

Luke 03 - Ministry of John the Baptist; Baptism of Jesus; Genealogy of Christ (Line of Mary, from Nathan)

II. Preparation of the Son of Man (Luke 3:1—4:13)

- (1) Ministry of John (3:1-20)
- (2) Jesus' baptism (3:21-22)
- (3) Jesus' genealogy (3:23-38)

Luke 3

II. Preparation of the Son of Man (Luke 3:1—4:13)

- (1) Ministry of John (3:1-20)

1 Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene,

1 Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene,

1 Now in the fifteenth year of the reign of Caesar Tiberius, when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of the region of Ituraea and Trachonitis, Lysanias tetrarch of Abilene,

1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zechariah, in the wilderness.

2 in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness.

2 and Annas and Caiaphas high priests, a message from God came to John, the son of Zechariah, in the wilderness.

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

John's Witness to the Priests and Levites (Cf. Matt 3:1-2; Mark 1:2-8; John 1:18-28)

3 And he came into all the region around the Jordan, preaching a **baptism of repentance for** the forgiveness of sins;

3 And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins;

3 John went throughout the entire Jordan region, proclaiming a baptism about repentance for the forgiveness of sins,

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

- Luke noted that John's baptizing work was "around the Jordan"; Matthew described it as in the wilderness of Judea (Matt 3:1). This region of the lower Jordan has several implications:

- Elijah spent his last days here (2 Kings 2:1-13). There are many allusions to Elijah in John's ministry.
- Bethabara, the "house of passage"; Joshua crossed the Jordan here
- "...baptism of repentance" - John's baptism was different from Jesus' baptism, as it expressed repentance that resulted in divine remission (forgiveness) of sins.
- John's baptism pre-figured Jesus' different kind of baptism (Cf. v16)
- "...for" - *eis*, unto, to, towards, for; refers back to the phrase "baptism of repentance"
- Repentance was "unto" (a better rendering of); a prelude to sins being forgiven
- The baptism itself did not save anyone, as is clear from what follows (v7-14)
- Neither can any amount of repentance alone ever merit forgiveness in the sight of God; it is only by His grace and mercy.
- John's baptism was associated with repentance. It outwardly pictured an inner change of heart.

4 as it is written in the book of the words of Isaiah the prophet: "THE VOICE OF ONE CALLING OUT IN THE WILDERNESS, 'PREPARE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT!'

4 as it is written in the book of the words of Isaiah the prophet, "The voice of one crying in the wilderness, 'Make ready the way of the Lord, Make His paths straight.'

4 as it is written in the book of the words of the prophet Isaiah, "He is a voice calling out in the wilderness: 'Prepare the way for the Lord! Make his paths straight!'

4 As it is written in the book of the words of Isaiah the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

- All three Synoptic Gospels (Matthew, Mark, and Luke) quote Is 40:3 as the prophecy that John fulfilled; the Apostle John recorded John the Baptist quoting it of himself (Cf. John 1:23).

- However, Luke alone also quoted Is 40:4-5, which contained the preparations made for a royal visitor that were common in the Greco-Roman world.
- This is an example of “meta context”: Isaiah was writing of God’s smoothing the way for the return of the exiles from Babylon to Judah. But all three Synoptic Gospel writers applied Is 40:3 to John the Baptist.
- “...IN THE WILDERNESS” - Isaiah wrote, “A voice of one calling: In the desert, prepare the way for the Lord.”
- But Matthew, Mark, and Luke each wrote, “A voice of one calling in the desert...” Why did they put “in the desert” with the “voice” rather than with “prepare the way”?
- Because *they quoted from the Septuagint*. Both were true: the voice (of John the Baptist) was in the desert, and the desert was to be smoothed.
- “...PREPARE” - John’s ministry consisted of preparing the Jews by getting them right with God, so that when the Messiah appeared, they would believe on Him.

5 'EVERY RAVINE WILL BE FILLED, AND EVERY MOUNTAIN AND HILL WILL BE LOWERED; THE CROOKED WILL BECOME STRAIGHT, AND THE ROUGH ROADS SMOOTH;

5 'Every ravine will be filled, And every mountain and hill will be brought low; The crooked will become straight, And the rough roads smooth;

5 Every valley will be filled, and every mountain and hill will be leveled. The crooked ways will be made straight, and the rough roads will be made smooth.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

- When a king traveled in the desert, workmen preceded him to clear debris and smooth out the roads to make his trip easier.

