The first verse of the New Testament returns the reader immediately to the first book of the Bible, Genesis.

The link between Matthew 1.1 and Genesis is quite strong. Searching the entire Bible for all verses that contain both "book" and "generation(s)" yield but one other than that quoted above (Genesis 5.1):

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

Genesis 5:1 This [is] the **book** of the **generations** of Adam. In the day that God created man, in the likeness of God made he him;

Recalling that Jesus Christ is the **second Adam**, we see a beautiful symmetry of Scripture: The first book of the Old Testament declares the "book of the generations" of Adam, and the first book of the New Testament declares the "book of the generation of Jesus Christ", and these two declarations are geometrically united!

All of this integrates with the meaning of Aleph, the first Hebrew letter of the name of the first man, Adam אָדָם, and with Jesus Christ, who declared Himself to be Alpha and Omega.

To go further – Matthew 2 relates to Exodus -

Matthew 2:15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Exodus 4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel [is] my son, [even] my firstborn:

Isaiah 43:1 But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called [thee] by thy name; thou [art] mine.

Matthew 3 – Leviticus (Book 3)

Matthew 3:4 And the same John had his raiment of **camel's** hair, and a leathern girdle about his loins; and his meat was **locusts** and wild honey.

Matthew 3:5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

Matthew 3:6 And were baptized of him in Jordan, confessing their sins.

Matthew 3:7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of **vipers**, who hath warned you to flee from the wrath to come?

Matthew 3:8 **Bring forth therefore fruits** meet for repentance:

'**camel**' – literal meaning of 'Gimel' (**3rd** letter)

'**locusts**' –

Leviticus 11:22 [Even] these of them ye may eat; the **locust** after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

'**viper**' – serpent – all of Genesis **3**

Genesis 1:12 And the earth brought forth grass, [and] herb yielding seed after his kind, and **the tree yielding fruit**, whose seed [was] in itself, after his kind: and God saw that [it was] good.

Enough of that!

More?

Matthew is the 40th book. The number of testing. Christ was tested 40 years in the wilderness. The test is also whether the Jews accept or reject.

**Isaiah has 66 chapters.
39 OT + 27 NT = 66.**

So if we go to Isaiah 40

EXAMPLE:

Isaiah 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

Should correspond to Matthew 3

Matthew 3:3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

THAT PAGE

The NT takes effect after Christ dies. The NT goes into effect Matthew 27, Luke 21, Mark 15, John 20.

Hebrews 9:16 For where a testament [is], there must also of necessity be the death of the testator.

Hebrews 9:17 For a testament [is] of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Hebrews 9:18 Whereupon neither the first [testament] was dedicated without blood.

Hebrews 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

Hebrews 9:20 Saying, This [is] the blood of the testament which God hath enjoined unto you.

All those chapters before He dies are OT doctrine. You must rightly divide.

A passage that teach salvation by works:

Matthew 19:16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

Matthew 19:17 And he said unto him, Why callest thou me good? [there is] none good but one, [that is], God: but if thou wilt enter into life, keep the commandments.

'keep the commandments' – That is OT law. You must rightly divide. Grace doesn't technically start till Mathew 27. It isn't revealed until Paul gets it and he isn't saved till Acts 9.

Christ starts His Ministry at Matthew 4 (30 AD.) 33 AD - Christ finishes His ministry. (Matthew 27).

Christ reconciles you to the Father. He is the mediator of the NT.

The NT was started by the means of death -

Matthew 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

The OT ends with a curse - Malichi 4

Malachi 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

THE GALATIANS WERE REVERTING BACK TO THE LAW -

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.

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Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree:

- that's under the law and Christ redeems us from the curse of the law.

***** The NT takes effect after Christ dies. The NT goes into effect Matthew 27:51, Luke 21, Mark 15, John 20. All those chapters before He dies are OT doctrine. You must rightly divide.**

Matthew 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

For example:

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Matthew 19:17 And he said unto him, Why callest thou me good? [there is] none good but one, [that is], God: but if thou wilt enter into life, keep the commandments.

That (Matthew 19) is OT law. You must rightly divide. Grace doesn't technically start till Mathew 27. It isn't revealed until Paul gets it and he isn't saved till Acts 9. (See Ushers chronology) Christ starts His Ministry at Matthew 4 (30 a.d.) AD - the year of our Lord

Under Jewish law a priest had to be over 30. Christ lived the Jewish law perfectly.

- 33 AD - Christ finishes His ministry. (Matthew 27)

Matthew, Acts and Hebrews must be rightly divided.

Mathew 1-27 is NOT NT. They are doctrinally under the OT. The NT was established and started? Matthew 27.

/* girl - mat 7 thought she was living under the NT */

Matthew 26:27 And he took the cup, and gave thanks, and gave [it] to them, saying, Drink ye all of it;

Matthew 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

it was new wine - see Isaiah 58

**liquor is a type of a unsaved man's blood
(deuteronomy 32)**

Christs blood is new wine -

Isaiah 65:8 Thus saith the LORD, As the new wine is found in the cluster, and [one] saith, Destroy it not; for a blessing [is] in it: so will I do for my servants' sakes, that I may not destroy them all.

Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Hebrews 9:15 **And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance.**

the redemption of the OT wasn't sufficient.

'mediator' - He reconciles between you and God. He is the middle man. God is in emnity with an unsaved person.

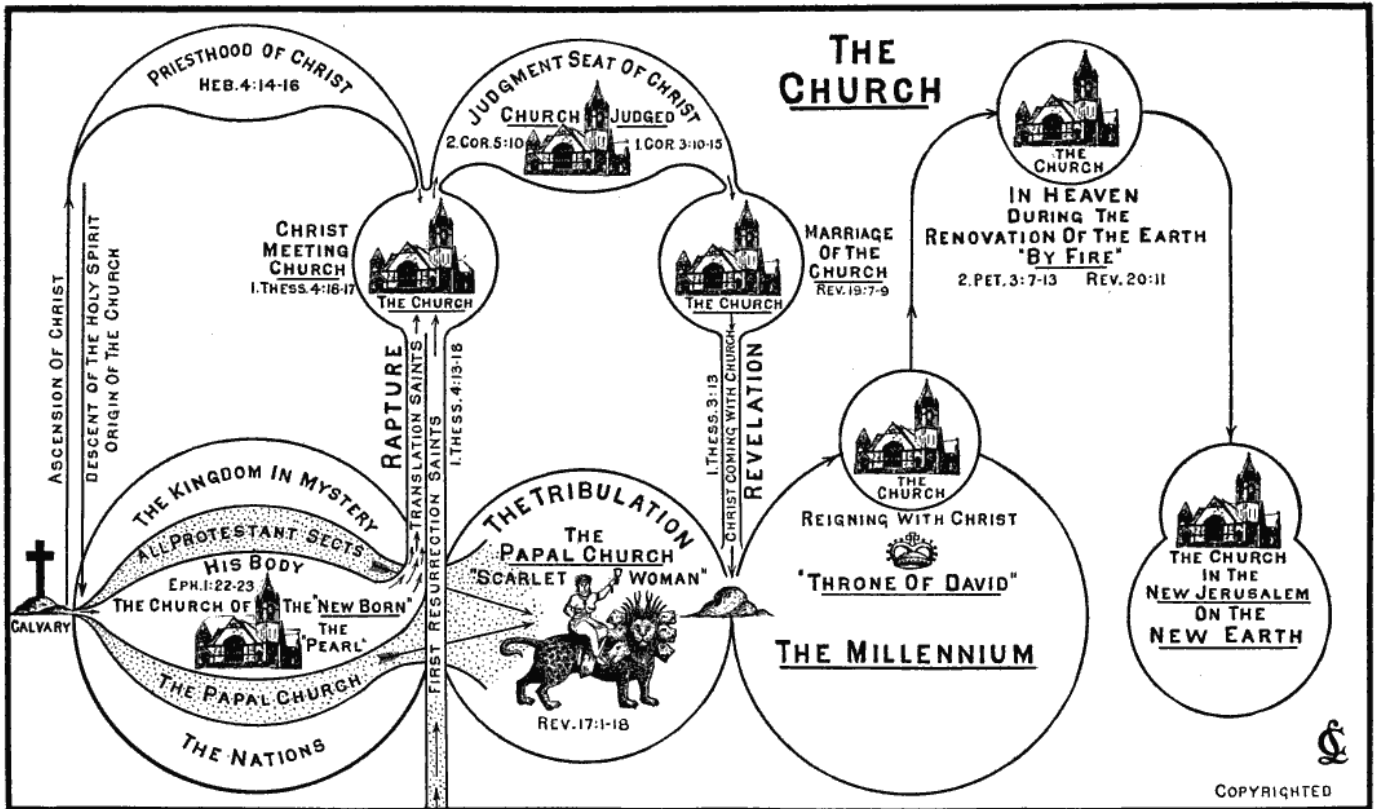
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**The OT is a picture of the Jew rejecting God the Father
The gospels is picture of the Jew rejecting God the Son
Acts is picture of the Jew rejecting God the Spirit.**

