

THIS WEEK'S STUDY: 7/12-7/13 2021 *Matthew Chapter 1*

PLEASE NOTE WE WILL CONTINUE TO NEED A PASSCODE TO JOIN THE STUDY!

MONDAY 7 PM Bible Study - Time: 07:00 PM Pacific Time (US and Canada)

THE MONDAY NIGHT STUDY HAS RESUMED MEETING IN CLASSROOM HS112, CCCM, AS WELL AS CONTINUING IN ZOOM!!

MEETING ID# - 87858644763 Passcode: 087484

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TUESDAY 7 AM Bible Study - Time: 07:00 AM Pacific Time (US and Canada).

THE TUESDAY MORNING STUDY HAS RESUMED MEETING IN THE FAMILY ROOM, CCCM, AS WELL AS CONTINUING IN ZOOM!!

MEETING ID# - 85309150746 - Passcode: 715340

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Phil Twente ptwente@gmail.com cell 714 425 9221 For Audio & notes from previous studies - www.ptwente.com

OPENING PRAYER

THIS WEEK'S STUDY: We begin the study of The Gospel According to Matthew!

Chapter 1 – The Genealogy of Jesus Christ - (vs. 1-17); Christ Born of Virgin Mary – (vs. 18-25)

Why do we have four gospels?

Each of the four gospels—Matthew, Mark, Luke, and John—paints a unique portrait of Jesus. They show us the same Jesus but portray Him from different perspectives.

1. Matthew presents Jesus as the Jewish Messiah, as the Lion of the Tribe of Judah, the King of Israel, the fulfillment of Old Testament hopes.

2. Mark portrays Him as the Servant, not to be served, but to serve. The suffering Son of God, who offers Himself as a sacrifice for sins.

3. Luke's Jesus is the Savior for all people, the humanity of Christ, Jesus the Man, who brings salvation to all nations and people groups.

4. In John, Jesus is the eternal Son of God, the self-revelation of God the Father, giving us the picture of the Deity of Christ. Having four gospels gives us a deeper, more profound understanding of who Jesus is and what He did.

- **Let us go to Matthew's gospel! It is filled with miracles also. (Heb 13:8)** *Jesus Christ is the same yesterday, today, and forever!* The book of Acts is a continuation of the gospel of Luke, (*Act 1:1-2*) *The former account I made, O Theophilus, of all that Jesus began both to do and teach, [2] until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen.* But, after that He then continued His ministry through the apostles, and the glorious, miraculous work and ministry of Jesus continues today!
- **Matthew is sort of a bridge from the Old Testament to the New.** He is the one that tells us over and over again, "This was fulfilled"! He ties the prophecies of the Old Testament about Israel's Messiah. He wanted to present Jesus to Israel, writing to the Jews, as their King in David's line; as their Messiah, as Abraham's Seed, that God said, through which all nations would be blessed. For that to happen he must begin with a genealogy, which gives direct proof, certainly in the day in which Matthew was writing, as the genealogies were available until 70 AD. It gives them this picture of Jesus, that the Christians, who were largely Jewish, were embracing. We know from secular history that Herod the Great, upon learning of the birth of Christ in Bethlehem, slaughtered all the males under 2 years old and had the genealogies destroyed. Then in 70 AD all the genealogies were destroyed when the temple was burned.
- **There is no way anyone could claim to be the Messiah today! They could not show they were a bloodline descendant from Abraham or from David---no genealogical records!** It is essential to have a genealogy to prove that Jesus is the Messiah. Matthew does a masterful job of laying this out, tying this to the first book in the New Testament to the Old. It is given to us in the 14 group divisions, although some of the names are left out.
- **The New Testament rests upon the accuracy of this genealogy** because it establishes the fact that the Lord Jesus Christ is both of the line of Abraham and of the line of David. Both are very important. The line of Abraham places Him in the nation, and the line of David puts Him on the throne—He is in that royal line. It was promised to Abraham that Christ should descend from him (*Gen 12:3; Gen 22:18*), and to David that He should descend from him (*2Sa 7:12; Psalms 89:3, etc.; Psalm 132:11*); and therefore, unless it can be proved that Jesus is a *son of David*, and a *son of Abraham*, we cannot admit Him to be the Messiah. In calling Christ the *son of David*, and the *son of Abraham*, he shows that God is faithful to His promise, and will make good every word that He has spoken;
- **This puts Jesus in a very unique and important position.** Jesus said the Shepherd of the sheep enters in by the door, but the thief and the robber climb up some other way to get into the sheepfold (*Joh 10:1-2*). That "fold" is the nation Israel. He didn't climb into the fold over a fence in the back, and He didn't come in through the alley way. He came in through the gate. He was *born* in the line of David and in the line of Abraham. This is what Matthew is putting before us. He is the fulfillment of everything that had been mentioned in the Old Testament. So the enemies of Christ never could challenge Him in regard to His genealogy. They had to find some other ways to challenge Him, and, of course, they did.
- **This is the genealogy of the Lord Jesus on Joseph's side.** We'll have another when we get over to Luke, and that will be from Mary's side.