- Smoothing The Way: The leveling of the land was a figurative expression denoting that the way of the Messiah would be made smooth because through John a large number of people were ready to receive Jesus’ message (Luke 1:17).

6 AND **ALLFLESH** WILL SEE THE SALVATION OF GOD!"

6 And all flesh will see the salvation of God."

6 Everyone will see the salvation that God has provided."

6 And all flesh shall see the salvation of God.

- “...**ALL FLESH**” - Not just Israel

John’s Preaching (Cf. Matt 3:7-12; Mark 1:7-8)

John the Baptist called on his hearers to change their minds about their relationship to God, and demonstrate the genuineness of their repentance with righteous conduct (v7-

14). he also promoted Jesus (v15-17). Only Luke included John's enumeration of specific changes the people needed to make to demonstrate true repentance (v10-14).

7 So he was saying to the crowds who were going out to be baptized by him, "You **offspring of vipers**, who warned you to flee from the wrath to come?

7 So he *began* saying to the crowds who were going out to be baptized by him, "You brood of vipers, who warned you to flee from the wrath to come?

7 John would say to the crowds that were coming out to be baptized by him, "You children of serpents! Who warned you to flee from the coming wrath?

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

- Tact and diplomacy were not John's focus. His message was strictly eschatological!

- "...offspring of vipers" - as poisonous desert snakes try to escape an approaching brush fire, so the Jews of John's day were trying to escape God's coming judgment by fleeing to John for baptism

— However, John sensed that their reason for coming to him was just their safety, not genuine repentance

— Their righteous behavior would prove true repentance. John is skeptical of their readiness for repentance as Jeremiah had been before him (Jer 13:23).

- So many people took the long trip from Jerusalem to Jericho that the Temple authorities sent an investigative team. And he upbraids them.

8 Therefore produce fruits that are consistent with **repentance**, and do not start saying to yourselves, '**We have Abrahams** our father,' for I say to you that from these **stones** God is able to raise up children for Abraham.

8 Therefore bear fruits in keeping with repentance, and do not begin to say to yourselves, 'We have Abraham for our father,' for I say to you that from these stones God is able to raise up children to Abraham.

8 Produce fruit that is consistent with repentance! Don't begin to say to yourselves, 'We have father Abraham!' because I tell you that God can raise up descendants for Abraham from these stones!

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

- "...repentance" - *metanoeō*, means "to change one's mind"; but in Luke's usage, it comes very close to the Hebrew verb for repent, which literally means "to turn or turn around."

— It refers to a change of perspective, involving a total person's point of view

- This passage is significant in that it separates repentance from what it produces, and expresses a link between repentance and fruit
- In summary, Luke saw repentance as a change of perspective that transforms a person's thinking and approach to life
- "...We have Abraham" - many Jews believed that Abraham's righteousness passed on to his descendants. As God had cut Israel out of Abraham, who was a rock spiritually, so He could produce "children" for Himself with the "stones" in the wilderness (Cf. 19:40)
- "...stones" - Which were these stones? He was at Bethabara, the "House of Passage," where Joshua crossed the Jordan (John 1:28)
- He may have been pointing to the very 12 stones that Joshua set up to commemorate the 12 tribes' crossing (Joshua 4)

9 But indeed the axe is already being laid at the root of the trees; so every tree that does not bear good fruit is cut down and thrown into the fire."

9 Indeed the axe is already laid at the root of the trees; so every tree that does not bear good fruit is cut down and thrown into the fire."

9 The ax already lies against the roots of the trees. So every tree not producing good fruit will be cut down and thrown into a fire."

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

- People commonly cut down and burn fruit trees that do not produce good fruit. Likewise, God would judge Israel as a fruitless tree, unless the Jews repented and started bearing the fruits of repentance (Cf. 6:43-45; 13:6-9; Is 5:1-7; 10:33-34; 66:24; Mal 4:1)
- One must face the fact that wrath is coming

10 And the crowds were questioning him, saying, "Then what are we to do?"

10 And the crowds were questioning him, saying, "Then what shall we do?"

10 The crowds kept asking him, "What, then, should we do?"

10 And the people asked him, saying, What shall we do then?

- The crowd, tax collectors, and soldiers all asked, "What should we do to give evidence of genuine repentance?" (v10,12,14; Cf. 10:25; 18:18)
- In response, John told the people to be:
 - (1) Generous (v11)
 - (2) Honest (v13)
 - (3) Content (v14)

11 And he would answer and say to them, "The one who has two **tunics** is to share with the one who has none; and the one who has food is to do likewise."