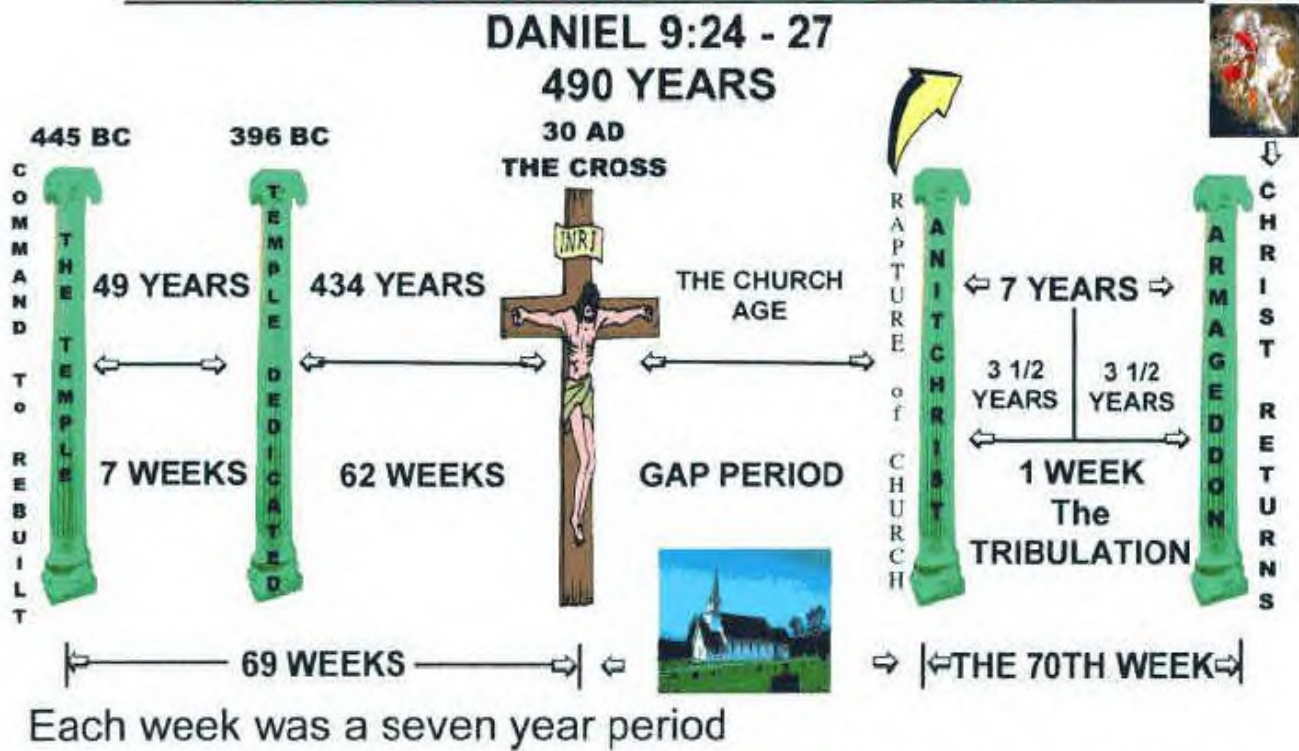
God slams the door on the Jews in Acts 8 after each part of the trinity is rejected.

ORDER OF EVENTS -



THE SEVENTY WEEKS OF DANIEL

490 YEARS TO FINISH ISRAEL'S INIQUITY



It was revealed to Daniel that the nation of Israel would experience a 490 year period of time that was to start with a command for them to return to their home land. The time would end with the coming of the Messiah to began the 1000 year Kingdom.



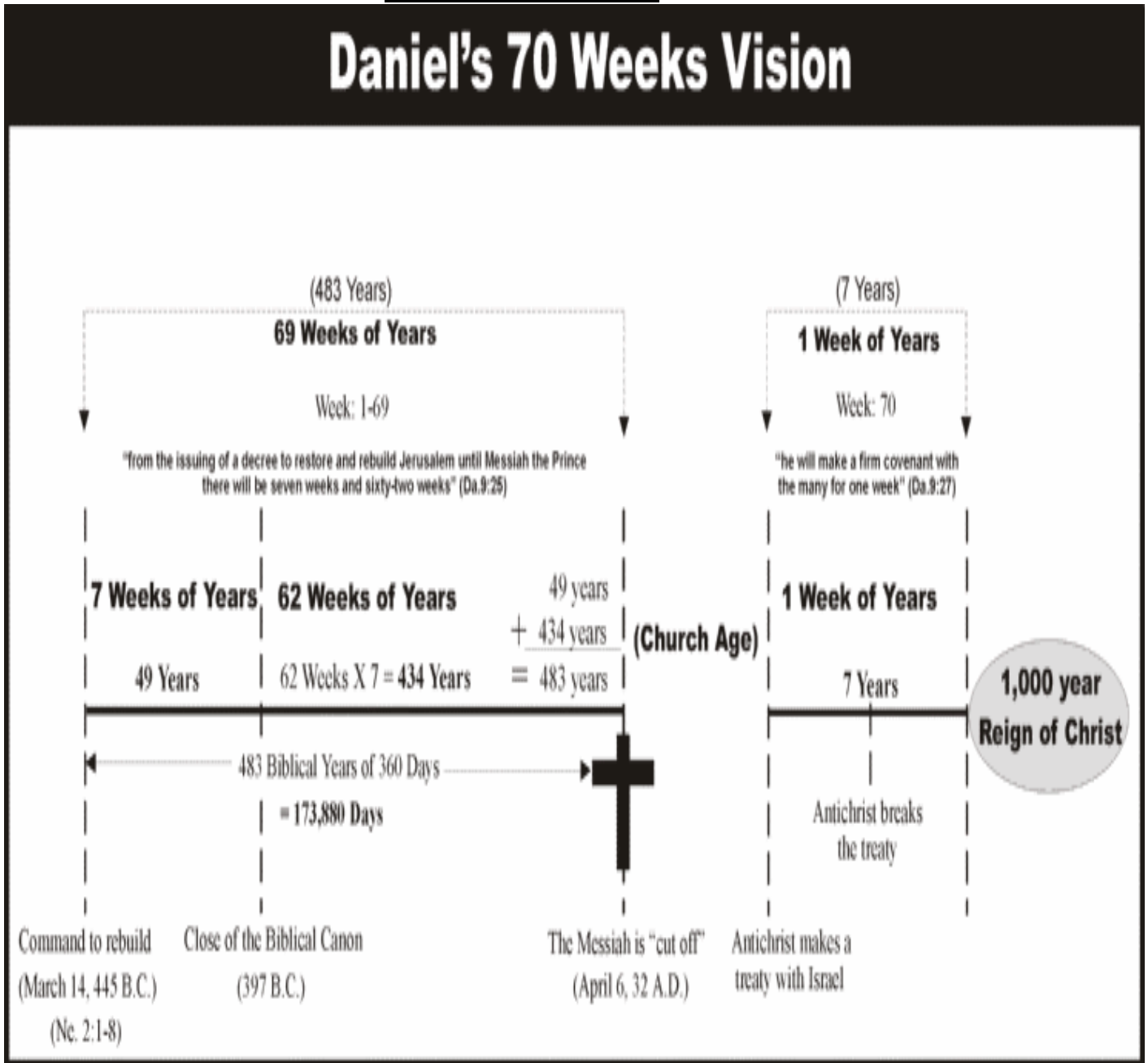
**It's command to rebuild (Nehemiah) ->
7 weeks -> temple finished -> 62 weeks ->
Calvary -> Church Age -> rapture ->
antichrist -> 1 week tribulation period (7
weeks (2*3 1/2)) -> millennium (Christ
returns)**

What's this all got to do with Matthew?

Christ is born during the 65th week of Daniel's 70th weeks. He begins His ministry in Daniel's 69th week. That's why there is so much stuck in Daniel about the tribulation and the kingdom. That's why the kingdom which is 7-10 years away, is prominently here, not the church. Paul hasn't yet been saved. The Jews haven't fully rejected the messiah yet. The church is not there yet. If the Jews had accepted the teachings of the prophets the millennium would have started within seven years. There is no revelation of the Church Age in the OT. Get Matthew right and it will make sense (other books of the bible).

**(Daniel's 70 weeks covered 2 pages
from here.)**

Time frame



These 70 weeks begin at Nehemiah 2 and cover 69 weeks. (till the crucifixion. (calvary) 69*7 = 483 years. That's the prophecy of Daniel 25. 70 weeks is not literal weeks but

weeks of years They arent finished yet. The Christian is ever lastingly righteous, but not Israel yet. This 70 years is dependent upon Israel. IMPORTANT. Dont confuse Israel with the local church. Israel is important in Matthew. DONT confuse the church with the kingdom.

Genesis 29:27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

It is defined that a prophetic week can be 7 years.

Daniel 9:24-27 – part one

Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

'thy people' –

Daniel 9:20 And whiles I [was] speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

God hath answered our question. The, "thy People" of Daniel 9:24, refers to Israel.

'holy city' - Jerusalem

'anoint' - Christ was not yet annointed the most holy.

'transgression' - the rebelling of the nation of Israel, the rejectionm of God the Father by Israel. The transgression is not over yet. People are still sinning.

The OT is a picture of the Jew rejecting God the Father

The gospels is pictureof the Jew rejecting God the Son

Acts is picture of the Jew rejecting God the Spirit.

