

W161_Two_Genealogies.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. The covering title is Christian Fundamentals, and we are dealing still with the inspiration and canonicity of Scripture. The special subject for us this evening will be a consideration of the two genealogies which we find the one in Matthew and the one in Luke's Gospel. It is our custom at this meeting to read a portion of scripture together, and those of you who are joining with us, if you care, will you switch off for a little while while we read together the second chapter of the Gospel, according to Luke. There are 1 or 2 notes in this second chapter of Luke's gospel that introduce our subject this evening. You will notice that it's dated in the first verse of the second chapter. By a decree from the Emperor of Rome, Caesar Augustus. You find that another date is given in the second verse? It was made when Cyrenius was governor of Syria. You're told in verse four that they went to the City of David because Joseph was of the lineage of David. And then later on, when we come to the temple, we read in verse 36, and there was one Anna, a prophetess, the daughter of Samuel. Of the tribe of Asher. Notice this. This is a long time after the Old Testament. A long interval has taken place. And yet this woman knew her tribe just the same as Saul was of the tribe of Benjamin.

[00:01:45] They kept a record of very, very careful record until the temple and Jerusalem was destroyed. And we've had these little notes scattered through this section. And also notice it's very, very clear, according to the gospel story, that Joseph was not the literal father of Christ. It makes it very, very plain. And Mary, if anybody knew, she knew. And yet she didn't hesitate to say, behold, thy father and I have sought thee sorrowing. And if you go into the reason for that stress, you will find that in the Old Testament, if anyone took a child, if he was superintending the circumcision of that child, if he paid the redemption money for that child, he was practically, to all intents and purposes in the eyes of the law, the father. There's no contradiction of the other teaching. It's simply bringing it into the realm of ordinary, everyday common relationships. Well, now, this evening, as you see by the chart, which is in front of you, we are going to consider that which from one point of view, may be an exceedingly uninteresting and dry subject. It depends, of course, on your point of view. If you are one of those folks who have a daily portion to read, if you go solidly through Old Testament scriptures and on some particular day, your daily portion is a chapter which

starts with the words and so and so begat so and so. And the whole of your reading is that so and so begat so and so.

[00:03:30] You have a sort of a little feeling in the back of your mind. Well I don't know whether that was very heavy fine for me, but it's a part of the scriptures and so here I am. Well, now that's not treating the Word of God as he intended. It should be. Come right in the middle, will your friend. We don't like folk sitting in that penitent form over there unless it's necessary. That's right. Plenty of room. That's it. You see, the Bible wasn't given to you and to me. First of all, to slog right through geographical terms. All these peculiar things. It was written for this special people, and especially for their needs in the first case, and only in a secondary sense. We have come a long time afterwards. We pick up these old books and we read them and we discover that they can have all any amount of wonderful teaching to us, so we mustn't have any wishes about it. Here it is. But we can be wise in our selection of the scriptures that we use for our own comfort, edification, or for teaching, preaching and doctrine. But they the Bible, you see, is everything to the people of Israel. It was not only the record of their origin, it was their Somerset house keeping the documents. It was their Ministry of Health. It was their war office. It was everything rolled into one and we couldn't wish it otherwise.

[00:05:00] So next time you in your reading you come to the so and so begat so and so begat so and so. You'll stop and think, oh, how necessary this is. Now let me immediately. Suggest to you one reason. We may at first instance say to ourselves, because we know the truth of the mystery, because we realize that the people of Israel are temporarily set aside, that the Prophet Hosea said that there was a day coming when the people of Israel should be no army, not my people, and God would not be their God. That is the condition of Israel to this very day, this very moment. They are no army, not God's people. And he said, I will not be your God. That's where we come in. So you might possibly say, in that case, well, what is it to do with me whether Christ was the son of David or not? So shall we start there? Let's look at at the beginning of the New Testament and see how that is introduced as a very special feature. And then 1 or 2 other passages to balancing. Matthew one The Book of the Generation of Jesus Christ, the Son of David and the Son of Abraham. And while we are here, I'll mention another feature in the book of Genesis. We have 11 times over the words the generation of so and so. It's a very wrong thing to say. The Book of Genesis contains only 11 generations.