11 And he would answer and say to them, "The man who has two tunics is to share with him who has none; and he who has food is to do likewise."

11 He answered them, "The person who has two coats must share with the one who doesn't have any, and the person who has food must do the same."

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

- "...tunics" - *chitin*, a shirt like garment. Often people wore two if they had them.

— Luke's inclusion of the specific fruits of repentance demonstrates his concern for social justice. To the sincere in the crowd, John recommended generously sharing their possessions with the needy.

12 Now even tax collectors came to be baptized, and they said to him, "Teacher, what are we to do?"

12 And some tax collectors also came to be baptized, and they said to him, "Teacher, what shall we do?"

12 Even some tax collectors came to be baptized. They asked him, "Teacher, what should we do?"

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said to them, "Collect no more than what you have been ordered to."

13 And he said to them, "Collect no more than what you have been ordered to."

13 He told them, "Stop collecting more money than the amount you are told to collect."

13 And he said unto them, Exact no more than that which is appointed you.

- Tax collectors, notorious for their dishonesty in collecting more than required and pocketing it for themselves exemplified the need for honesty (Luke 5:27-32)

— John advocated honesty and freedom from greed. He did not suggest overthrowing a system that allowed for abuses, but stated that personal morality would eliminate the abuses.

14 And soldiers also were questioning him, saying, "What are we to do, we as well?" And he said to them, "Do not extort money from anyone, nor harass *anyone*, and be content with your wages."

14 Some soldiers were questioning him, saying, "And *what about us*, what shall we do?" And he said to them, "Do not take money from anyone by force, or accuse *anyone* falsely, and be content with your wages."

14 Even some soldiers were asking him, "And what should we do?"

He told them, "Never extort money from anyone by threats or blackmail, and be satisfied with your pay."

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

- Soldiers were known and hated for always trying to get more money (by extorting it and blaming others for it). They needed to be content and non-violent in their personal conduct.

15 Now while the people were in a state of expectation and they all were thinking carefully in their hearts about John, whether he himself perhaps was the Christ,

15 Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he was the Christ,

15 Now the people were filled with expectation, and all of them were wondering if John was perhaps the Messiah.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

- The temple authorities sent an inquiry team (Cf. John 1:19-28). Are you the Christ? Elijah? "That" Prophet?

— He came in the spirit of Elijah; it was possible he wore Elijah's mantle, but he was not Elijah. The crowd sensed the special anointing on John (Luke 7:28; Matt 11:11).

16 John responded to them all, saying, "As for me, I baptize you with water; but He is coming who is mightier than I, and I am not fit to untie the straps of His sandals; He will **baptize you with the Holy Spirit** and fire.

16 John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire.

16 John replied to all of them, "I'm baptizing you with water, but one is coming who is more powerful than I, and I'm not worthy to untie his sandal straps. It is he who will baptize you with the Holy Spirit and fire.

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

- John distinguished between his baptism and that of the Messiah to show that he was not the Messiah.

- "...baptize you with the Holy Spirit" - the Baptism of the Holy Spirit; in the Gospels, it is always mentioned as something future (Matt 3:11; Mark 1:8; Luke 3:16; John 1:33)

— In the Gospels, Spirit baptism is mentioned only by John the Baptist. He distinguished his work, baptism by water, with the work of the Messiah, baptism by the Holy Spirit.

- There is no record of Spirit baptism happening in the Gospels; even as late as Acts 1:5, it was referred to as future
- John himself distinguished between his own baptism and the Messiah's baptism:
- John's baptism was with water; the Messiah would baptize with the Holy Spirit and with fire
- John the Baptist used ritual immersion in water as a formal commitment of repentance
- Jesus: the baptizing "with fire" may refer to the purifying aspect of the Baptism of the Spirit (Acts 2:1-4), and the purifying work of judgment that the Messiah will accomplish (Mal 3:2-3)
- The latter seems more probable in view of the work of judgment described in v9 and v17
- "with the Holy Ghost and with fire" - only one article before "Holy Spirit" and "fire" in the Greek text suggests the John was only referring to one baptism

17 His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with **unquenchable** fire."

17 His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire."

17 His winnowing fork is in his hand to clean up his threshing floor. He'll gather the grain into his barn, but he'll burn the chaff with inextinguishable fire."