'reconciliation' - Christ made reconciliation flor individuals on the cross but mot for the nation of Israel yet. Israel will not be cleansed until the second coming -

'thy people' - Jews - NOT the church - Godis not finished with the church - see Romans 11

Daniel 9:25 Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

'restore' -

Nehemiah 2:1 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, [that] wine [was] before him: and I took up the wine, and gave [it] unto the king. Now I had not been [beforetime] sad in his presence.

Nehemiah 2:2 Wherefore the king said unto me, Why [is] thy countenance sad, seeing thou [art] not sick? this [is] nothing [else] but sorrow of heart. Then I was very sore afraid,

Nehemiah 2:3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, [lieth] waste, and the gates thereof are consumed with fire?

Nehemiah 2:4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

Nehemiah 2:5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

Nehemiah 2:6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

Nehemiah 2:7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

Nehemiah 2:8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which [appertained] to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

- 69 weeks of year

Daniel's 70 weeks - reiterated

Daniel 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.

'city' - Jerusalem

'for himself' - Isaiah 53 says who its for

'the end' - refers to Daniel's 70th week - (last week - revelation)

Matthew 24:13 But he that shall endure unto the end, the same shall be saved.

- the same end - end of 70 weeks of prophecy in Daniel - proper doctrine'

-

'flood' -

Revelation 12:15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

Daniel 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.

'he' - the antichrist

'one' - Daniel's 70th week

Matthew 24:13 But he that shall endure unto the end, the same shall be saved.

Matthew 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

It will take seven weeks to rebuild the wall and the city and the after 69 weeks the messiah shall be cut off. In 70 A.D. Titus (people of the prince) will come and destroy the city - complete fulfillment in the tribulation.

<p>²⁵"So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem</p>	<p>1 Nisan, B.C. 445</p>	<p>14 March, B.C. 445</p>	<ul style="list-style-type: none"> • Artaxerxes Longimanus (king of Persia) in the 20th year of his reign, pronounced an edict allowing Nehemiah to rebuild Jerusalem (Ne.2:1-8).
<p>until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.</p>	<p>10 Nisan, A.D. 32</p>	<p>6 April, A.D. 32 (Sunday)</p>	<ul style="list-style-type: none"> • "Messiah" is the predicted Jesus Christ (Jn.1:41; 4:25; Is.9:6; Da.8:11,25). • The exact time this refers to is the beginning of Christ's public ministry. • "seven weeks"- From B.C. 445 though the 7 weeks (49 years) goes to B.C. 396. which is

			the closing date of Malachi's prophecies (close of the biblical canon).
26 "Then after the sixty-two weeks the Messiah will be cut off and have nothing,	10 Nisan, A.D. 32	6 April, A.D. 32 (Sunday)	173,880 days from edict to restore is the Triumphal entry of Christ. • Christ presents Himself as the "Messiah" and is "cut off" or crucified (Lu.19:39-44).
and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the			The "people of the prince who is to come" are the people of Rome. Specifically, this is the Roman army lead by the general Titus in A.D. 70.

end there will be war; desolations are determined.			
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Hebrews 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Hebrews 9:20 Saying, This [is] the blood of the testament which God hath enjoined unto you.

Matthew 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Matthew 26:30 And when they had sung an hymn, they went out into the mount of Olives.

Luke 1:7 And they had no child, because that Elisabeth was barren, and they both were [now] well stricken in years.

Luke 1:8 And it came to pass, that while he executed the priest's office before God in the order of his course,

Luke 1:9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

Luke 1:10 And the whole multitude of the people were praying without at the time of incense.

There are 400 years of silence from Malichi to Matthew. God said the last thing on this earth 400 years ago in 1611. Everything will repeat in the second coming. (approximately 400 years after 1611)

Between the testaments (see Hailey) The Jew is in bondage to Babylon and Syria, and Greece. Alexander's generals split it up.

Than Rome conquered. When Christ arrived it was not to the Israel that God had intended, under a great king. They were in bondage. They reject the king and have 200 more years of bondage. His ministry lasted three and a half years. He disperses them throughout the nations. Matthew begins with His birth during Daniels 64th week and ends with Christ's ministry in the last half of Daniel's 69th week. The devil duplicates this in the last half Revelation 12 and 13.

Revelation 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty [and] two months.

Matthew 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

The 1,000 kingdom is at hand.

Matthew 6:10 Thy kingdom come. Thy will be done in earth, as [it is] in heaven.

Not since the garden of Eden, but will be true in the millenium. Matthew is a presentation of that kingdom. This is the millenial kingdom. Matthew is a presentation.

Matthew 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

This is a spiritual kingdom. God is spiritual.

John 4:24 God [is] a Spirit: and they that worship him must worship [him] in spirit and in truth.

The kingdom of heaven is a literal kingdom. Heaven is where there is a throne. Christ came to set it up. John the baptist said repent, it is at hand. It is connected with the holy ghost.

Romans 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

The kingdom of Heaven is a literal messianic, Jewish kingdom -

Luke 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

The church Christ mentions in Matthew 16 is yet future.

Matthew is the 40th book. The number of testing. Christ was tested 40 years in the wilderness. The testis also whether the Jews accept or reject. Israel is God's wife in the OT.

Isaiah 50:1 Thus saith the LORD, Where [is] the bill of your mother's divorcement, whom I have put away? or which of my creditors [is it] to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

They commit adultery with idols. Now they have one more chance. They reject Christ. He divorces the Jew -

Isaiah 50:5 The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

Hosea 2:1 Say ye unto your brethren, Ammi; and to your sisters, Ruhamah.

Hosea 2:2 Plead with your mother, plead: for she [is] not my wife, neither [am] I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

Hosea 2:3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

Hosea 2:4 And I will not have mercy upon her children; for they [be] the children of whoredoms.

He picks a new bride. Jew and Gentile in one body. But that's after Israel rejects completely.

GAP of TIME

Since Israel rejected her Messiah, God has postponed the prophesied kingdom. A 2,000 year gap known as the Church Age was inserted into the 70th week.

27" And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate.

- The 70th week begins with the "firm covenant with the many."**
- The middle of the 70th week is marked by the covenant maker putting "a stop to sacrifice and grain offering". This at least assumes that during the 70th week, sacrifices will have been re-instituted.**

even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."			
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¹ Any calculation between B.C. (Before Christ) and A.D. (Lat. Anno Domini, "in the year of our Lord") must subtract one year because there is no year 0 (B.C.) or (A.D.). That is, from B.C. 1 to A.D. 1 is not 2 years but 1 year.

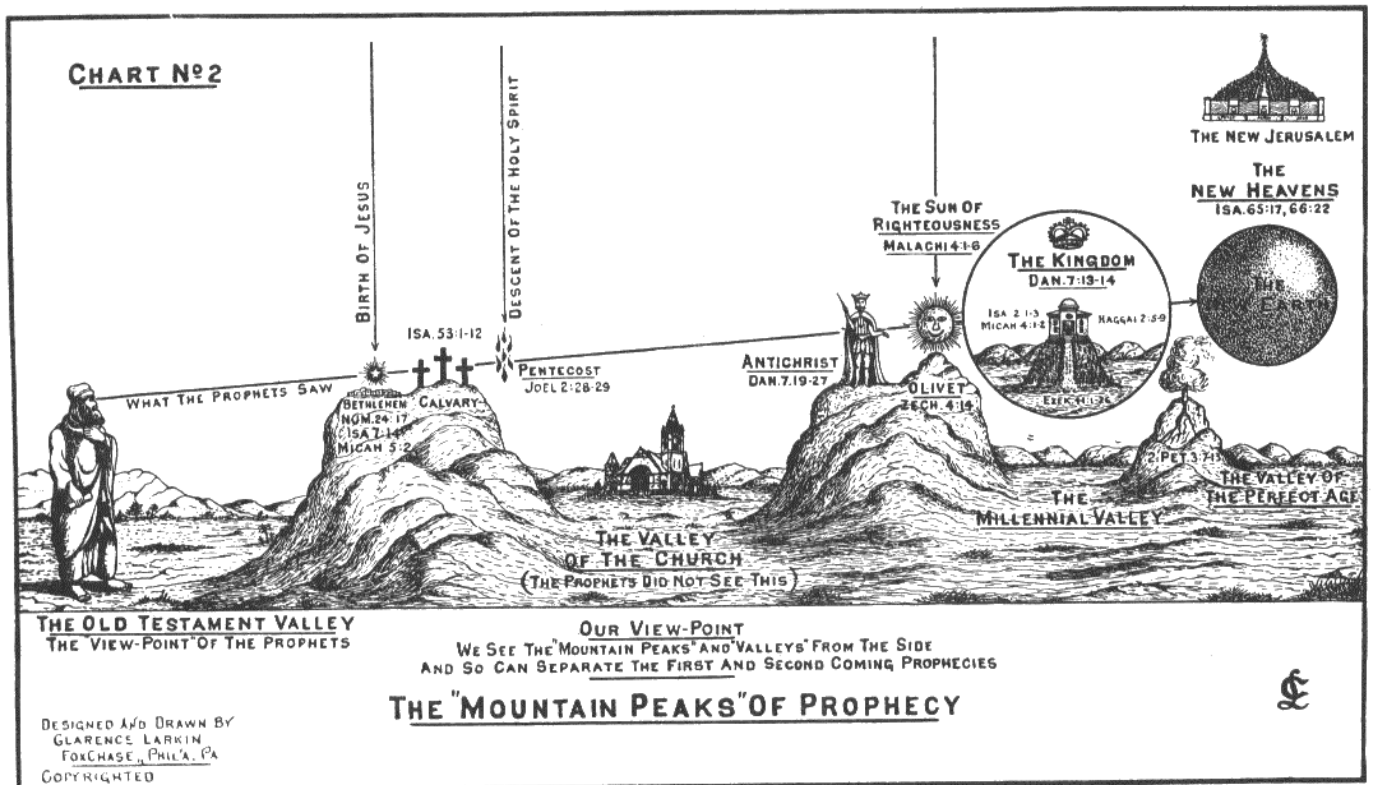
Do the 7,000 year plan and how the church age was preplanned before the foundations of the earth. Also the Isaiah 9:7 merged verse.