[00:06:34] It contains a good many more. But there are those which are specially prefaced by the word the generation of so and so 11 times. But one of them starts like this the Book of the Generation, and that's the book of Adam. And that expression never occurs again in the whole realm of Scripture. Till you come to Matthew one and it says it all over again. So here we have a subdivision of the Bible, two books of generation. The one looking forward and the other looking back. The Bible is the book of the generations of Adam right the way down through time until he was born at Bethlehem in the fulness of time and demonstrated to be what the Scripture says. The second man, the last Adam, the son of David. The son of Abraham. Well, then, not only does that preface the gospel according to Matthew, but when you come to the Day of Pentecost in the Acts of the Apostles, Chapter two, the Apostle in his explanation of what Pentecost stands for, not only appeals to the book of Joel, which is very well known, this is that which was spoken by the Prophet Joel. But he says in verse 33 of Acts two, therefore being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens, but he set himself, the Lord said unto my Lord, sit on my right hand until I make thy foes thy footstool.

[00:08:20] Therefore, let all the House of Israel know assuredly that God hath made that same Jesus whom Ye have crucified, both Lord and Christ. And in a few verses earlier in chapter two, he refers to the patriarch David, in verse 29 and 30. So you see, we're not done with David and the son of David. When you leave the Gospels and come into the early acts. But supposing we come along to the testimony of the apostle Paul where he starts speaking to the Gentiles in Acts 13, possibly he will be done with the son of David. It says in Acts 13, verse 22. And when he had removed him, he raised up unto them, David, to be their king, to whom also he gave testimony and said, I have found David, the son of Jesse, a man after my own heart, which shall fulfil all my will. Of this man, seed hath God according to his promise, raised unto Israel, a saviour Jesus. Well, there's Luke's Gospel and Matthew's introduction combined in Paul's testimony that this one who I'm preaching, he said. Is at the seed of David according to God's promise, and been raised up a savior whose name is Jesus. Well, then we go on from that to Romans, the first chapter. And I think that everyone who has any knowledge of the scriptures agrees that Romans is about the most fundamental of the epistles of the New Testament.

[00:09:58] If we want to get fundamental doctrine, we get it here. And this is how he starts. Paul, the servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, which he had promised before by his prophets in the Holy Scriptures concerning His Son, Jesus Christ, our Lord, which was made of the seed of David, according to the flesh, and declared to be the Son of God with power and so on. But you see, he has Paul writing in Last Epistle before he became the prisoner of Jesus Christ. In connection with the new dispensation, he is stressing that this savior, with all the accompanying teaching of justification and salvation by grace, is the Son of David the seed of David. And then in case anyone should say, Oh, but then wait a minute, you don't read about the seed of David in Ephesians, Philippians, Colossians. Will you count the second, Timothy? Oh, yes. The very last epistle that Paul wrote. He wrote these words to Timothy, and it forms a part of the sound words which Timothy was to pass on to you and to me. So here we have the last word in the Scripture before we get to the book of the Revelation. Two Timothy Chapter two. He says in verse seven, Consider what I say and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel.

[00:11:33] But what do you mean by that, Paul? You might say. What did he say? He was raised from the dead, according to Peter's gospel. It's the same Christ, the same resurrection, the same person. But he may be raised from the dead to do one thing in one man's ministry and raise from the dead to do something else. But he has more all power in heaven and earth to accomplish all the multiplied purpose of God. So He is the seed of David still right through to Paul's final ministry. I think then it's evident that there's a reason why the Bible goes out of its way to write these genealogies, to help us to see that there was no possibility of doubt that this one that was born at Bethlehem, of the lineage of David, in no circumstances was the true Messiah. Well, of course our salvation depends upon it. There is a blessed fact. He had enemies when they listened to him, the scribes and the Pharisees and the Herodians and the others. Well, Pilot didn't know much about the Old Testament scriptures, and he wouldn't have been able to argue about the genealogies, But the scribes and the Pharisees did. They did. And there's one thing they never did throughout the whole of the life of Christ. They never questioned that he was of the House of David. So that's something to remember, because if they could have only had exposed that to be a fraud, the whole thing would have gone.