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

- The Threshing Process: The wheat husk was unpalatable. It was crushed to remove the husk and then separated by wind or fan. They would toss grain into the air and end up with two piles. The husks—the chaff—would be burned.

- "...unquenchable" - *asbestos*, Hell is everlasting

18 So with many other exhortations he preached the gospel to the **people**.

18 So with many other exhortations he preached the gospel to the people.

18 With many other exhortations John continued to proclaim the good news to the people.

18 And many other things in his exhortation preached he unto the people.

- "...people" - *laos*, a potentially responsive group; John preached the gospel to them, while also warning them of coming judgment

The End of John's Ministry

19 But when Herod the tetrarch was **reprimanded by him** regarding Herodias, his brother's wife, and regarding all the evil things which Herod had done,

19 But when Herod the tetrarch was reprimanded by him because of Herodias, his brother's wife, and because of all the wicked things which Herod had done,

19 Now Herod the tetrarch had been rebuked by John because he had married his brother's wife Herodias and because of all of the other evil things Herod had done.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

- "...reprimanded by him" - John's stern words about sin led to his arrest and imprisonment by Herod Antipas.
- Matthew and Mark record a longer account of what happened (Matt 14:4-12; Mark 6:17-29); Luke recorded references to John's death later (9:7-9,19-20)
- Luke stressed John's boldness and the sickness of the society that he confronted

20 Herod also added this to them all: he locked John up in prison.

20 Herod also added this to them all: he locked John up in prison.

20 Added to all this, Herod locked John up in prison.

20 Added yet this above all, that he shut up John in prison.

- John spoke against Herod (publicly); Herod was not even Jewish.
- Jesus: "No man born of woman is greater than John." John wasn't part of the Church. He ends the Old Testament (Luke 16:16)
- Scholars debate the dates of John the Baptist's imprisonment and death. It is *likely* that:
 - John began his ministry about 29 AD
 - He was imprisoned the following year
 - He was beheaded no later than 32 AD
 - His entire ministry lasted no more than three years—about one year out of prison and two years in prison (Matt 14:1-12; Mark 6:14- 29; Luke 9:7-9; 19:20)

Herod Antipas of Galilee had paid a visit to his brother in Rome. During that visit, he seduced his brother's wife. He came home again, dismissed his own wife, and married this sister-in-law whom he had lured away from his brother. John the Baptist publicly and sternly rebuked Herod, so Herod took his revenge by throwing John into the dungeons of the fortress of Machaerus (Cf. Matt 11:2-4).

(2) Jesus' baptism (3:21-22) (Cf. Matt 3:13-17; Mark 1:9-11; John 1:29-34)

All four Gospels record this momentous occasion in the life of Jesus, which signaled the beginning of His public ministry. Luke condensed his account more than the other Gospel writers. Yet, he includes one fact the others miss.

21 Now when all the people were baptized, Jesus also was baptized, and while He was praying, **heaven was opened**,

21 Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened,

21 When all the people had been baptized, Jesus, too, was baptized. While he was praying, heaven opened,

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

- Luke leaves out many details:

- John's refusal, his introduction of Jesus, et al. Luke summarizes.
- Only in Luke does it mention that Jesus was praying.
- Luke presented Jesus as praying in or before many occasions in His life (5:16; 6:12; 9:18,29; 22:32,40-44; 23:46).

- "...heaven was opened" - it was visual, dramatic, and unique

— The opening of heaven by the Father was a direct response to Jesus' prayer

— The multitudes were likely aware and were stunned; John the Baptist saw everything (John 1:29-34; Cf. Ezek 1:1; John 1:51; Acts 7:56; 10:11).

— This indicated divine intervention into human history with revelation. God had not intervened in human history in this manner in many centuries.

22 and the Holy Spirit descended upon Him in bodily form like a **dove**, and a voice came from heaven: "You are My beloved Son, in You I am well pleased."

22 and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased."

22 and the Holy Spirit descended on him, appearing in the form of a dove. Then a voice came from heaven, saying, "You are my Son, whom I love. I am pleased with you!"

