



Blackfoot Church of Christ

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Lessons from the Genealogy of Jesus

Bibletalk With Jeff Asher

Both Matthew and Luke establish the time of Jesus' birth within the prophetic timeframe for the birth of Messiah. Matthew reckons Jesus' genealogy relative to Abraham, David and the Babylonian captivity. The Messiah would be descended from Abraham (Gen 12:1-4) through David (2 Samuel 7:16) after the Captivity (Isaiah 7:16). Luke establishes the time with a more precise reckoning in the days of the Roman kings (Daniel 2:44; 9:26; 11:44) and the ministry of John the Baptizer (Malachi 4:5-6). Matthew's genealogy is that of Joseph; whereas, Luke's is that of Mary. Both records are essential to establish beyond all doubt the claim of Jesus of Nazareth to the throne of His father David (Luke 1:69-79; Matthew 1:20-25; Acts 2:29-30) In Joseph, the legal father of Jesus (Luke 3:23; Matthew 13:55), the traditional lineage of the Davidic Dynasty is preserved (Matthew 1:6-12). Yet, in Mary the actual descent of the humanity of Jesus through Abraham (Luke 3:34, 38) is established while also crossing the line of Joseph in Zerubbabel and David (Luke 3:27, 31). Jesus was beyond doubt a son of Abraham and David (Hebrews 2:14-18).

Matthew and Luke exalt the role of women in the scheme of redemption. In the Garden of Eden God revealed that women would play an essential role in the redemptive plan (Genesis 3:14-19). The Messiah would enter the world through childbearing. This was the expectation of every woman in Israel (Ruth 4:9-22). In reckoning the genealogy of Jesus the Spirit led Matthew to esteem some Hebrew women, who otherwise would have been overlooked by history, as preeminent in His lineage, namely, Rahab, Ruth and (the nameless) wife of Uriah the Hittite. These women, a harlot, a widow and an adulteress were chosen by the Almighty to bear in their wombs the lineage of His Only Son. Then, there is Mary who in faith accepted the greatest burden any woman was ever called to bear (Matthew 2:24-25; Luke 1:34-38, 47-55).

The humanity of Jesus is beyond question with Luke's genealogy. The genealogy according to Matthew establishes the legal claim of Jesus to the throne of David.

However, it is the genealogy according to Luke that sets that claim in its theological context. Simply stated, it is impossible to prove any real, physical descent from David or Abraham through Joseph alone. This fact may have given rise to the hurtful things the Jews said of Jesus concerning His parentage (John 8:41). However, the prophets, Joseph, and Mary all bear witness to her purity and virginity (Luke 1:34, 70; Matthew 1:18-25; Isaiah 7:14). The virgin birth is at once a sign and the essential means to the Word being made flesh in order to dwell among us (John 1:14; Matthew 1:23; Romans 1:3; 8:3, 34; Galatians 4:4-5).

What Happened At Bethlehem?

By Tommy Thornhill

The whole sojourn of Jesus on this earth was bracketed by two human impossibilities, a virgin birth and an empty tomb. His life could be summarized by, as one man stated it, "from the womb to the tomb." From the time of His birth, His life pointed to the cross of Calvary. He entered the world through a door marked, "no entrance," and left through a door marked, "no exit." These two miraculous events, His virgin birth and His glorious resurrection had been predetermined by God Gal.4:4-5; according to His divine purpose Eph.1:9-11. Lk.2:1-20 records the birth of Jesus in a stable in the city of Bethlehem, the city of David. As to the day Jesus was born, the Bible does not reveal it. People assume Dec.25. Since God does not see fit to reveal the day, then we should be satisfied with knowing that Jesus was born.

We can be certain that whenever Jesus was born, it was in the "fullness of time" Gal.4:4. It happened just like God planned it, and I wholeheartedly believe it. While God didn't reveal the day, He did reveal the place where Jesus was to be born. So, "What happened at Bethlehem?" Matt.2:1-12 records that after Jesus was born, Wise men from the East following a star that mysteriously appeared in the heavens came to Jerusalem seeking to worship "He who has been born king of the Jews." Of course He was not there. He had been born at Bethlehem. Herod, troubled by their searching sent for the chief priests and scribes to learn where the Messiah (Jesus) was to be born. They pointed to the prophecy in Micah 5:1-3 that He was to be born in Bethlehem. So, they journeyed to Bethlehem where the star they had seen earlier, "went before them, till it came and stood over where the young Child was ... and when they come into the house they saw the young Child with Mary, His mother" (note, the use of the term child shows He is no longer the babe found by the shepherds) Lk.2:9-11. But, in this article I want to notice the remarkable significance of this insignificant little town of Bethlehem.

