

JESUS CALLED CHRIST

During the month of December, we will study the following lessons.

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| • Dec.5 th | Jesus called Christ | Matt.1:16 | Mary's Christmas |
| • Dec.12 th | A Mind to Divorce | Matt.1:19 | Misery or Mistletoe |
| • Dec. 19 th | His Star in East | Matt.2:2 | Memorable Christmas |

You might ask, "why study the genealogy of Jesus?" The answer is given in Matt.16:13-16. Let me ask you a question, "what qualifies Jesus to claim the messianic titles of Son of Man and Son of God?"

Matthew divided the genealogy of Jesus into three sections of fourteen years each (Matt.1:17). We could give these three sections the following titles.

- Matt.1:1-6a Patriarch
- Matt.1:6b-11 Priest-nation
- Matt.1:12-17 Priestly rulers

This lesson will study four aspects of Jesus who is called Christ.

1. How can you have 14 generations including Babylonian Captivity when there were 20 kings?

In the priest-nation section:

- 4 kings are missing between Joram (5th) and Uzziah (10th)
- 2 more kings are missing between Josiah (16th) and Jeconiah (19th)
- 1 more with Zedekiah (20th).

These 7 kings were involved in the 5th cycle of divine discipline to the northern and southern kingdoms.

- the first 4 were connected to 5th to Assyria (north kingdom)
- the last 3 to the 5th to Babylon (south kingdom). They rejected the prophets sent to them from God.

If you total the years of these 7 kings, it is 99 years of history missing. Their lives had no historical and spiritual impact for God while reigning under the theocracy government.

2. Matt.1:16 is unique from the rest of the Greek grammar of this genealogy. We will study four of these unique differences.

The definite article is used with the object to distinguish proper names in the genealogy except in Matt.1:16. It changed to the subject: "The Joseph the husband of Mary." This places emphasis on Mary and the importance of virgin birth. Luke 3:23 tells us that Joseph was the son-in-law of Heli, Mary's father. This is a legal expression based on the Mosaic law of daughter's inheritance (Num.27:7-11).

39 times the word begat is (gennao / a.a.ind) except in Matt.1:16. It is changed to (a.p.ind). The subject (Mary) is receiving the action. It is the voice of grace. Once again the emphasis is on the importance of virgin birth.

Matthew placed four women in the genealogy of Jesus Christ (Matt.1:3, 5, 6, and 16). He used the Greek preposition phrase (ek + tes / definite article) with the first three women but not Mary. In Matt.1:16, he changed it to (ek + hes / relative pronoun). The first three are pointing to some coming event in history. The fourth one points to the event – the virgin birth of Jesus Christ.

It is Matt.1:16 that gives the prophetic messianic title to Jesus: “Jesus, who is called (ho lego/ p.p.ptc) Christ.” Matthew gives it based on the overwhelming evidence of the genealogy records of Israel.

3. This prophetic messianic title comes from fulfillment of the two great unconditional covenants sons to Israel: son of Abraham and son of David (Matt.1:1).

The Abrahamic covenant promised the messianic seed of Gen.3:15 to Israel (Gen.12:1-3; Gal.3:8-16).

The Davidic covenant promised the messianic seed of Gen. 12:1-3 to the tribe of Judah (2 Sam.7:12-17; Rom.1:1-5).

Matthew is arguing that Jesus is the only Israelite that fulfilled the messianic promises of these two covenants. Luke makes the same argument in Luke 3. It is interesting that Luke places the genealogy at the beginning of His ministry (Lk.3:23).

4. Jesus called Christ was born in this unique manner to be the visible member of the Godhead in the apex of human history.

“Behold, the virgin shall be with child, and shall bear a son, and they shall call his name Immanuel, which translated means, ‘God with us.’” (Matt.1:23; Isa.7:14; 8:8; Matt.28:19)

“He will be great, and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David, and He will reign over the house of Jacob forever, and His kingdom will have no end.” (Luke 1:32-33)

“And behold, a voice out of the heavens, saying, “This is My beloved Son, in whom I am well-pleased.” (Matt.3:17 / His baptism)

“For this cause therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.” (John 5:18, 27; 10:30)

“And he is the **image of the invisible God**, the first-born of all creation.” (Col.1:15; 2 Cor.4:4)

“And He is the **radiance of His glory and the exact representation of His nature**, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.” (Heb.1:3)

5. Jesus is called Christ so that He could become the perfect sacrifice for the sin of the world.

“And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.” (1 John 2:2; John 1:29, 36)

“For today in the city of David there has been born for you a Savior, who is Christ the Lord.” (Luke 2:11)

“It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all.” (1 Tim.1:15)

“By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God.” (1 John 4:2-3)

“Simon Peter, a bond-servant and apostle of Jesus Christ, to those who have received a faith of the same kind as ours, by the righteousness of our **God (tou theou / gsm) and (kai) Savior (soterou / gsm), Jesus (Iesou / gsm) Christ (christou / gsm).**” (2 Pet.1:1) [Granville Sharp Greek grammar says that when two nouns with the same case are connected by kai and the first noun has the definite article and the second one doesn't than the second noun further explains the first.]