[00:12:57] But they never did. Now, of course, those records are entirely destroyed. They went up in flames in 1870 and are due today as only a vague idea of what tribe he belongs to. If you were to challenge him, he wouldn't be able to be certain. Would you turn to Nehemiah chapter seven? Now, if you say to me, I thought we were going to look at the two genealogies of Matthew and Luke. Well, we are. We trust. But here's a few more features that might help us to see its value in its point. Nehemiah Chapter seven. Now here's a passage. You see, if it happened to come in, your daily reading would be one of those passages where you would be tempted to skip the bulk of it. You know, you imagine a businessman today honestly seeking to read a portion of scripture every morning with Nehemiah, chapter seven in front of him, and he's got to catch the 815. You see, God didn't write the book of Nehemiah for that, but it's here for our learning and guidance. So here it is, Chapter seven. He says in verse two, I gave my brother Hanani and Anaya the rule of the palace charge over Jerusalem, for he was a faithful man and feared God above many. And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot.

[00:14:25] And while they stand by, let them shut the doors and bar them and appoint watches are the inhabitants of Jerusalem, every one in his watch and every one of you over against his house. Now, the city was large and great and the people were few that into the houses were not builded. And my God put into mine heart to gather together the nobles and the rulers and the people that they might be reckoned by genealogy. Now, this is something that's important, apparently in this day of turmoil. And I found a register of the genealogy of them which came up at the first and found written therein. These are the children of the province. And away we go with all verse after verse, after verse of some unpronounceable names of people that came up and had got their name in the register. Now see how this had a bearing upon one section. Verse 63. And of the priests, the children of Tobiah, the children of Cos, the children of Barzillai, which took one of the daughters of Barzillai the gileadite to wife and was called after their name. That's a bit slipped in. If you're working out chronology, you'll find that you must have that little bit because you wonder why a man who was a gileadite was called Barzillai or vice versa. I'm so tangled up. I don't know which it is, but it's there to guide you when you get up against the problem. These sort they're registered among those people that were reckoned by genealogy, but it was not found.

[00:15:57] Therefore, were they polluted? Now the poor wretches were not actually individually polluted, but they for a moment were set aside as not priests. They became common people. They must not perform a priestly act for that was under condemnation to do it unless they were of this particular priestly line. Therefore, they were as polluted put from the priesthood and the church. Arthur said unto them that they should not eat of the most holy things till there stood up a priest with UriM and Thummim. And you know that the UriM and Thummim was on the breastplate of the high priest, and by a light and the use of the gems on the breastplate. A system was used, I suppose. Mainly yes or no. And so we've got these statements in the Scriptures which show you that we cannot treat this question of genealogy lightly. Now, as I've said in passing, that the Book of Genesis has 11 of these generations, and the 12th one is in the New Testament, bringing them around to that complete number. The Book of the Generation of Jesus Christ. When we look at this genealogy of Matthew one, we discover that it tells us. At the summing up. Verse 17. So all the generations from Abraham to David are 14 generations. And from David unto the carrying away into Babylon are 14 generations. And from the carrying away into Babylon.