What About Bethlehem? What was so significant about the town? As far as the people of the time when Jesus was born, NOTHING! The prophecy of Micah referred to it as being "the least among the rulers of Jerusalem." It was so insignificant that Joshua did not list it in his catalog of cities after Canaan was conquered Josh.15. Even in the time

Jesus was born, Josephus, the Jewish historian of the 1st century did not bother to list it in his writing. It had been listed in the Septuagint (Greek version of the OT used by Jesus and His disciples, but in later listings of Hebrew manuscripts after the 1st century it was left out. Jerome, one of the church fathers of the 4th century (ca.325 AD) suggested that that Bethlehem was removed by the Jews to obscure the evidence of Jesus' Messiahship. He could have been right.

Yes, an insignificant city to man, but not to God. None of us were able to choose the place of our birth, but Jesus did so. An insignificant city like Bethlehem, and especially a stable, would not be considered by men to be a suitable place for God to introduce His Son into the world, the One destined to be the Savior of the world, the Messiah, King and High Priest. This is even more remarkable when one realizes that when Micah made his prophecy, the "Davidic lineage" of kings was residing in Jerusalem, not Bethlehem. To be born in the insignificant town of Bethlehem identified Jesus, the future King of kings, with the common people. For His sojourn on earth He was born in a lowly stable, of lowly parents, growing up with lowly people Phil.2:6-7; 2.Cor.8:9. He referred to Himself as a "gentle (meek) and lowly" preacher Matt.11:29. Think of it, a rich God allowing His Son to be born to poor parents in a poor village in poor surroundings, Godhood taking on manhood.

Jesus' birth at Bethlehem was unique. None of us were able to choose the place of our birth, but Jesus did so. An insignificant city like Bethlehem, and especially a stable, would not be considered by men to be a suitable place for God to introduce His Son into the world, the One destined to be the Savior of the world, the Messiah, King and High Priest. This is even more remarkable when one realizes that when Micah made his prophecy, the "Davidic lineage" of kings was residing in Jerusalem, not Bethlehem. To be born in the insignificant town of Bethlehem identified Jesus, the future King of kings, with the common people. For His sojourn on earth He was born in a lowly stable, of lowly parents, growing up with lowly people Phil.2:6-7; 2.Cor.8:9. He referred to Himself as a "gentle (meek) and lowly" preacher Matt.11:29. Think of it, a rich God allowing His Son to be born to poor parents in a poor village in poor surroundings, Godhood taking on manhood.

What happened at Bethlehem was not merely a birth, but the incarnation of the One "whose going forth have been from of old, from everlasting." (This is past tense). It was a term used to identify God Ps.90:2; Dan.7:9, and a clear description of pre-existence, deity Jn.1:1-3, 14. Jesus later made claim of this truth in Jn.8:58, and Paul affirmed it in Col.1:16-17. The King born at Bethlehem was the earthly son of the Heavenly Father, the Heavenly Son of an earthly mother.

In addition to the fulfillment of scripture I see three other things suggested by Jesus being born at Bethlehem. 1. Bethlehem means "house of bread," and I feel it was appropriate for Jesus, who was to become "the Bread of Life" Jn.6:35, 48, 51, 58, to be born in a city with such a name. 2. The sheep raised in that area were raised to be

used in temple sacrifices. Jesus was also to become a sacrificial Lamb, offered on behalf of humanity Jn.1:29. 3. The selection of this city as Jesus' birthplace speaks volumes to those who value human status symbols and price of ancestry. It confounded the Jews Jn.7:41-42.

Turn back to Lk.2.as we emphasize the infinite significance of what happened at Bethlehem. The announcement of the angels Lk.2:9-11, 14. Never at any other place has there ever been such an appearance nor such an announcement. "Hallelujah."

Prayer Requests & Announcements

- Ross & Debbie are traveling back east to see family. Will be flying out tonight. Returning with Rachel Saturday.
- Tim & Angie will be traveling to Blackfoot this week
- April is recovering from Carpal Tunnel surgery
- Sylvia Ward, Ross's Mom, is being moved home
- Cameron Bauman brain tumor and radiation treatments
- Scott Boucher (Sparks NV) cancer treatment
- Keep April in your prayers as she deals with health issues
- The Christians in the Philippines
- Men's meeting next Sunday

For prayer requests, call or text

Chad @ (208) 221-2587 or Ross @ (208) 680-6590

Worship Assignments

Today

Song Leader – Ben Palmer

Lord's Table – Larry Thompson
– David Porter

Wednesday

Song Leader – Chad Mitchell

Invitation – Ben Palmer

Blackfoot Church of Christ
370 North Shilling Ave.
Blackfoot, Idaho 83221

Meeting Times:

Sunday Morning Classes 10:00AM
Sunday Morning Worship 11:00AM
Wednesday Evening 7:30PM



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