The Genealogy of Jesus Christ:

Genealogy from Abraham to David (vv. 1–6). (about 1,000 years)

Mat 1:1 The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:

- **Matthew begins his gospel with the genealogy of Jesus.** Actually, it is the genealogy of Joseph. Matthew is seeking to show that Jesus is the son of Abraham, the son of David. Thus, He has the right to the claim of the throne in Israel.
We find that from David, there are two different lines. Here in Matthew, from David he followed the genealogy of Joseph through King Solomon and through the kingly line so that Joseph was actually a son of David and heir to the throne of Israel; whereas in Luke, Mary, her genealogy goes back through David's son, Nathan. So, from Abraham and on back to Adam, from Abraham to David, the genealogy is the same. When you get to David you find the split in the genealogies between Matthew and Luke, as Luke traces back through Nathan, the son of David; and Matthew traces through Solomon, the son of David.
- **"The book of the genealogy (generations) is a phrase which is unique to Matthew, in the New Testament.** If you start going back through the Old Testament, back through Malachi and Zechariah and Haggai and back to the Pentateuch, through Deuteronomy, Numbers, Leviticus, Exodus into Genesis, you'll almost come to the conclusion that it's nowhere else in the Bible except here in Matthew. But on coming to the fifth chapter of Genesis and see ***"This is the book of the genealogy (generations)" of Adam ..."* (Gen 5:1).**

There is that expression again. There are two books: the book of the generations of Adam and the book of the generations of Jesus Christ. How did we get into the family of Adam? You got in by a birth. You didn't perform it; in fact, you had nothing to do with it. But that's the way you and I got into the family of Adam. We got there by birth. But in Adam all die (*Rom 5:12*). Adam's book is a book of death.

- **Then there is the other book, the book of the generation of Jesus Christ.** How did you get into that family, into that genealogy? You got into it by a birth, the new birth. The Lord Jesus says we must be born again to see the Kingdom of God (*Joh 3:3*). That puts us in the Lamb's Book of Life, and we get there by trusting Christ. We all are in the first book, the book of the generations of Adam. I trust that you, are also in the Lamb's Book of Life!

Mat 1:2 Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers.

Mat 1:3 Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram.

Mat 1:4 Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon.

Mat 1:5 Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse,

Mat 1:6 and Jesse begot David the king. David the king begot Solomon by her who had been the wife of Uriah.

- **Among the sons of Jacob, besides Judah, from whom Shiloh came,** notice is here taken of *his brothers: Judas and his brothers*. No mention is made of Ishmael the son of *Abraham*, or of Esau the son of *Isaac*, because they were shut out of the church; whereas all the children of *Jacob* were taken in, and, though not fathers of Christ, were yet patriarchs of the church (*Act 7:8*), and therefore are mentioned in the genealogy, for the encouragement of the *twelve tribes that were scattered abroad*, intimating to them that they have an interest in Christ, and stand in relation to him as well as Judah.
- **Perez and Zerah**, the twin-sons of *Judah*, are likewise both named, though *Perez* only was Christ's ancestor, for the same reason that the brethren of Judah are taken notice of; and some think because the birth of *Perez and Zerah* had something of an allegory in it. *Zerah* put out his hand first, as the first-born, but, drawing it in, *Perez* got the birth-right. The Jewish church, like *Zera*, reached first at the birthright, but through unbelief, withdrawing the hand, the Gentile church, like *Perez*, broke forth and went away with the birthright; and thus *blindness is in part happened unto Israel, till the fulness of the Gentiles become in*, and then *Zerah* shall be born - *all Israel shall be saved*, (*Rom 11:25, 26*).
- **There are four women named in this genealogy;** two of them were originally *strangers to the commonwealth of Israel*, *Rahab* a Canaanitess, and a harlot besides, and *Ruth* the Moabitess. For in *Jesus Christ* there is neither Greek, nor Jew; those that are *strangers and foreigners* are welcome, in Christ, to the citizenship of the saints. The other two were adulteresses, *Tamar* and *Bathsheba*; which was a further mark of humiliation put upon our Lord Jesus, that not only He descended from such, but that is decent from them is particularly remarked in His genealogy, and no veil drawn over it. He took upon Him *the likeness of sinful flesh* (*Rom 8:3*), and takes even great sinners, upon their repentance, into the nearest relation to himself.
- **In Jesus' day it was indeed unusual to find a woman's name in a genealogy**—yet here we have four names. Three were Gentiles. One was married to a Hittite. As you know, God in the Law said that His people were not to intermarry with tribes that were heathen and pagan. Even Abraham was instructed by God to send back to his people to get a bride for his son Isaac. Also, the same thing was done by Isaac for his son Jacob. It was God's arrangement that monotheism should be the prevailing belief that the line must be kept pure that was leading down to the Lord Jesus Christ. Yet in His genealogy are the names of four women! You would naturally ask the question, “How did *they* get into the genealogy of Christ?” But what grace, so encouraging for you and me!
- **Though many kings are here named, yet none is expressly called a king but, David the king.** Because with him the covenant of royalty was made, and to him the promise of the kingdom of the Messiah was given, who is therefore said, (*Luk 1:32b*) *and the Lord God will give Him the throne of His father David*.
- **“Bathsheba” is not mentioned by name but called by her who had been the wife of Uriah.** Her name is not mentioned because it was not her sin. It was David's sin, and David was the one that really had to pay for it. And he did pay for it. She got into the genealogy of Christ because God does not throw overboard one of His children who sins. A sheep can get out of the fold and become a lost sheep, but we have a Shepherd who goes after sheep and always brings them back into the fold. He brought David back. So this is the whole story of salvation right here in this genealogy.