[00:17:36] Into unto Christ are 14 generations. Would you say isn't that convenient? But then, of course, if you go through the Old Testament, you find there were more than 14 generations. Orbit and you say this is all untrue. But no, you see, when you've got a long genealogy or solo, alter the figure. Supposing your bedroom is on the third floor of a house. Now, if you're like me just now, you go up one stair at a time. But if you're like me a few months back, you go up two stairs at a time. But it doesn't matter whether you go one step at a time or two at a time or even three. You still get to the same landing. So, so long as you can get a man's grandfather and grandmother and then skip some more, it doesn't matter. And these people have a tendency to use memorabilia, that is to say, to put things into clusters that they could remember them, They would put them alphabetically or they would have convenient numbers. So that don't you think that there's anything wrong because the names are not always there. Then there's another reason. The names of I think it is Amaziah and 2 or 3 others are missed out. But if you go and look at the history of those men, they were shocking people. And there were some that God said he would blot their names out of the book of life. And here their names are put on one side.

[00:19:08] And then there's some strange names that come in because this is the genealogy. Don't forget of one who, when he was born, was testified to be holy, undefiled, separate from sinners. And yet when we read of his pedigree, we have in verse three, Tamar. Well, the poor woman couldn't really help herself in what she did, but she was on the borderline, as you know, the story. And then you get in verse five. Rehab. Well, she is definitely called a harlot. And then you have Ruth, who was a lovely character, but she was a moabitess, an outsider. And then you have. The tragedy even of David himself. David himself. The man after God's own heart. The one who gives his name to the Son of God. And Jesse begat David the King and David the king begat Solomon of her. That had been the wife of Uriah. So God doesn't blot out a person's name altogether because he's sinful, but he puts some poor, sinful creatures in that. We may see that this is the savior indeed of men. But some of them were set aside because of their character. So I think that we need not bother about the fact that there are some missing and that it seems artificial to have three sets of fourteenths. That is more or less what is true. There are 14 generations under the prophets. There are 14 generations during the building and under that period of the second temple.

[00:20:52] And then there are 14 more generations from the end of what you might call Old Testament history to the coming of Christ. And that's a very convenient way of remembering the whole genealogy. Well, now another feature which is of importance. Is this? I was thinking of giving you chapter and verse for the rabbinical writer, but there's every likelihood that if even if I'd gone to all the trouble to copy it all out, there's very, very few of you would even know where to look for it. So you must take my word for it. But I will give you chapter and verse if you really want to start searching for yourself. But this is a statement made by rabbinical writer named Lukas. J. U c. H. I. S. He says the mother's family is not called a family. Now, first of all, I illustrate the argument by turning to Ephesians. Chapter three. Of course, you may say, what are you going to have a family without a mother? Well, that's not the argument. The argument is this, that the family as a record comes down through the father. I don't know whether I mentioned it before. I think I must have done. But I know when Professor Joad was doing his cackling and arguing on the brains trust on the BBC, somebody sent a question to the Brains Trust. He said, Now I have two parents and my two parents. They both had two parents.

[00:22:32] That's four. And those parents, they now be getting eight 1632 He said, the further I get back. The more I've got to do when I get back to Adam, he said I must have millions of ancestors. Well, now Jowd and all his learned friends, they simply took up a lampooned the idea about Adam. But they never touched the man's problem. And I was almost trying to shout down the the wireless set to tell them that the Bible would have put them right immediately. The Bible says you can only take your genealogy back through one pair and only you can take it back through the father. You can take it back through the mother, but you can't take it back through both, you see. Now, then, to illustrate that, here's Ephesians chapter three, verse 14 and 15. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. Now, that word family is the patria, following the word patria, the father. The word family is the word from the word father in Ephesians. So it brings it right up to the present calling. Well, then there's another way in which we may demonstrate that. And that is this. If you will turn to Genesis 127. Genesis 127. We read these words. So God created man in his own image. In the image of God created He Him. Male and female created. He them. That word male is the Hebrew word.