Isaiah 9:7 Of the increase of [his] government and peace [there shall be] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Summary

<p>A total of 70 weeks (lit. "sevens") is what God gives to Israel to fulfill Daniel 9:24.</p>	<p>70 weeks of years = 490 years</p>
<p>The 70 weeks begin at the decree to restore and rebuild Jerusalem</p>	<p>Nisan 1, 445 B.C. = March 14, 445 B.C.</p>
<p>From the decree (March 14, 445 B.C.) till the Messiah is "cut off" is 69 of the 70 weeks, with 1 week (of years) remaining.</p>	<p>69 weeks = 173,880 days = April 6, 32 A.D.</p>
<p>There is a gap between the 69th and 70th week, which is the church age. The church age must end before the 70th week will resume.</p>	<p>A parenthesis or break in sequence of time = Church age</p>
<p>The remaining week is future, and is commonly called the "Tribulation" period.</p>	<p>Future 7 year period</p>

year period
 = The
 Tribulation
 Period



Build		(7 Sevens)	Word To Jubile Year		THE
445 B.C.	406 B.C.		Messiah		CONSUMMATION
			The Prince		
				--- Covenant confirmed 1 week ---	
				by Messiah The Prince	
				(Our Wilderness Sojourn!)	
				3 1/2	
				3 1/2	
				Time/Times & 1/2	
				Time/Times & 1/2	
				---- Fed -----	
				---- Famine ----	
				Temple	
				1260	
				1290	
				1335	
445 B.C.	406 B.C.	after 62 wks	Testimony Abom.of		
Messiah Cut off	Finished!	Desol. Inheritance			
Freed from Bondage		Promised!			

@@

Each of the four Gospels presents Jesus Christ from a different point of emphasis.

/* PENNYSAVER */

Matthew wrote to the Jews to present Jesus as King of the Jews. The account is in Matthew 1:1-17.

It begins by showing Jesus was a legal heir to the throne of David, by virtue of his lineage. This fact is immediately set forth in verse one, which states Jesus was the "son of David, the son of Abraham." His kinship to David the King of Israel is mentioned before that of Abraham, the father of Israel. Matthew' genealogy traces the ancestors of Joseph, the legal father of Jesus.

Matthew, being a Levite, emphasizes Jesus as the Messiah, the Lion of the Tribe of Judah. Each of the subtleties of his design supports this primary theme. His genealogy begins with the "first Jew," Abraham, and continues through David and the royal line to the *legal* father of Jesus, Joseph.

Matthew's emphasis is on the fulfillment of the prophecies of the *Tenach*, the Old Testament.

As a customs official, Matthew was skilled in shorthand, an essential asset in a culture that did not have the advantages of printing, copiers, and the like. Matthew focuses on what Jesus *said*, and includes the extensive discourses, which he probably was able to take down verbatim.

Matthew's first miracle is the cleansing of a leper, a Jewish metaphor for sin itself. Matthew concludes with the resurrection, also a distinctive Jewish preoccupation.

Luke

Luke was a Gentile and a doctor, and his Gospel reflects a very distinctive point of view, emphasizing Jesus as the Son of Man. His genealogy begins with Adam, the first man. From Abraham to David, his list is identical to that of Matthew. However, when he gets to David, he doesn't track through Solomon (the first surviving son of Bathsheba) but through a different son, Nathan (the second surviving son of Bathsheba). He continues through to Heli, the father of Mary. (Joseph is the *son-in-law* of Heli). ¹ As a Gentile, Luke's emphasis is different. His emphasis is Christ's *humanity*; he focuses on what Jesus *felt*. His first miracle is the expulsion of a demon, a very human concern. Luke concludes with the promise of the giving of the Holy Spirit, which is a natural bridge to his subsequent volume, *The Book of Acts* .

Mark

Mark is the amanuensis (secretary) for Peter, and he emphasizes Jesus as the obedient Servant of YHWH. His is the only Gospel with no concern for pedigree or genealogy. He focuses on what Jesus *did* ; it deals in graphic images, almost like a movie or video shooting script. Mark concludes with the final visual appearance, the Ascension.

John

John had a very distinctive view, emphasizing Jesus as the Son of God. He focuses on who Jesus was . His "genealogy" is that of the Preexistent One, constituting his opening verses. His Gospel is organized around seven miracles, seven discourses, and seven "I AM" statements.

John's first miracle involves the use of the water of purification being changed to wine at Cana, a private demonstration to the disciples that Jesus was preeminent even over the Levitical priesthood. John concludes with the promise of Jesus' return, and becomes the appropriate prequel to John's final tome, *The Revelation* .

The Four Faces Around the Throne

It is interesting that each time we encounter the called *cherubim* that surround the Throne of God, we note that there are four "faces" involved: a lion, an ox, a man, and an eagle.

Ezekiel 1:10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

Each of these "faces" are suggestive of each of the four Gospels: Matthew, presenting the Lion of the Judah; Mark, the ox (the classic emblem of servanthood); Luke, the Son of Man; and John, the Son of God in the heavens.

* * *

Structure of Genealogy

Matthew's structure descends from father to son, beginning with Abraham. Additionally, he divides the genealogy into three groups of fourteen generations, separated by important historic points (Matthew 1:17).

Adam was the man of imperfection who came in the Old Testament, and Jesus was the man of perfection (as some like to say, the Second Adam [Man]). The second son in a lot of the Bible is the son of promise {we will likely have a study on that later}. Some examples are Cain & Abel, where Abel was the one who pleased God with his offering, and Ishmael & Isaac, where Isaac was the son of promise.

I believe in numbers. If you want to see God just look at the rainbow. 7 colors. 7 is the most important number in God's overall plan.

I hear plenty about how certain names in the book of Chronicles don't match, are different, are omitted, etc. In a Bible study with a Protestant minister I found in one of the Shopping newspapers, he claimed the chronology was **Symbolic**, 21 verses – 3 * 7. I tend to agree, as opposed to over-analyzing discrepancies.

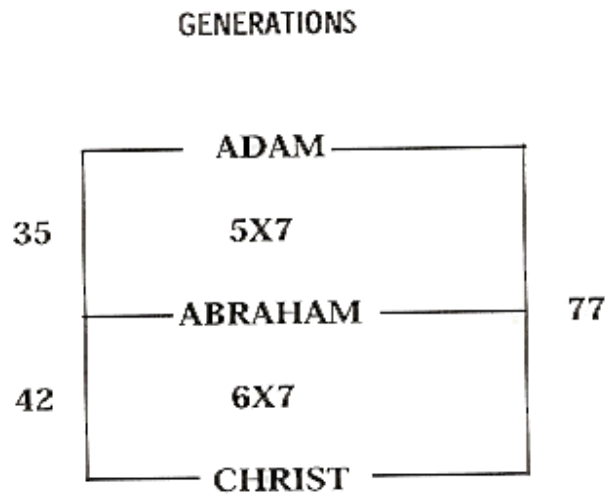


Figure 3 0
Generations of Matthew 1:17

After 35 generations God called Abraham and the chosen people were started. After 42 more generations the start of Christianity occurred with Christ's first coming. If God's word is perfect and logical, can one then speculate on the next element, 7X7 generations. Logically the next event would be the second advent of Christ, the 49th generation from the first advent. The 50th generation would be the jubilee generation. In Leviticus it defines the jubilee generation as the generation where all mortgages can be reclaimed by the family of the original owners. Then Christ has returned to reclaim the earth. At this point, there arises a very important question: How long is a generation? I can show you in Job that a generation is 35 years. In Exodus; a generation would be 40 years and depending on which Scripture you take, you can demonstrate that a generation can be from 35 to 43 years. In Matthew it states there were fourteen generations from Abraham until David. Still, to what part of David's life . . . his birth, or His death, for Christ was it the start of His ministry or to His resurrection? At which part of one's lifetime does a

generation begin? Again, we cannot say because we do not know. However, even if we do not know the length of a generation, we are still given a definite number of generations. Figure 31 shows these generation gaps graphically.