Genealogy from Solomon to the Babylonian captivity (vv. 7–11). (about 400 years)

Mat 1:7 Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa.

Mat 1:8 *Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah.*

- **Now there are some more interesting things about this genealogy.** If you will compare this genealogy with the one in 1 Chronicles 3 (some names are spelled differently), you will find that in verse eight of Matthew, the names of Ahaziah, Joash, and Amaziah are left out. This shows that genealogies are quoted to give us a view of a certain line of descendants and that every individual is not necessarily named in every genealogy of the Bible.
- **It can be observed what a mixture there was of good and bad** in the succession of these kings. For instance, wicked *Rehoboam begot* wicked *Abijah*; *Abijah begot* good *Asa*; good *Asa begot* good *Jehoshaphat*; good *Jehoshaphat begot* wicked *Joram*. Grace does not run in the blood, neither does reigning sin. God's grace is His own, and He gives or withholds it as He pleases.

Mat 1:9 *Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah.*

Mat 1:10 *Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah.*

Mat 1:11 *Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon.*

- **We find that Matthew skips Jehoiakim but includes *Jechoniah*,** who deserves special attention because God had said that none of his seed would sit on the throne. (*Jer 22:30*) *Thus says the LORD: 'Write this man down as childless, A man who shall not prosper in his days; For none of his descendants shall prosper, Sitting on the throne of David, And ruling anymore in Judah.'*
- **Because of the sin of Jehoiakim and his son, *Jechoniah*, no one in his line could ever sit on the throne of David.** Joseph is in this line, but Joseph is not the natural father of Jesus. This is one of the most remarkable facts in the Scriptures, and Matthew is trying to make it clear to us. Joseph gave to Jesus **the legal title**, to the throne of David because Joseph was the husband of Mary who was the one who bore Jesus. Jesus Christ is not the seed of Joseph, nor is He the seed of *Jeconiah*.
- **But both Joseph and Mary had to be from the line of David, and they were**—through two different lines from two different sons of David. We'll find when we get to Luke that Mary's line comes from David through his son Nathan. Joseph's line comes through the royal line through Solomon. Joseph and Mary both had to go to Bethlehem to be enrolled for taxation because they were both from the line of David. You see how interesting, fascinating, and important these genealogies are and how much they are worth our study. We see that God in His perfection has indeed perfected the line of the Messiah, both legally and by bloodline!
- **The captivity of Babylon is mentioned as a remarkable period in this line.** It was a wonder that the Jews were not lost in that captivity, as other nations have been; but this demonstrates God's supernatural miracle in maintaining Israel's identity without a physical homeland!

Genealogy from the Babylonian captivity to Joseph, the carpenter (vv. 12–17). (about 600 years)

Mat 1:12 *And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel.*

Mat 1:13 *Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor.*

Mat 1:14 *Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud.*

Mat 1:15 *Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob.*

- ***Jechoniah begot Shealtiel, that Jeconiah was the son of that Jehoiakim*** who was carried into Babylon, and there begot *Shealtiel*, and, when *Jeconiah* as is said to have been written *childless*, it is explained thus: *No man of his seed shall prosper. Shealtiel begot Zerubbabel. Whereas Shealtiel, begot Pedaiah, and he begot Zerubbabel.* The grandson is often called the son; Pedaiah, likely, died in his father's lifetime, and so his son *Zerubbabel*. was called the *son of Shealtiel*.