[00:24:19] Zakar and Zakar gives us the word Zechariah. And all the other words that mean to remember. Zakia means to remember. Now the word female is the ordinary one in this verse. But there's another word, which means a woman especially and not a man. And we'll get an illustration of it in the Book of Esther. The Book of Esther. That's immediately after Nehemiah. Of course, you say, Well, where's Nehemiah? Well, he's immediately after Ezra. The Book of Esther. Chapter one, verse nine. Also, Vashti, the queen, made a feast for the women in the royal house, which belonged to King Ahasuerus. Now, that's a stress on the fact that it was for the women only. Now, that particular word woman is the Hebrew word nashim, which means to forget. To forget. I'll give you a passage where the word is translated. Forget Genesis 4151 4151. And Joseph called the name of his firstborn Manasseh for God said He hath made me forget all my toil and all my father's house. Now, here's a strange thing. For some reason, one of the words that being a man means remember? And one of the word that means a woman means forget. So that doesn't mean to say they've got to be impolite or we've got to have no sense of responsibility. It's simply that when you're making out a genealogy, forget the woman and take your genealogy through the man. And you see that when we are told that sin entered into the world, it doesn't say through Eve.

[00:26:13] It says through one man. The woman's put on one side, although she was very much involved in it, as you know, in the story, but by one man. And it's through the male line that all this has entered into the world through sin and death. And as by man came death by man must come also the resurrection of the dead. Well, that is all to help us to understand why we got the genealogy in Matthew and the genealogy in Luke. And at first sight, they seem to be contradictions. Well, now, shall we turn to Luke's gospel? We've been looking at Matthew, and now we'll look at Luke. And instead of the genealogy coming in the first chapter, it waits until the savior commences his public ministry according to the Levitical law. A Levite commenced his public ministry as near to the age of 30 as his birthday permitted. So we read in Luke three. Verse 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 whom indeed I am well pleased. And Jesus himself began to be about 30 years of age. So now we're at the other end. It's not the birth. It's the beginning of his ministry. Being, as was supposed the son of Joseph. Now, that word as was supposed we want to just remember, you see in the pagan classical Greek.

[00:28:06] The word nomos, which we use for the word the law of God make custom and usage. The idea of the pagan Greek was that anything which was established by custom was law was right. But when you come to the Bible, anything established by custom is not right. It's the will of God. That's right. So the word has got a little debase meaning in ancient Greek. And so the word namyslow, which comes from the word nomos is translated many times to suppose, but you can only have a supposition in a birth certificate. At least it would be rather awkward if when the critical moment came, you produced your birth certificate and you were supposed to be the son of so-and-so or whatever it might be. I don't think the law would let that pass. So namyslow by its very composition in this genealogy would read. And Jesus himself began to be about 30 years of age being. Legally reckoned. The son of Joseph, which was the son of Eli. But he wasn't. Eli wasn't the father of Joseph. He could see the man who begat Joseph in the other genealogy. Finney was a son in law of Eli, the legal son. And so Joseph stands in both genealogies in the one case in his own right, in the other case, because he's the husband of Mary. She's there all right. But her name doesn't figure. And we've got from the enemies.

[00:29:47] Of the truth. The knowledge that Mary was the daughter of Eli. Because just for a moment, I would like to give you the passage. One of the writers in the rabbinical commentaries said he saw Mary, the daughter of Eli, among the shades in torment. I won't even quote what he said he saw happening to the poor woman, but it was definitely said that she was the daughter of Eli. Well, now you see. Christ was legally reckoned the son of Joseph. And Joseph was legally reckoned the son of Eli. Now, the next is this. We go right down this list, which was the son of Sosa, which was the son of so-and-so, right down to which was the son of God. And just casually reading that last verse, you could prove that Adam was the Son of God. You see, because it comes last. Now, I'm going to ask you to turn again to the Old Testament to get an illustration of usage. You see. Whether we like it or not. We've got to abide by the way in which these people wrote their birth certificate out. It's no good telling them that we don't do it like that, now, is it? So Genesis 36. Thus to. Genesis 36, verse two. Esau took his wives of the Daughters of Canaan. Ada, the daughter of Elon the Hittite, and Holy Balmer, the daughter of Anna, the daughter of Zibeon, the Hivite. See. Anna in verse two, is the daughter of Zibeon the Hivite.