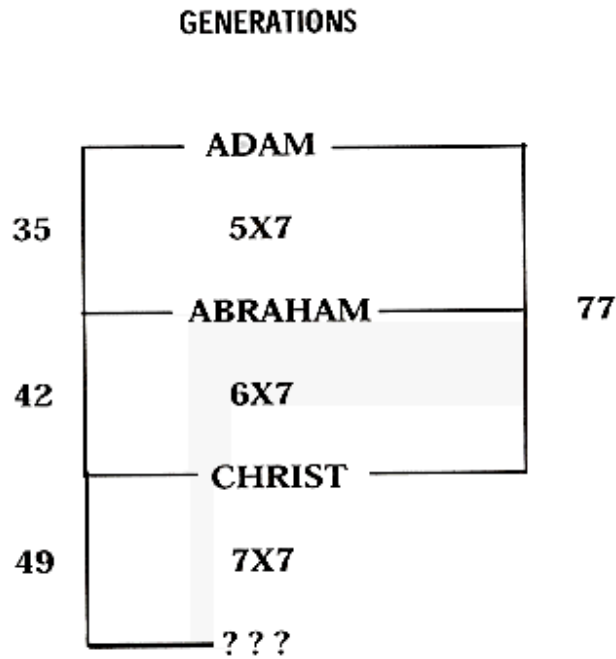


Figure 31
Generations of Matthew 1:17
Plus Next Element in Series

'Three' is a heavy number in the Bible.

Three Divisions

The three divisions of Matthew's genealogy are:

1. Abraham to the reign of King David (Matthew 1:2-6).
2. David's kingdom to the Babylonian captivity (Matthew 1:6-11).
3. Release from Babylonian captivity to Christ (Matthew 1:12-16).

Matthew uses symmetry of numbers, and he was fairly educated in rabbinical thinking, and if you go into the Hebrew, you we can derive that the sum of the letters of David is 14.

Again, Matthew mentions that there are fourteen generations between Abraham and David, and David and the Babylonian captivity, and then the Babylonian captivity and Jesus (1:17).

Each letter in Hebrew has a numerical value as well as an alphabetic letter and sound. A great deal of mathematical significances is based on the numerical value of words, but to what extent Matthew actually is using this is not totally certain.

14 is a heavy number

Matthew uses symmetry of numbers, and he was fairly educated in rabbinical thinking, and if you go into the Hebrew, you can derive that the sum of the letters of David is 14. Matthew mentions that there are fourteen generations between Abraham and David, and David and the Babylonian captivity, and then the Babylonian captivity and Jesus (1:17).

Each letter in Hebrew has a numerical value as well as an alphabetic letter and sound. A great deal of mathematical significances are based on the numerical value of words, but to what extent Matthew actually is using this is not totally certain.

Additionally, three groups of fourteen has a symbolical meaning, some related to Daniel's seventy weeks' of years. It is even pointed out that the summation of the numerical values of David's name (D=4, W=6, D=4) totals fourteen, thereby giving a reason for Matthew's use of that number, Jesus being 'David's greater Son'. It seems very unlikely that Matthew would have purposefully sat down to conform his genealogy thus, but it is an interesting aside. Whether we can determine anything truly (rather than hypothetically) 'theological' or 'spiritual' out of this is extremely doubtful.

There is also a point that the number fourteen was significant to the Jews in so far as this corresponded 'to the number of High priests from Aaron to the establishment of Solomon's Temple; the number of High priests from the establishment of the Temple until Jaddua, the last High priest mentioned in Scripture...' In this way, Matthew's intention would be to show Jesus as a type of the great High priest 'after the order of Melchizedek' (Hebrews 7).

SO

Three sets of 14 generations

- three is the divine number of God
- fourteen is deliverance.

The whole thing leads up to Jesus Christ - the deliverer -

Romans 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Romans 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

- only God can deliver

Names in Matthew's Account

The names in each division appear below.

Abraham to David	David to Captivity	Release to Christ
Abraham	David	Jeconiah
Isaac	Solomon	Shealtiel
Jacob	Abijah	Zerubbabel
Judah	Asa	Abiud
Perez	Jehoshaphat	Eliakim
Hezron	Joram	Azor
Ram	Uzziah	Zadok
Amminadab	Jotham	Achim
Nashon	Ahaz	Eliud
Salmon	Hezekiah	Eleazar
Boaz	Manasseh	Matthan
Obed	Amon	Jacob
Jesse	Josiah	Joseph
David	Jeconiah	Jesus Christ

An Abridged Genealogy

Matthew abridged the genealogy by omitting some names that appear in earlier records. Some speculate that the abridged arrangement was intended to aid in memorization. Genealogical abridgement has biblical precedent, as was

discussed earlier.

Repeated Names

It is important to note that Matthew did not say there was a total of 42 generations (i.e. 14 multiplied by 3). He respectively indicated that there were 14 generations from Abraham to David, 14 from David to the Babylonian Captivity, and 14 from the release to Christ.

The names of David and Jeconiah are repeated in the genealogy. David's name was repeated because he was alive when the first division ended, and when the second division began.

Jeconiah's name may have been repeated because of a transcription error. Jeconiah's father was Jehoiakim. The names had similar spellings. Given the fact that some ancient manuscripts contain both names, it is not unreasonable to admit that a transcriber may have overlooked the different spellings, and repeated Jeconiah's name.

"So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations." (*Matthew Chapter 1 verse 17*)

If you consult the book of Chronicles, you will see that the God changes the genealogy and drops a number of names, in order to get those fourteens to turn out right. This is one of the reasons that Matthew's genealogy conflicts with the genealogy found in the gospel of Luke, which, by the way starts from 'Adam', not Abraham. Chronicles lists 18 names, where the Matthew genealogy drops 4 and only lists 14. Compare, starting at *1 Chronicles Chapter 3 verse 10* with Matthew's genealogy starting at *Matthew Chapter 1 verse 6*. This is not the only example of 'conflicting genealogies' in the Bible.

42 == 3 14's

14 + 2 = 7 - Marriage number

7 = perfection = Chronology of God in the flesh

So what do we have here? We have a "genealogy" of Jesus which is based on a man who was not even related to him, Joseph. We have two kings included in this genealogy who were cursed by God and told that none of their descendants would sit on David's throne, thus disqualifying Joseph, or any of his sons, adopted or otherwise, from sitting thereupon. We have Matthew, under Holy Ghost "inspiration," telling us that there were exactly 42 generations (3 sets of 14) in this genealogy when we know full well there were more; and I haven't even gone into the differences between the genealogy of Matthew and that of Luke's. One has to wonder:

How can Jesus be Israel's Messiah and sit on David's throne when some of his alleged ancestors are said to have been cursed by God and told that none of their "seed" would sit and prosper on Israel's throne?

Why would an omniscient God inspire a writer to include a genealogy which is totally useless in proving that Jesus is David's son?

If Matthew was a Jew, then why did he even bother to include his genealogy, when he was supposed to know, being a Jew, that David's son was to be a physical descendant and not an adopted son who had cursed kings in his lineage?

Why does Matthew's genealogy have 42 (14x14x14) names when we know that there were more which he didn't write in, including Jehoiakim, another cursed king?

And finally, why are there two contradictory genealogies of Jesus?

These are serious questions and if the people who claim to having the answers to them can only quibble about such things as "legal adoption" and names that are dropped because of misbehaviour, then it doesn't bode well for divine inspiration, does it? In fact, it doesn't bode well for anything concerning Jesus and his alleged connection to David.

The only honest conclusion one can come to is that this so-called "generation of Jesus Christ" is no such thing. This makes divine inspiration impossible if "God", who is alleged to have inspired it, is said to be omniscient. If Matthew was writing his gospel for Jews, as it is often claimed, then it's no wonder so many Jews, who know their Scriptures, rejected Jesus as Israel's Messiah.

Rather, the point is that Matthew intended to underscore examples of Gentile faith. This view is consistent and provides a common link between the mention of the four women in the genealogy. But is there anything else in Matthew's gospel that would give support to this view? Hutchison builds a strong case in his article, and among other things, he notes that the highlighting of Gentile faith was not limited to Matthew's genealogy. In his summery, Hutchison writes:

Joseph (husband of Mary) – Surprise, surprise! The Bible does not say, “Joseph begat Jesus.” Everyone else in this genealogy “begat” a son, except for Joseph. Something unique must have happened!

Instead, Joseph is mentioned to be the husband of Mary. Interestingly as well, the Holy Spirit through Matthew’s pen makes careful note that Mary was found with child of the Holy Ghost (1:18). Mary and Joseph were engaged and had not “come together” in relationship (through marriage).

In Jewish custom back then, a couple would be “betrothed” or engaged for one year. Joseph could have divorced Mary if she were truly unfaithful to him in being an out-of-control adulterous woman, but she wasn’t! Another Jewish custom: divorce upon infidelity had to be done in front of two witnesses in private, but if she objected or ‘appealed to a higher court,’ in a sense, she would be taken in front of three rabbis (not rabbits, but rabbis) to be tried or divorced.

Women in Christ's Genealogy

The mention of four women: **Tamar**, **Rahab**, **Ruth**, and **the wife of Uriah** (Bathsheba).

Not only is it unusual to mention women in a Jewish genealogy, these women were either Gentiles or first married to a Gentile. Further,

Tamar posed as a prostitute to trap her father-in-law, Judah, into fathering children for her.