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

- **The line is brought down, not to Mary the mother of our Lord, but to *Joseph the husband of Mary.*** The Jews always reckoned their genealogies by the males, yet Mary was of the same tribe and family with Joseph, so that, both by His mother and by His supposed father. He was of the house of David; yet His interest in that dignity is derived by Joseph, to whom really according to the flesh He had no relation, to show that the kingdom of the Messiah is not founded in a natural descent from David.
- **The center in whom all these lines meet is *Jesus, who is called Christ.*** This is He that was so much desired, so impatiently expected, and to whom the patriarchs had an eye when they were so desirous of children, that they might have the honor of coming into the sacred line. Blessed be God, we are not now in

such a dark and cloudy state of expectation as they were then in, but see clearly what these prophets and kings saw as through a glass darkly. And we may have, if it be not our own fault, a greater honor than that of which they were so ambitious: for they who do the will of God are in a more honorable relation to Christ than those who were akin to Him according to the flesh, (**Mat 12:50**). *Jesus* is called *Christ*, that is, the *Anointed*, the same with the *Hebrew* name *Messiah*. He is called *Messiah the Prince* (**Dan 9:25**), and often God's *Anointed* (**Psa 2:2**). Under this character He was expected: *Are You the Christ* - the *anointed one*? David, the king, was anointed (**1Sa 16:13**); so was Aaron, the priest (**Lev 8:12**), and Elisha, the prophet (**1Ki 19:16**), and Isaiah, the prophet (**Isa 61:1**). Christ, being appointed to, and qualified for, all these offices, is therefore called the *Anointed* - *anointed with the oil of gladness above His fellows*; and from this name of His, which is as ointment poured forth, all His followers are called *Christians*, for they also have *received the anointing*.

Mat 1:17 So all the generations from Abraham to David are fourteen generations, from David until the captivity in Babylon are fourteen generations, and from the captivity in Babylon until the Christ are fourteen generations.

- **There are some omissions in these generations so that there were actually more than fourteen** generations from David to the carrying away of Babylon. There are three prominent omissions, and they are the seed or the descendants of Athaliah. Athaliah was the daughter of King Ahab. King Ahab's wife was Jezebel, their daughter Athaliah married the king of Judah. Jezebel and Ahab were as wicked as anybody can be. Their daughter, Athaliah, was a horribly wicked person and she sought to wipe out all the descendants of David to ensure her family's position on the throne in Israel. The three who are the descendants of Athaliah are omitted from the fourteen generations.
- **There are other omissions, it seems Matthew was just seeking to set them up in fourteen (7 X 2), fourteen and fourteen.** One of the things the Jews recognized in their language was a Heptadic Structure, a series of sevens in Scripture. The recurrence of seven—or an exact multiple of seven—is found throughout the Bible and is widely recognized. The frequent occurrence of the number seven is conspicuous even to a casual reader. To the Jews, the number seven (**Heptadic**) was significant, in their numerical study of the scriptures (*Gematria*), which helped scribes in their correct copying of the text. As they went along, they would check the text frequently by the numbers to insure absolute accuracy.
- **The Heptadic Code** was recognized and developed by a Russian born mathematician, Ivan Panin. Born December 12, 1855, Panin, was a Russian immigrant to the United States who achieved fame for discovering numeric patterns in the text of the Hebrew and Greek Bible as well as for his published work based on his subsequent research. During his lifetime he devoted over 50 years to exploring the numerical structure of biblical Scripture generating over 43,000 detailed hand-penned pages of analysis.
- **Panin noted that the structure was found both in the Greek and Hebrew scripts, in the Old and New Testament.** Keep in mind these texts were written hundreds of years apart by people who could not have known each other. Yet the uniformity of the structure is found seamlessly throughout the Bible and demonstrate an intricacy of design which leaves no doubt of the Bible's supernatural origin.
- **The Heptadic structure is notably observed in the first 17 verses of the New Testament (the Gospel of Matthew) which deals with a single subject: the genealogy of Jesus Christ. A few of many more examples in today's genealogy are:**
 - The number of words which are nouns is exactly 56, or 7 x 8.
 - The Greek word "the" occurs most frequently in the passage: exactly 56 times, or 7 x 8. Also, the number of different forms in which the article "the" occurs is exactly seven.
 - There are two main sections in the passage: verses 1-11 and 12-17. In the first main section, the number of Greek vocabulary words used is 49, or 7 x 7.
 - The number of these 49 words which begin with a vowel is 28, or 7 x 4.
 - The number of words which begin with a consonant is 21, or 7 x 3.
 - The total numbers of letters in these 49 words is 266, or 7 x 38 exactly!
 - The number of vowels among these 266 letters is 140, or 7 x 20.
 - The number of consonants is 126, or 7 x 18 exactly.
 - The number of these 49 words that occur more than once is 35, or 7 x 5.
 - The number of words that occur only once is 14, or 7 x 2.
 - The number of these 49 words which occur in only one form is exactly 42, or 7 x 6.
 - The number which appear in more than one form is seven.
 - The number of words which are not nouns is seven.
- **It speaks of supernatural, intelligent design as only God could author words this way!**

At the end of the study more is more detailed information on *The Heptadic Structure* Missler, Dr. Chuck. *Cosmic Codes: Hidden Messages From The Edge Of Eternity: Bible Codes* . Koinonia House.