[00:31:47] You got that? Everybody nod their head and say yes. I'm sure that Anna was the daughter of Zibeon, for it says so. Well, you're all wrong. We just had to make that out. Well, let's look a little bit further. Verses 24 and 25. And these are the children of Zibeon, both Aja and R.R.. This was Anna that found the mules in the wilderness as he masculine fed the ashes of Zibeon. His masculine father and the children of Anna were these Deshaun and Haley Barbour, the daughter of Anna. So Anna was a father. Don't you see? The word daughter is carried right the way down? It doesn't belong to that one person. And so the word son in Luke three is carried right the way down, as though you got it written and you're sliding it right down the whole list of names. Jesus was the legal son of Joseph. Jesus was the son of right the way down to to get down to the last. And he was the son of God. And all the rest are past. You might say, Well, this is a tangle, isn't it? Well, that's good for us to fight some things that are not all plain sailing at first, But it does help you to say, I better not be too sure about some things at first and sweep them aside as being mistakes It may be that I haven't understood, and that's always very good for most of us anyhow.

[00:33:15] Well, now, if you look at the chart as after all this, we see it starts right away up there. Before 11, there was a Jew or an Israelite or David in view with Adam. And

Christ comes into the story in the book of Genesis Chapter three. The promised seed of the woman who should ultimately bruise the serpent's head. And so we have Adam, and the genealogy goes down unbroken until we get to Tehran. And at Tehran, it splits because Tehran was the father of Abraham, who was the father of the Israelites. And so that goes off by itself and all the others on another side. So now we have Tehran. Now we come across here. And Tehran has one son. Uh, like Abraham. And we have David. Now, David, again comes this side because Solomon was the one who was definitely marked out according to the scriptures, as being the successor to the throne. That was argued out and it was all put forward and Solomon ascended the throne and he becomes the type of the prince of peace. There are many things about Solomon that was wrong. There are many things about most of the types that are wrong. But he in in some measure visualized and set forth the day when the rest of the nations bowed to Solomon. There was never such prosperity seen in any period as there was in Solomon. Queen of Sheba came all the distance, but she's heard his wisdom and heard of his wealth and was overwhelmed by it.

[00:34:56] And so we have Solomon and we come down to the first set of the second set of the 14 generations without difficulty. Then comes trouble. Will you look at Jeremiah 22? Jeremiah 22, verse 30. You see these? Jewish and Israelitish Kings, although they were in the purpose of God and in the line of his purpose. Some of them were terribly wicked people and one of them is named Jeconiah. Now, little bit. Earlier in the the verse. I wanted it first verse 24 of Jeremiah 22. As I live saith the Lord, though Konia, the son of Jehoiakim King of Judah, were the signet upon my right hand, yet would I pluck thee that says something radically wrong with this man? Now, if you look up the name of Jehoiakim, you'll discover that his son's name was Jeconiah. Jeconiah. But why is he suddenly called Konia? God says I'm going to remove my part of the name from him. Is a part of the name Jehovah. He will not allow this man to retain the name Jeconiah. He's going to call him Konia. That's the first thing. And then it says verse 28 Is this man Konia a despised, broken idol. Is he a vessel wherein is no pleasure? Wherefore art they are, they cast out. He and his seed and are cast into a language they know. Not all. Earth. Earth. Earth. Hear the word of the Lord, thus saith the Lord.