Rahab was a prostitute, and **the wife of Uriah** was an adulteress. It would be unfair to say that these women were mentioned just to show that Christ came to save sinners. **Judah** and **David** are also mentioned and they were equally guilty or more so.

Matthew included five women in his genealogy of Christ. This is notable since it was not customary for Jews to include women in their records.

Even more remarkable is the fact that Matthew included some women who had disreputable histories. The five women included were: Tamar, Rahab, Ruth, Bathsheba, and Mary.

Tamar: Genesis 38:6-30

Tamar was the daughter-in-law of Judah. She was a childless widow, who was given to her brother-in-law after her husband's death. By this marriage, her offspring would continue the name and inheritance of the deceased. Such a union was later called a Levirate marriage (Deut 25:5-6).

Unfortunately, Tamar's brother-in-law refused to have proper intercourse with her. God killed him for this. Afterwards, Judah would not give Tamar to any of his other sons. So Tamar disguised herself as a harlot and seduced Judah. Through him, she became the mother of Perez.

Rahab: Joshua 2:1-24

Rahab was a harlot who lived in Jericho. She hid the spies of Joshua. Because of this, the Israelites spared her life when they conquered Jericho. She later became the wife of Salmon, and the mother of Boaz. Rahab's faith was later commended (Heb 11:30-31).

Ruth: Ruth 1:1-4:22

Ruth was a foreigner from the land of Moab. She was the widow of a Jew. Her mother-in-law, Naomi, also lived in Moab. Naomi journeyed to Israel after her family died. Ruth's devotion was extraordinary. She left her own country to follow Naomi. While in Israel, Ruth was married to Boaz, one of Naomi's relatives. Ruth later became the mother of Obed, the grandfather of David the King.

Bathsheba: 2 Samuel 11:1-27

Bathsheba was the wife of Uriah the Hittite, who was a soldier in the army of King David. She and David had an adulterous affair.

When David discovered Bathsheba was pregnant, he tried to cover it up by summoning Uriah home from war, hoping that Uriah would have intercourse with his wife. Uriah came home to Jerusalem, but refused to lay with Bathsheba as long as the armies of Israel were at war.

So, David sent Uriah back into battle, with orders that Uriah should be withdrawn from when the

fighting became fierce. After Uriah was slain in this manner, David took Bathsheba as his own wife. God punished them for this by killing their first child.

Bathsheba later became the mother of Solomon.

Mary: Matthew 1:18-25, Luke 1:26-56

Mary was the mother of Jesus and the wife of Joseph. She was a virgin when Jesus was conceived by the Holy Spirit.

Joseph was betrothed to Mary when he discovered she was pregnant. He intended to put her away secretly because this was shameful. However, an angel told Joseph what had happened. So Joseph took Mary as his wife, and kept her as a virgin until she gave birth to Jesus.

During her pregnancy, Mary spent time with her relative Elizabeth, who was the mother of John the Baptist (Luke 1:39-56). Mary was not a perpetual virgin, as she later became the mother of other sons and daughters (Matthew 13:55-56).

Mary was a widow at the time of Jesus' death. While on the cross, Jesus committed her to the care of John, his apostle (John 19:25-27).

[[Matthew 1:16]] And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Jacob is found in James. This a future reference. Mary and Joseph are not yet married until they unite. This is future speaking. Jesus is not begotten by Joseph but is born of Mary. 14 is devisible by two and seven. Two is the number of union as in marriage. God was manifest in the flesh - a union of god and man (2 x 7, a perfect man). He is the Son of man. Christ is his title. Lucifer is anointed but in the original kingdom Lucifer was the Christ. Then Adam was a king with dominion. The last Adam becomes God's anointed. Lucifer will temporarily be anointed in Revelation but ultimately Christ will be the King. Man's full depravity will be unleashed in the tribulation prior to that.

Human name ←→ Anointed one

It now all comes together -

Matthew 1:17 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 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

The 1,000 year kingdom is at hand.

Matthew 6:10 Thy kingdom come. Thy will be done in earth, as [it is] in heaven.

Not since the Garden of Eden but will be true in the millennium. Matthew is a presentation of that kingdom. This is the millennial kingdom. Matthew is a presentation.

Matthew 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

This is a spiritual kingdom.

God is spiritual:

John 4:24 God [is] a Spirit: and they that worship him must worship [him] in spirit and in truth.

The kingdom of heaven is a literal kingdom. Heaven is where there is a throne. Christ came to set it up. John the Baptist said repent, it is at hand. It is connected with the Holy Ghost.

Romans 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

The kingdom of Heaven is a literal messianic, Jewish kingdom -

Luke 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

START

Matthew shows his theme in the first verse: Jesus as the fulfillment of prophecy and of Israel's expectation

Matthew 1:2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

Matthew 1:3 And Judas begat Phares and Zara of Tamar; and Phares begat Esrom; and Esrom begat Aram;

Matthew 1:4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

Matthew 1:5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

Matthew 1:6 And Jesse begat David the king; and David the king begat Solomon of her [that had been the wife] of Urias;

Matthew 1:7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

Matthew 1:8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

Matthew 1:9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

Matthew 1:10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

Matthew 1:11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

Matthew 1:12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

Matthew 1:13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

Matthew 1:14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

Matthew 1:15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

Matthew 1:16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Matthew 1:17 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 1:18 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 1:19 Then Joseph her husband, being a just [man], and not willing to make her a publick example, was minded to put her away privily.

Matthew 1:20 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 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

*** This genealogy establishes Jesus' claim to the throne of David through his adoptive father Joseph. This is not His blood lineage through Mary, but His legal lineage through Joseph. The Gospel of Luke provides Jesus' blood lineage through Mary.**

The Messiah cannot be of the seed of David physically. He is in the seed of David only through Joseph, he is in the line of David but His seed can't come from Joseph because if it does He can't prosper on the throne of David. The Messiah had to be "supernaturally" born otherwise he doesn't have a right to the throne. God cursed the line in Jeremiah 22, so no man can sit on the throne that gets the seed from the line of David. In Jeremiah 22 God is telling the world that the Messiah is virgin born, he gets his humanity from the woman but his nature from God. He has to be of the seed of David in order to sit on the throne.

The Messiah was not physically descended from Joseph; therefore, He was not physically descended from Jeconiah. He satisfies the first requirement for the Messiah does He not? He was not in the royal line that was cursed.

In fact, the genealogies give us three truths about the Messiah:

- 1. He was the legal descendant of David through Solomon and through Jeconiah.**
- 2. He was not part of the curse because He was not physically descended from Jeconiah.**
- 4. He was the physical descendant of David through His mother.**

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

a. **Son of David:** Jesus is the kingly Messiah promised from David's royal line (2 Samuel 7:12-16).

b. **Son of Abraham:** Jesus is the Seed of Abraham in Whom all nations would be blessed (Genesis 12:3).

This verse answers the question posed in Isaiah 53:8.

Isaiah 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Matthew - geneology of Christ going back to David.

Luke - geneoly of Mary going back to David

So Christ has every right to the throne. MMLJ show Christ is the Messiah.

Jesus is his name -

Phillipians 2:10 That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;

Christ is the title. The anointed one. There is more than one Christ in the bible. Jesus Christ is the Lord's Christ. In Revelation 11 the devil has the antichrist. Lucifer in Ezekiel 11 is said to be the annointed cherub, who lost his right to the throne.

Revelation 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ; and he shall reign for ever and ever.

They had been those of the devil's Christ until Jesus Christ returned.

The last time we find this 'generation' -

Genesis 5:1 This [is] the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

Adam is the first man, the first type of Christ.

The first Adam generates death, the second Adam generates life.

1Corinthians 15:21 For since by man [came] death, by man [came] also the resurrection of the dead.

1Corinthians 15:22 For as in Adam all die, even so in Christ shall all be made alive.

Jesus Christ is called the last Adam:

1Corinthians 15:45 And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit.

Jesus Christ corrects the problem the first Adam produced.

Nobody dies in the presence of Jesus.

In this genealogy nobody is said to die because it's about Christ.

RC always uses secular history.

'son of David' - a son in the bible can be a grandson or so in law and still be called a son.

Matthew 1:2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

Hebrew -> english - Judah

Greek -> english - Judas

Masoretic -> Jews

Jacob -> James 9 letters king james. fruits of the spirit 9, 9 letters in 'Holy Bible', 'king james'. 8 = newness.

9 = 3 x 3 (2 perfect numbers) body, soul, spirit.

Jacob was Israel. We are the Israel of God spiritually.

Romans 2:29 But he [is] a Jew, which is one inwardly; and circumcision [is that] of the heart, in the spirit, [and] not in the letter; whose praise [is] not of men, but of God.

We are Israel of God spiritually. We are spiritual Jews.

Israel is a wife in the OT.

Jacob begot the heads of all twelve tribes but Judah is singled out because Judah was prophesized to bring forth the messiah.

Genesis 49:8 Judah, thou [art he] whom thy brethren shall praise: thy hand [shall be] in the neck of thine enemies; thy father's children shall bow down before thee.

'praise' - the messiah is from this line

Genesis 49:9 Judah [is] a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

Revelation 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Genesis 1:1 In the beginning God created the heaven and the earth.