The Birth of Jesus Christ

Mat 1:18 Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit.

- **It is interesting that Joseph does fade from the picture very early.** We know that Joseph was a just and upright man of God. The Lord spoke to Joseph in dreams. Here we find the Lord speaking to Joseph and as he is in this troubled state of mind. This young woman that I am betrothed to, is pregnant! She is trying to tell me that it is somehow involved with the Holy Spirit, that she is still a virgin! He is troubled. We know that the Lord spoke to Joseph and warned him to flee with the child and his mother to Egypt. We know that the Lord then spoke to him and told him that he could come back at the death of Herod. We know that they moved to the region of the Galilee, and they lived in Nazareth, where He grew up. We know that Joseph was a carpenter. It is assumed that Jesus learned the carpenter's trade there in Nazareth under Joseph. But beyond that, in the ministry of Christ, there is no mention of Joseph at all. It is thought that he probably died young because he drops quickly out of the picture.
- **Mary is found in the gospels, appearing at different times throughout the gospels.** She is standing there at the cross when Jesus is crucified. She is there when He rises from the dead and is with the company of disciples in the Upper Room, who are waiting upon the Holy Spirit there in (*Act 1:14*) *These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.* But after that, Mary drops out of the record, and we know nothing more about her.
- **Mary was betrothed to Joseph** - Mary, the mother of our Lord, was *betrothed to Joseph*, not completely married, but contracted; a purpose of marriage solemnly declared in the future, made if God permits. Who was more highly favored than Mary was in her betrothal?
- **Before they came together, she was found with child of the Holy Spirit.** The mystery of Christ's incarnation is to be adored, not pried into. Probably, it was after her return from her cousin Elizabeth, (*Luk 1:56*) *And Mary remained with her about three months, and returned to her house,* that she was perceived by Joseph to be with child. She did not deny it. We can well imagine, what a perplexity this would cause the blessed virgin. Only she, herself knew the Divine origin of this conception; but how could she prove it? She would be dealt with as a harlot.

Mat 1:19 Then Joseph her husband, being a just (upright) man, and not wanting to make her a public example, was minded to put her away secretly.

- **Joseph's declaration that he was not responsible for her pregnancy would subject Mary** under the law to being stoned to death. That was the public example that women were not to mess around until their marriage had been consummated. They were not to get pregnant! If they did, they were to be taken out publicly and stoned to death! But **Joseph** was not that kind of man. He was a gentle person. He was in *love* with her, and he did not want to hurt her in any way, although he felt that she had been unfaithful to him. He was not willing to do that, to make her **a public example**. Think about Joseph's attitude and reasons compared to Judah's with Tamar!
- **Joseph was minded putting her away secretly.** His ego was such that he could not really take her as his wife now, but he would just divorce her and **put her away** privately. To break a betrothal, you had to get a divorce.

Mat 1:20 But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived (begotten) in her is of (ek – out from, the source) the Holy

Spirit. (*Heb 10:5*) *Therefore, when He came into the world, He said: "SACRIFICE AND OFFERING YOU DID NOT DESIRE, BUT A BODY YOU HAVE PREPARED (fitted for Me; Have clothed Me with a body) FOR ME.*

- **In order to prevent a very tragic situation, the angel appeared to Joseph to make clear to him** what was taking place, confirming the story that Mary had given to him. This angel appeared to Joseph in a dream (one of four times God speaks to Joseph) when he was asleep, as God sometimes spoke unto the fathers. When we are most quiet and composed we are in the best frame to receive the notices of His divine will. It is the thoughtful, **he thought about these things**, not the unthinking, whom God will guide. When **Joseph** was at a loss, and had carried the matter as far as he could in his own thoughts, then God came in with advice.
- **Joseph is here directed to proceed** in his intended marriage. The angel calls him, **Joseph, son of David**; he puts him in mind of his relation to David, that he might be prepared to receive this surprising intelligence of his relation to the Messiah, who, everyone knew, was to be a descendant from David.