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

- "...dove" - the dove was a symbol of peace or freedom from judgment (Gen 8:8-12). The Holy Spirit's presence "like a dove" signified that Jesus would bring salvation to those who turn to him. It symbolized peace and the herald or bearer of good news.

— With this guarantee of divine enablement, Jesus was ready to begin His ministry

— The *Talmud* says that in Gen 1 the Spirit of God "moved," "brooded," over the face of the water

- 3x God "spoke" – always of His pleasure:

- (1) At Jesus' baptism (here)
- (2) At the transfiguration (Matt 17)
- (3) The Voice from heaven (John 12:27-33)

— His voice is often related to a thunderclap (Ps 18:13; Is 30:30-31; Luke 9:35). Each time God refers to Jesus' death. The voice of God authenticated Jesus by alluding to Ps 2:7.

(3) Jesus' genealogy (3:23-38) (line of Mary, through Nathan) (Cf. Gen 5:1-32; 11:10-26; Ruth 4:18-22; 1 Chr 1:1-4,24-27,34; 2:1-15; Matt 1:2-6; John 1:1-2)

23 When He began *His ministry*, Jesus Himself was about **thirty years old**, being, **as was commonly held**, the son of Joseph, **theson of Eli**,

23 When He began His ministry, Jesus Himself was about thirty years of age, being, as was supposed, the son of Joseph, the son of Eli,

23 Jesus himself was about 30 years old when he began his ministry. He was (as legally calculated) the son of Joseph, the son of Heli,

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son of Heli*,

— "...thirty years old" - in the OT, 30 was the age of ministry:

- Priests began ministry at age 30 (Num 4:3)
- Joseph stood before Pharaoh at age 30 (Gen 41:46)
- David's reign began at age 30 (2 Sam 5:4)
- Ezekiel first saw visions of God (Ezek 1:1)

— "...as was commonly held" - Luke clarified that Jesus was not the physical "son of Joseph," people only "supposed" that He was.

— "...the son of Eli" - *nomizo*, "reckoned as by law." Joseph was the *son-in-law* of Heli, having married his only daughter Mary.

— Matt 1:16 states that "Jacob begat Joseph the husband of Mary"; this is seemingly a contradiction, since Luke states that Joseph was the son of Heli.

— Luke does not mention Mary in his genealogy, and Matthew is clearly describing Joseph's ancestors.

— This is easily resolved when you understand the Matthew covers Joseph's line, and Luke covers Mary's line. See [Daughters of Zelophehad](#) for additional details.

Luke's vs. Matthew's Genealogy

Matthew goes through the royal line down to Joseph, the *legal* father of Jesus Christ. In the first 17 verses of Matthew, he makes the case that Jesus had *legal* title to the Davidic Throne. Luke wanted to show the ancestry of Jesus, who now began His ministry, as the authenticated Son of God.

Matthew starts with Abraham and ends at Jesus. Luke begins with Jesus and works back to Adam, and God. Matthew's list stressed Jesus' place in the Jewish race, but recording His ancestry back to Abraham, the father of the Jews. Luke's perspective is broader, tracing Jesus all the way back to Adam, showing Him as a member of the human race.

Matthew grouped his names into three groups of 14, whereas Luke simply listed 78 ancestors. It is possible to divide Luke's list into 11 groups of 7, plus God's name, but Luke did not draw attention to his divisions as Matthew did.

Matthew recorded Jesus' descent through Joseph through Solomon, but Luke traced other ancestors from Joseph to David's other son, Nathan. Matthew gives Jesus' legal line of descent from David, naming the heirs to his throne, but Luke gave another branch of David's family tree, Joseph's bloodline. Matthew mentions several women in his genealogy, but Luke mentioned none.



The Problem: The Messiah, the royal line, would be from the tribe of Judah (Gen 49:10).

The Messiah would be from the line of David (Ruth 4:22; 2 Sam 7:11-16). The succession of the kings of Judah proved to be, with only a few exceptions, a dismal chain. We eventually encounter Jeconiah (aka Johoiachin) who is so bad, God finally pronounced a "blood curse" on him (Jer 22:30).

The Genealogy of Christ

Matthew

Solomon
Rehoboam
Abijah
Asa
Jehoshaphat
Jehoram
Ahaziah*
Joash*
Amaziah*
Uzziah
Jotham
Ahaz
Hezekiah
Manasseh
Amon

Josiah
Jehoiakim
Jehoiachin
Salathiel
Zerubbabel
Abiud
Eliakim
Azor
Sadoc
Achim
Eliud
Eleazar
Matthan
Jacob
Joseph

The legal father of Jesus Christ, but Jesus is not of Joseph's blood.