The verses had a hand in each other.

Genesis 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [shall] the gathering of the people [be].

Hebrews 1:8 But unto the Son [he saith], Thy throne, O God, [is] for ever and ever: a sceptre of righteousness [is] the sceptre of thy kingdom.

This is the mark of distinction that one is king.

'shiloh' - a reference to the messiah.

2Samuel 7:16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Genesis 49:11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

Both advents are spoken of here.

'colt' - the first coming He rode on a colt.

The second coming (separated by a ;)

'washed' -

Revelation 19:13 And he [was] clothed with a vesture dipped in blood: and his name is called The Word of God.

'blood' - blood is a type of wine

'grapes' -

Revelation 14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast [it] into the great winepress of the wrath of God.
Revelation 14:20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand [and] six hundred furlongs.

All these refer to the messiah, Judah is the line of the kings. Genesis 49 must be fulfilled. Judas takes the name of the kingly line. Judas is the son of perdition. He imitates the godly line. Judas dies on a tree. He purchased a field. A feild is the world, Christ purchased the world.

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2Thessalonians 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

=====

Matthew 1:3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

Thamar . . . Rachab . . . Ruth . . . her who had been the wife of Uriah: In this genealogy is the unusual presence of four women. Women were rarely mentioned in ancient genealogies, and the four mentioned here are worthy of special note as examples of God's grace. They show how God can take unlikely people and use them in great ways.

i. **Thamar** (Matthew 1:3): She sold herself as a prostitute to her father in-law Judah to bring forth Perez and Zerah.

ii. **Rachab** (Matthew 1:5): She was a Gentile prostitute, for whom God took extraordinary measures to save from judgment and her lifestyle of prostitution.

iii. **Ruth** (Matthew 1:5): She was from Moab, a Gentile.

iv. **Her who had been the wife of Uriah**: Bathsheba (mentioned by implication in Matthew 1:6) was an adulteress, infamous for her sin with David.

Matthew intentionally cited four Old Testament women in his genealogy in order to bring attention not to four persons, but to four familiar Old Testament stories that illustrate a common point...in each case a Gentile shows extraordinary faith in contrast to Jews. There is hint in the OT about the gentiles getting in on the blessing, its the male seed that counts so the line is uneffected.

Thamar is a gentile woman. Five in the kingly line. (Rachab, Ruth, Roboam, Rehoboam's wife too). There is hint in the OT about the gentiles getting in on the blessing, its the male seed that counts so the line is uneffected.

=====
Matthew 1:4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;
=====

=====
Matthew 1:5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;
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Matthew 1:6 And Jesse begat David the king; and David the king begat Solomon of her [that had been the wife] of Urias;
=====

'king' - only one in line called a king '

2Samuel 6:12 And it was told king David, saying, The LORD hath blessed the house of Obededom, and all that [pertaineth] unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obededom into the city of David with gladness.

- **a king So David is the only one called king except for Christ in this book.**

- **Nobody else in the line is called the king. The rest of them are kings but not called 'the king'. David is the greatest type of Christ in the OT.**

He is the only king that is a prophet, a priest and a king. Saul usurped the priesthood. Christ came as a prophet (Duet. 18), then as a priest (now), a king (millennium). David fulfills all 3 types.

DAVID: In 6:22,23 He is a prophet. (2sa 6)

In 6:12 He is a king.

In 6:14 He is a priest.

Only other one was Moses.

So Christ had all 3 offices. Prophet first, priesthood now and He will be a king in the millenium.

Matthew 1:7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

Roboam was a half-breed:

1Kings 14:21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam [was] forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which thethere. And his mother's name [was] Naamah an Ammonitess. His mother is an amonite: Reboam was a half-breed, that is why the kingdom splits under him.

His mother is an amonite: Reboam was a half-breed, that is why the kingdom splits under him.

Deuteronomy 23:2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

Deuteronomy 23:3 An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

Solomon is not a bastard because David's marriage to Uriah was valid. God put a curse on the Ammonites and the Moabites between Lot and his daughter. Balaam couldn't curse Israel. Balak said heathen should intermarry with Israel and God would curse them. That's what they did.

Matthew 1:8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram **begat Ozias;**

Four kings left out. The balite religion is introduced to Judah. The result is a daughter of Ahab rules over Judah.

2Kings 8:18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

2Chronicles 22:1 And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2Chronicles 22:2 Forty and two years old [was] Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also [was] Athaliah the daughter of Omri.

Omri is the father of Ahab. Ahab begot Athaliah. So Athaliah is left out.

Exodus 20:4 Thou shalt not make unto thee any graven image, or any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth:

Exodus 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me;

Exodus 20:6 And shewing mercy unto thousands of them that love me, and keep my commkandments.

Matthew 1:9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

Matthew 1:18 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.

'wise' - old english for way - see ANY Websters

Mary is referred to as the mother, but never Joseph as His father literally. The RSV calls Joseph His father.

'espoused' - engagement

'came together' - before the marriage

Matthew 19:5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

They were not yet one flesh.

Jesus Christ is the only man born of the flesh and the spirit simultaneously. He experienced both births at the same time because God was His Father.

'Holy Ghost' - the virgin birth. You have to believe in that to be born again.

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

The woman has NO seed (the man has the seed) so its a supernatural birth involved.

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

'you' - the Jews

There is no sign if a maiden conceives - it happens all the time. It IS a miracle if a virgin conceives.

Jeremiah 22:30 Thus saith the LORD, Write ye this man childless, a man [that] shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Jesus couldnt be physically from Jeconiah.

Romans 1:1 Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God,

Romans 1:2 (Which he had promised afore by his prophets in the holy scriptures,)

Romans 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

Romans 1:4 And declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Joseph wasn't the Father because Jesus never committed any sin. Even if Mary was sinless. her parents had to be too. A catholic doesnt think about that. It is impossible for Mary to be sinless. Great thinkers like Mark Twain realized this. Thomas Jefferson said catholic priests produce atheists.

He is born by the spirit so He has holiness. His ressuretcionm depeneds on him being sinless in His life. He couldnt be sinless without the virgin birth.

Matthew 1:19 Then Joseph her husband, being a just [man], and not willing to make her a publick example, was minded to put her away privily.

He could have had her stoned under the law.

Deuteronomy 22:20 But if this thing be true, [and the tokens of] virginity be not found for the damsel:

It looked like adultery. Joseph was picked out because he was a just man. Dont get unmerciful.

James 2:13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

Joseph denies his own rights.

Deuteronomy 24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give [it] in her hand, and send her out of his house.

Deuteronomy 24:2 And when she is departed out of his house, she may go and be another man's [wife].

Deuteronomy 24:3 And [if] the latter husband hate her, and write her a bill of divorcement, and giveth [it] in her hand, and sendeth her out of his house; or if the latter husband die, which took her [to be] his wife;

Joseph will follow the law and put her away privately.

This birth of the Holy Spirit is recorded in -

Luke 1:34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Romans 8:29 For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren.

- nobody is born again till after Christ is. He is firstborn of the Spirit. No one can be saved in the OT

'husband' - true at the time Matthew was written.

Matthew 1:20 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.

'Ghost' - first time 'Spirit' isn't used. Christ has inside Him a ghostly man. It wasn't possible in the OT. In the OT there is NO indwelling. Only the KJ has it right.

2Corinthians 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord [is], there [is] liberty.

What's inside you has the bodily shape of a man - a spiritual man.

Galatians 4:19 My little children, of whom I travail in birth again until Christ be formed in you,

Acts 12:15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

You have the form of a man inside you.

She didn't believe it was him.

Job 4:15 Then a spirit passed before my face; the hair of my flesh stood up:

'angel of the Lord' - God in the flesh. An angelic appearance, a theophany. Christ is God, not an appearance. The angels all look like Jesus Christ. The angels had His likeness.

John 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Shew us the Father?

Precarnate - before the birth of Christ. AN angel is a spirit but Christ becomes a man, a literal appearance of God.

The angel of the LORD is Jesus Christ -

Galatians 4:14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, [even] as Christ Jesus.

Acts 27:23 For there stood by me this night the angel of God, whose I am, and whom I serve,

Genesis 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only [son]:

Genesis 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Genesis 32:30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

(also Genesis 18, Judges 13).

In the NT Paul worships that angel. (Acts 27). If Christ isn't that angel then Paul is an idolater.

The angel of the Lord can be in two places at once because God is omnipresent.

John 3:13 And no man hath ascended up to heaven, but he that came down from heaven, [even] the Son of man which is in heaven.

Christ ascended to heaven under his own power. He was in heaven while He was saying this on the earth. (see Ephesians)

Ephesians 2:6 And hath raised [us] up together, and made [us] sit together in heavenly [places] in Christ Jesus:

Matthew 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

The greek form of Joshua. In Acts 7 and Hebrews Jese is the greek form of Joshua. It means "Jehovah saves". Jehovah is salvation. The life of Joshua coming into the land is a picture of the second coming. He took the exact same route and cleans out the land for the Davidic king, the way Jesus cleans out the land for the millennial kingdom. He is a type of Christ in the second advent. 'his people' – Israel

(A word about types should be said at this point. A 'type' can be defined as "an event, person or object, which by its very nature and significance prefigures or foreshadows some later event, person or object". A useful definition should also be introduced at this time: Typology, a form of interpretation in which one person, event or object is seen as foreshadowing a later one. We will not, however, look for things that aren't there.