- **Do not be afraid to take Mary for Your wife.** Joseph, suspecting she was with child by whoredom, was afraid of *taking her*, which would bring upon himself either guilt or reproach. No, God said, **do not be afraid to take her!** The matter is not so. Perhaps Mary had told him that she was with child *of the Holy Spirit*, and he might have heard what Elizabeth said to her, (**Luk 1:43**) *But why is this granted to me, that the mother of my Lord should come to me?* If so, he may have been afraid of presumption in marrying one so much above him. But, from whatever cause his fears arose, they were all silenced with this word, **Do not be afraid to take Mary for Your wife.**

Mat 1:21 And she will bring forth a Son, and you shall call His name JESUS, for He (emphatic, He only, He alone!) will save His people from their sins."

- **You shall call His name Jesus!** That is what the angel had told Mary earlier, that she was to call his name *Jesus*. The angel here tells Joseph the reason why they are to **call His name Jesus**. When a man gives the name to his son, that means he is taking him as his son. By naming Him, Joseph assumes legal responsibility for Him, as his earthly father.
- **Jesus** is a Greek name. In Hebrew, the name is *Joshua*, which is a contraction of *Jehoshua*, (*Jehovah Shewa* or *Yahweh Shewa*), meaning *Jehovah* is or has become our salvation. Through *Jesus Christ*, we have salvation. As Peter said, (**Act 4:12**) *Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."*
- **Jehoshua: "Thou shall call His Name Jehoshua for He shall save His people from their sins.** That is His mission, that was His purpose in coming. He said, (**Luk 19:10**) *for the Son of Man has come to seek and to save that which was lost."* His very mission is implied in His name: *Jehoshua, Jesus*.

Mat 1:22 So all this was done that it might be fulfilled (15 X in Matthew, more than any other book) which was spoken by the Lord through the prophet, saying:

Mat 1:23 "BEHOLD, THE VIRGIN SHALL BE WITH CHILD, AND BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," which is translated, "God with us." (**Luk 1:26-27**) *Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, [27] to a virgin (Parthenos – Heaven believes in the virgin birth, The Greeks believe in the virgin birth!)_betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary.*

- **All of this was done that it might be fulfilled** which was spoken of the Lord by the prophet saying: (**Isa 7:14**) *Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.* Jesus is what He does – He saves people from their sin. **Immanuel – God with us**, is who He is! **Immanuel** means "God with us." He can't be **Immanuel, God with us**, unless He is *virgin* born. That's the only way! And notice, unless He is **Immanuel**, He cannot be *Jesus*, the Savior. The reason they call Him *Jesus*, Savior, is because He is **God with us**. This truth about the One who came down to this earth is one of the most wonderful things in the Bible!
- **Now the beginning of the prophecies!** It is important to note that Jesus in His coming, in His birth, in His life, in His death, in His resurrection, fulfilled over 300 prophecies! Matthew points out more than the other gospels the various aspects of the life of Jesus which were the fulfillment of prophecies from the Old Testament. Matthew will give to us more many places where this was done in order that the prophecy might be fulfilled "which said", and he will give us many of the prophecies that were fulfilled through the birth and life of Jesus.
- **But important to note that there were over 300 predictions that were fulfilled by Jesus.** Now if you would try to figure out the chance factors of one man fulfilling all 300 of the prophecies, you find that you get a factor that is so tremendously large that it is impossible to believe that He could have done this by accident.
- **A science class at Pasadena College several years ago took upon themselves in a semester's project to seek to ascertain the probabilities of one man fulfilling** and they took eight of the predictions concerning Jesus. They took the chance factors of these predictions, and they came out to only one in 2.8 times 10 to the 28th power (or 10 with 28 zeroes behind it) which is, they figured that that is about how many grains of sand are in the earth, or about how many stars there are [may be] in the universe.
- **They subtracted the 11 billion people who have lived upon the earth from the times of the predictions and brought it down to one in 10 to the 17th power** which if you had this many silver dollars you could cover the entire state of Texas two feet deep; and then if you mark one of those silver dollars and blindfold your friend and let him roam over the state of Texas as many days as he wanted and finally reached down in the two feet piles of silver dollars, he's walking over and pulls out one, the chance that he'd pull out the silver dollar you had marked would be the chance that Jesus could have fulfilled just the eight predictions.
- **Peter said, (1 Peter 5:1). "I was an eyewitness of His suffering and of His glory. (2 Peter 1:19a)." But we have a more sure word of prophecy** [300 predictions] And Matthew will be careful as we go through to

point out how that Jesus was fulfilling the prophecies of the Old Testament.

Mat 1:24 Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife,

Mat 1:25 and did not know her till she had brought forth her firstborn (prototokos) no other children born before) Son. And he called His name JESUS.