Jer 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."

- How could the Messiah come from the royal line if there's a blood curse on the royal line? *Luke reveals God's solution in his genealogy.*
- Matthew's genealogy goes from the top down. Luke's (slightly different) genealogy goes in reverse order. Luke lays out his genealogy in climactic order (Cf. 1 Cor 15:22,45; Rom 5:17).
 - Adam (as were the angels) was a direct creation of God. We are the sons of a fallen Adam (Cf. John 1:11-12).

24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph,

24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph,

24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi,
which was the son of Janna, which was the son of Joseph,

25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Hesli, the son of
Naggai,

25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Hesli, the son of
Naggai,

25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of
Naggai,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of
Naum, which was the son of Esli, which was the son of Nagge,

26 the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son
of Joda,

26 the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son
of Joda,

26 the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son
of Joda,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of
Semei, which was the son of Joseph, which was the son of Juda,

27 the son of Joanan, the son of Rhesa, the son of **Zerubbabel**, the son of **Shealtiel**, the
son of Neri,

27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the
son of Neri,

27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the
son of Neri,

27 Which was the son of Joanna, which was the son of Rhesa, which was the son of
Zorobabel, which was the son of Salathiel, which was the son of Neri,

— "...Zerubbabel...Shealtiel" - both are mentioned in both genealogies (Cf. Matt 1:12)

— Option 1: Two different sets of men with the same names due to tradition

— Option 2: If the same two, Neri, the Son of Nathan, might have been deeded the throne
of David because of the death of Jeconiah, and his blood curse. (Shealtiel would have been
Neri's blood son and Jeconiah's legal son for inheritance purposes).

— Option 3: Jeconiah, a descendant of Solomon, may have adopted Shealtiel, a
descendant of Nathan and Zerubbabel's father, into his line (Cf. 1 Chr 3:17; Jer 22:30).
Then Zerubbabel's descendants continued the two lines of Solomon and Nathan, one

branch of the family perpetuating the legal line of Solomon and the other the bloodline of Nathan.

— Option 4: There were two sets of fathers and sons named Shealtiel and Zerubbabel, one set of Joseph's legal line and the other his bloodline

28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmadam, which was the son of Er,

29 the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

29 the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

29 the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,

30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,

30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,

31 the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,

31 the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,

31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

From David to Abraham (Cf. Matt 1:1-6)

32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,

32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,

32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,

32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33 the son of Amminadab, the son of Admin, the son of Ram, the son of Hezron, the son of Perez, the son of Judah,

33 the son of Amminadab, the son of Admin, the son of Ram, the son of Hezron, the son of Perez, the son of Judah,

33 the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah,

33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Judah,

Abraham to Adam (Cf. Gen 5:1-32; 11:10-26; 1 Chr 1:1-26)

34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

35 the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Shelah,

35 the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Shelah,

35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,

37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,

37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

38 the son of Enosh, the son of Seth, the son of Adam, the **son of God**.

38 the son of Enosh, the son of Seth, the son of Adam, the son of God.

38 the son of Enos, the son of Seth, the son of Adam, the son of God.

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

– "...son of God" – a direct creation of God; used to describe Adam and all those who are born again (Luke 20:36; John 1:12); also used of angels and of Jesus Christ

— The term is used preeminently of Jesus Christ, as enjoying the supreme love of God, united to him in affectionate intimacy, privy to his saving councils, and obedient to the Father's will in all his acts

Why the Virgin Birth?

There are many theological reasons, but one simple reason is to provide a way around the blood curse on Jeconiah. Mary, having married within tribe, carries the inheritance: Heli would have adopted Joseph as his son-in-law. As per the *Torah* exception provided for the daughters of Zelophehad.

The Torah provides for inheritance through the daughter, if no sons were available and she married within her tribe (Num 26:33; 27:1-11; 36:2-12; Joshua 17:3-6; 1 Chr 7:15). By tradition, the father would legally adopt his son-in-law in such cases (Ezra 2:61; Neh 7:63;

32:41; Cf. 1 Chr 2:21-23,34-35; Num 27:3-8). *We discover that every detail in Scripture proves to be deliberate and relevant and ultimately points to Jesus Christ!*