It has been said: "The Old Covenant is the New Covenant concealed; The New Covenant is the Old Covenant revealed".)

Luke 1:68 Blessed [be] the Lord God of Israel; for he hath visited and redeemed his people,
Luke 1:69 And hath raised up an horn of salvation for us in the house of his servant David;
Luke 1:70 As he spake by the mouth of his holy prophets, which have been since the world began:
Luke 1:71 That we should be saved from our enemies, and from the hand of all that hate us;
Luke 1:72 To perform the mercy [promised] to our fathers, and to remember his holy covenant;
Luke 1:73 The oath which he sware to our father Abraham,
Luke 1:74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,
Luke 1:75 In holiness and righteousness before him, all the days of our life.
Luke 1:76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
Luke 1:77 To give knowledge of salvation unto his people by the remission of their sins,
Luke 1:78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

Luke 1:79 To give light to them that sit in darkness and [in] the shadow of death, to guide our feet into the way of peace.

The promise is to the nation of Israel for a saviour.

Matthew 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

(see also John 10 - the sheep is Israel, except 'sheep not of this fold')

Isaiah 43:10 Ye [are] my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I [am] he: before me there was no God formed, neither shall there be after me.

Jesus Christ has to be the OT Jehovah.

There is no created God. (JW)

Isaiah 43:11 I, [even] I, [am] the LORD; and beside me [there is] no saviour.

Jews don't pronounce the tetragrammaton.

The real Jehovah IS Jesus. (theology course)

'people' - the Jews

Matthew 2:6 And thou Bethlehem, [in] the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

'my people' - Israel till Acts 9. Paul is then called to preach to the gentiles,

'sins' - they are dead in trespass and sins

Ephesians 2:1 And you [hath he quickened], who were dead in trespasses and sins;

This verse is also true about us.

John 1:12 But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name:

John 10:14 I am the good shepherd, and know my [sheep], and am known of mine.

John 10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

John 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, [and] one shepherd.

'other sheep' - advance revelation about the gentiles

John was written in 85 AD, long after the Pauline revelation.

Sheep are Israel in the gospels. In John 10 the gentiles are the 'other' sheep spoken of.

All this is done so scripture might be fulfilled.

Christ's life has about 360 prophecies fulfilled in His first coming. They all come through on one man. 84 to the 100 0's odds of this happening. All these OT prophecies.

Matthew 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Matthew 1:23 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.

'virgin' - alma in hebrew. alma mater - nourishing mother (virgin mother) - the god of America is education.

Only Jehovah can supply your needs

1Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

That makes Jesus was separate from the prophets.

Isaiah 8:7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, [even] the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

The Assiyrin is a type of the antichrist, who tries to destroy Israel with a flood. (revelation)

A direct reference to the antichrist -

Daniel 11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

who is called the Assyrian -

Isaiah 10:24 Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian

rian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

Isaiah 52:4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

Isaiah 52:5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day [is] blasphemed.

Isaiah 52:6 Therefore my people shall know my name: therefore [they shall know] in that day that I [am] he that doth speak: behold, [it is] I.

Isaiah 8:8 And he shall pass through Judah; he shall overflow and go over, he shall reach [even] to the neck; and the

stretching out of his wings shall fill the breadth of thy land, O Immanuel.

Isaiah 8:9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries

: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces

Takes place at the second coming.

Isaiah 8:10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God [is] with us. (see psalms 2)

Isaiah 8:11 For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

Isaiah 8:12 Say ye not, A confederacy, to all [them to] whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

'people' - judah

Isaiah 8:13 Sanctify the LORD of hosts himself; and [let] him [be] your fear, and [let] him [be] your dread.

Isaiah 8:14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

'gin' - trap

Isaiah 8:15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

A picture of CHrist's coming back is the rock falling on the people.

'them' - those who made a covenant with the antichrist.

Isaiah 8:16 Bind up the testimony, seal the law among my disciples.

Isaiah 8:17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

A Jew in the tribulation looking for the Lord to return.

Isaiah 8:18 Behold, I and the children whom the LORD hath given me [are] for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

Ezekiel 43 - Immanuel in the second coming.

Ezekiel 43:7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, [neither] they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

Its Immanuel. When He sits down on the throne He will be in the midst of Israel.

Ezekiel 43 deals with the millennial land, temple and sacrifices.

Ezekiel 43:2 And, behold, the glory of the God of Israel came from the way of the east: and his voice [was] like a noise of many waters: and the earth shined with his glory.

A picture of the second coming.

Luke has a little about the birth. Mary prepared the body for Christ.

Luke 1 corresponds to Matthew one with some extra things. Mark or John don't say anything about the birth of Christ.

Luke 1:26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

Luke 1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name [was] Mary.

Luke 1:28 And the angel came in unto her, and said, Hail, [thou that art] highly favoured, the Lord [is] with thee: blessed [art] thou among women.

Luke 1:29 And when she saw [him], she was troubled at his saying, and cast in her mind what manner of salutation this should be.

Luke 1:30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

Luke 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

Luke 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

- unfulfilled as of yet

Luke 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Luke 1:34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest

shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

- God is a spirit

Luke 1:36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

When Jesus sits on the throne of David in the second coming He will be called Emmanuel. (mid-tribulation)

Luke 1:37 For with God nothing shall be impossible.

Luke 1:38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Luke 1:39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

Matthew 1:24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

Joseph was a good man.

Matthew 1:25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Three things taught by this verse -

1) Christ is the firstborn which establishes the virgin birth.

2) Mary had other children (implied by firstborn.

Mary CANT be a perpetual virgin.

Matthew 13:55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

John 2:12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

Galatians 1:19 But other of the apostles saw I none, save James the Lord's brother.

Mary had other children.

John 2:17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

compare with -

Psalms 69:9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

**Christ not being accepted by His own brothers in His own house.
(see 1 Corinthians 15)**

3) 'knew' - sexual

CHAPTER 2

INTRODUCTION TO MATTHEW CHAPTER 2

In this chapter, we have the history of our Saviour's infancy, where we find how early he began to suffer, and that in him the word of righteousness was fulfilled, before he himself began to fulfil all righteousness. Here is,

I. The wise men's solicitous enquiry after Christ Mt 2:1-8.

II. Their devout attendance on him, when they found out where he was Mt 2:9-12.

III. Christ's flight into Egypt, to avoid the cruelty of Herod Mt 2:13-15.

IV. The barbarous murder of the infants of Bethlehem Mt 2:16-18.

V. Christ's return out of Egypt into the land of Israel again Mt 2:19-23.

Let's look at the text in four segments:

1. the coming of the Magi is Ch 2: 1-12,
2. the flight into Egypt 2:13-15,
3. the slaughter of the children 2:16-18, and

4. the return from Egypt 2:19-23.

[[Matthew 2:1]] Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Herod The Great - 37-4 B.C. Natural Death*
Herod Antipas - 4 B.C.-A.D. 39 Exiled
Herod Archelaus - 4 B.C.-A.D. 6 Exiled
Herod Agrippa I - A.D. 41 Eaten By Worms
Herod Agrippa II - A.D. 50-70 Natural Death
Philip The Tetrarch - 4 B.C.-A.D. 34 Natural Death
Philip Of Rome - No Influence Disinherited

This is the original Herod, not the one of Acts 12. There are 3 (see chart). The one spoken of in Matthew dies before Christ is 4 years old. Its a family name like Cesear.

Herod The Great

He murdered his wife. He had his sons executed. He attempted to kill Jesus. He ordered the execution of children two years old and younger. He tried to commit suicide twice.

He was grossly immoral. Herod the Great had ten wives, and two of them were his own nieces. He was known to have had affairs with his own eunuchs. He divorced his first wife Doris, and married the beautiful Mariamne, the daughter of the High Priest. Even though she was the true love of his life, he would order her execution.

Herod sided with He murdered his wife. He had his sons executed. He attempted to kill Jesus. He ordered Mark Antony all of his life, and it nearly proved fatal for him. Augustus, who had conquered Mark Antony and Cleopatra, forgave the groveling Herod let him keep his crown. Later, when hearing of Herod's assassinations of his sons and wives, Augustus said: 'It is better to be Herod's pig than his son.' This remark had an odd humor about it, because Herod, being a practicing Jew, would not kill a pig.

In one last fit of rage, he ordered the execution of Antipater, a son he had just imprisoned. He left his inheritance to the following: (1) Antipas, who would be the tetrarch of Galilee and Perea; (2) Archelaus, who would be king of Judea, Samaria, and Idumea; (3) Philip, who would be tetrarch of Gaulonitis, Trachonitis, and Paneas. He left his sister Salome money, groves, and two cities.

About four days later, Herod died an excruciating and horrible death. He was suffering with: (1) shortness of breath; (2) a gangrenous and maggoty scrotum; (3) ulceration of his bowels; (4) malfunction of the kidneys; (5) and, even other ailments. Joseph Klausner summed-up Herod's life this way: "He stole to the throne like a fox, ruled like a tiger, and died like a dog."

'Bethlehem' - house of bread