- ***Did not know her till*** - They did not consummate the marriage with physical intercourse until after the birth of Jesus. ***She had brought forth her firstborn.*** No other children had been born before. The idea of the perpetual virginity of Mary is an invention without Biblical basis. For in (***Mat 12:46***) *While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him.*
- ***In (Mar 6:3) Is this not the carpenter, the Son of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?" So they were offended at Him.*** They were stumbled by it. They said, we know this fellow, He is a carpenter. His brothers and sisters are out here. How did He get all this, how does He do these marvelous works?" The scriptures definitely show that Mary had other children by Joseph, no doubt a rather normal family life.
- ***We are not told much about Jesus growing up, except*** the flight to Egypt; moving back to Nazareth; when he was 12 years old, when he was taken to the temple for the feast; that again we have a record of Jesus. After that, not until He begins His public ministry with John the Baptist.
- ***She had brought forth her firstborn Son.*** That Christ was the ***firstborn***; and so He might be called though His mother had not any other children after Him, according to the language of scripture. Nor is it without a mystery that Christ is called her ***firstborn***, for He is the ***firstborn of every creature***, that is, the Heir of all things; and He is the ***firstborn among many brethren***, that in all things He may have the pre-eminence.
- ***And he called His name JESUS.*** What A Beautiful Name It Is! What a powerful Name it is! The Name of Jesus!

Closing Song:

WHAT A BEAUTIFUL NAME IT IS - Hillsong (3:59)

You were the Word at the beginning One With God the Lord Most High
Your hidden glory in creation Now revealed in You our Christ
What a beautiful Name it is What a beautiful Name it is
The Name of Jesus Christ my King What a beautiful Name it is
Nothing compares to this What a beautiful Name it is The Name of Jesus

You didn't want heaven without us So Jesus, You brought heaven down
My sin was great, Your love was greater What could separate us now
What a wonderful Name it is What a wonderful Name it is
The Name of Jesus Christ my King What a wonderful Name it is
Nothing compares to this What a wonderful Name it is The Name of Jesus
What a wonderful Name it is The Name of Jesus

Death could not hold You, the veil tore before You, You silenced the boast, of sin and grave
The heavens are roaring, the praise of Your glory For You are raised to life again

You have no rival, You have no equal Now and forever God You reign
Yours is the Kingdom, Yours is the glory Yours is the Name, above all names
What a powerful Name it is What a powerful Name it is The Name of Jesus Christ my King
What a powerful Name it is Nothing can stand against What a powerful Name it is The Name of Jesus

What a powerful Name it is The Name of Jesus (2X)

Closing Prayer:

Assignment for next week: Read Matthew Chapters 2 & 3

THE HEPTADIC STRUCTURE

The recurrence of seven—or an exact multiple of seven—is found throughout the Bible and is widely recognized. The frequent occurrence of the number seven is conspicuous even to a casual reader. We encounter the seven days of creation in Genesis, the seven feasts of Israel, seven days of rain after Noah enters the ark, seven days between the doves. Jacob serves seven years for each of his two wives. Seven kine and ears of corn in Pharaoh's dreams (seven good years and seven famine years), seven lamps of the Menorah, the seven elements of furniture in the Tabernacle, seven days of the Feast of Unleavened Bread, the repeated use of seven in the Levitical priestly instructions, the seven weeks to the Feast of Weeks, the seven months between Nisan and Tishri (and the seven years of the sabbatical year, and the seven times seven to the Jubilee Year), the seven priests with seven trumpets circling Jericho seven times in the Book of Joshua, seven nations of Canaan, Solomon was seven years building the Temple, Naaman washed seven times in the river, seven loaves fed the four thousand, etc. In the Book of Revelation, we encounter seven churches, seven lampstands, seven stars, seven seals, seven horns, seven spirits of God, seven angels, seven trumpets, seven thunders, seven crowns, seven last plagues, seven bowls, seven kings, and there are many more sevens, much more subtle in their presence. The more closely one examines the text, the more evident is the recurrence of seven. Even in the interior design of the text, we continue to encounter this heptadic structure.

Take the opening verse in Genesis chapter 1, for example: *In the beginning God created the heaven and the earth.* בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

- Number of Hebrew words: seven
- Number of letters: $28 = 4 \times 7$
- First three words: 14 letters, 2×7
- Last four Hebrew words: 14 letters = 2×7
- Fourth and fifth words have seven letters
- Sixth and seventh words have seven letters
- Three key words: God, heaven, earth have 14 letters = 2×7
- Four remaining words have 14 letters = 2×7 (Hebrew letters also each have a numerical value [gematria], so even the numerical values of the letters [and words] are provocative.)
- The numeric value of first, middle, last letters = $133 = 19 \times 7$; the numeric value of the first and last letters of all seven words is $1393 = 199 \times 7$.

We also find this in the New Testament.

VOCABULARY: One of the simplest—and most provocative—aspects of the Biblical text is the vocabulary used. The number of vocabulary words in a passage is, of course, different from the total number of words in a passage. Some words are repeated. It is easy, for example, to use a vocabulary of 500 words to write an essay of 4,000 words.

For example, the first 17 verses of the Gospel of Matthew are a logical unit, or section, which deals with a single principle subject—the genealogy of Christ.

- It contains 72 Greek vocabulary words in these initial 17 verses. (The verse divisions are man's allocations for convenience, added in the 13th century.)
- The number of words which are nouns is exactly 56, or 7×8 .
- The Greek word "the" occurs most frequently in the passage: exactly 56 times, or 7×8 . Also, the number of different forms in which the article "the" occurs is exactly seven.
- There are two main sections in the passage: verses 1-11 and 12-17. In the first main section, the number of Greek vocabulary words used is 49, or 7×7 . (Why not 48 or 50?)
- The number of these 49 words which begin with a vowel is 28, or 7×4 .
- The number of words which begin with a consonant is 21, or 7×3 .
- The total numbers of letters in these 49 words is 266, or 7×38 exactly!
- The number of vowels among these 266 letters is 140, or 7×20 .
- The number of consonants is 126, or 7×18 exactly.
- The number of these 49 words that occur more than once is 35, or 7×5 .
- The number of words that occur only once is 14, or 7×2 .
- The number of these 49 words which occur in only one form is exactly 42, or 7×6 .
- The number which appear in more than one form is seven.
- The number of the 49 Greek vocabulary words which are nouns is 42, or 7×6 .
- The number of words which are not nouns is seven.
- Of the nouns, 35 are proper names, or exactly 7×5 . These 35 names are used 63 times, or 7×9 . The number of male names is exactly 28, or 7×4 .

- These male names occur 56 times or 7×8 .
- The number which are not male names is seven. Three women are mentioned—Tamar, Rahab, and Ruth. The number of Greek letters in these three names is 14, 7×2 .
- The number which are compound nouns is seven.
- The number of Greek letters in these seven nouns is 49, or 7×7 . Only one city is named in this passage, Babylon, which, in Greek, contains seven letters.

A DESIGN CHALLENGE:

- Consider the following assignment. Try designing a genealogy, even from fiction, which meets the following criteria:
- 1. The number of words in it must be divisible by seven evenly. (In each of these constraints, it is assumed that the resulting divisions are without any remainders.)
- 2. The number of letters must also be divisible by seven. (Not too difficult so far? But let's include a few more constraints:)
- 3. The number of vowels and the number of consonants must also each be divisible by seven.
- (Getting more challenging? Let's add a few more.)
- 4. The number of words that begin with a vowel must be divisible by seven.
- 5. The number of words that begin with a consonant must be divisible by seven.
- (Let's add some frequency constraints:)
- 6. The number of words that occur more than once must be divisible by seven.
- 7. The number of words that occur in more than one form shall be divisible by seven.
- 8. The number of words that occur in only one form shall be divisible by seven.
- (Now let's add some constraints on the grammatical structure:)
- 9. The number of nouns shall be divisible by seven.
- 10. Only seven words shall not be nouns.
- 11. The number of names in the genealogy shall be divisible by seven.
- 12. Only seven other kinds of nouns are permitted.
- 13. The number of male names shall be divisible by seven.
- 14. The number of generations shall be 21, also divisible by seven.
- A challenging assignment, indeed! Could you do it? **If you encountered such a genealogy, would you attribute such characteristics as these to random chance?** These have all been met in the first 11 verses (in the Greek) in the genealogy of Jesus Christ in Matthew chapter 1. The heptadic (sevenfold) structure of the Bible has been much studied and the subject of numerous volumes in the past, but none are more provocative than the works of Dr. Ivan Panin.

DR. IVAN PANIN:

- Ivan Panin was born in Russia on December 12, 1855. Having participated in plots against the Czar at an early age, he was exiled and after spending some years in study in Germany, came to the United States and entered Harvard University. After graduation in 1882, he converted from agnosticism to Christianity. In 1890 he discovered some of the phenomenal mathematical design underlying both the Greek text of the New Testament and the Hebrew text of the Old Testament. He was to devote over 50 years of his life to painstakingly—exhausting his health—exploring the numerical structure of the Scriptures, generating over 43,000 detailed, hand-penned pages of analysis. He went on to be with the Lord in his 87th year, on October 30, 1942. Ivan Panin noted the amazing numerical properties of the Biblical texts. These are not only intriguing to discover, but they also demonstrate an intricacy of design which testifies to its supernatural origin!

Missler, Dr. Chuck. *Cosmic Codes: Hidden Messages From The Edge Of Eternity: Bible Codes*. Koinonia House.