[00:37:00] Write to 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. Yet. If you look at one Chronicles, Chapter three. One Chronicles chapter three, verse 17 and 18. You'll discover that there were children. One Chronicles 317 and the Sons of Jeconiah, Assyria, Salathiel, his son, and so on. What is that a contradiction? No. No one of his children should ever sit upon the throne of David. Right. This man child, this. Although he got children. They still go on. You see, Joseph was a descendant of Jeconiah. He couldn't have been a descendant of Jeconiah if Jack and I had no children. But Joseph, even though he was a descendant of Jeconiah, had no right to the throne. He couldn't sit upon it. It was removed from him. And can't you imagine the devil who's contrary to the will and purpose of God almost being a bit of a Mephistopheles and think that's Daddy. You see, he's got this man, Connie, out of the way. God himself has pronounced that none of his seed shall sit upon the throne. Well, until there comes one of the seed of David, there's no Messiah, there's no redeemer, there's no savior. And Satan's all right. He's got the world under his grip. Now, what happened? Don't ask me, because I do not know. I'm only guessing.

[00:38:46] But I find in Matthew. And in. These are the names of two people. Chapter three Luke Chapter three, Verse 27. Which was the son of Johanna, which was the son of Risa, which was a son of Zerubbabel, which was the son of Salathiel. Salathiel. Well, if you look back in Matthew's gospel, the first chapter there salathiel there. Well, how can a man be descended from two lots? Well, unless we're going to say that's possible and say we can believe anything you like to tell me. The only other way seems. That in all this business of trying to put a spoke in the plan and will of God. God overruled it by a very, very everyday, simple thing. What's that? Well, somebody falling in love with somebody else and getting married upset the whole thing. Here was a marriage that crossed over from this line that was condemned and married into that line that wasn't. And away they went. And that upset that purpose. So now we go. If that line from Solomon has lost the throne, what happens? Well, there's another son of David. Nathan. Let's get him. When Edward the Eighth resigned the throne, George the sixth stepped in. It was another son of the same house, but it was a new line altogether. So when this line lost the throne of David. It went to the other line that was waiting. Nathan. And that line was the line of Mary. And so God fulfilled two things at once.

[00:40:41] He still retained the son of David, for Nathan was a son of David, just the same as Solomon. He still retained that. He got a man whose name means the gift. Nathan A gift. And then also he brought it right down that the seed of the woman should

also be the seed of David. He got the lot. And now you see, they're all combined together at the bottom. All the threads meet together in that one day that was born at Bethlehem that Herod tried to destroy, that they all did their utmost to overthrow. But who now sits at the right hand of God, a prince and a savior to Israel? An intercessor for you and me, the head of the body, the church, the fullness of the Godhead dwelling in him. Nothing stopping him. So I trust that we've seen enough in this apparently difficult and dry subject to realize. That it's got its place in the scriptures. Use them, not abuse them. If you're not wishing to read all these long, unpronounceable names, well, just group them together and call them Israelites or something and go on and read the next chapter. But never forget that without this genealogy here in its right place, we should have no evidence and proof that we've got in the idea, the one who fulfilled and gathered up into himself all these wonderful promises, right from Genesis three, right through Abraham and Isaac, right through David and Nathan, right down to the combined lines of Joseph on the one side and Mary on the other of whom was born Jesus, who is called the Christ.

[00:42:31] At the bottom of this chart, you'll see how the word runs through the gospel, according to Matthew. Just the word son of David. We have it in Matthew one. So that was the title at birth. And then we have two blind men who called him the son of David. And we have the people calling him the son of David. And we have the poor syrophoenician woman who came to him and said, Jesus, thou son of David, and got no answer because she wasn't Israel at the time, you see. And then we had two blind men again and the people once more. And then the challenging question in Chapter 22. Of those who were opposing him. He said, if David if David called him Lord, how is he his son? And he said they didn't dare to answer him. You see, it's one thing to say, well, Lord, I don't know. I'm an ignorant person, but it's another thing to say, Well, what are we going to do if we answer him? We are in the awful position. And I sat there a silence. You see, Romans tells us that he was the seed of David, according to the flesh, that he was something else as well. No good talking about an ordinary man like that, for that's all we are according to the flesh.

[00:43:46] But he was the son of God with power, according to the spirit of holiness, which puts him in a different category. Well, I trust it's not been without profit to have your attention drawn to these figures and peculiar names, genealogies and all the things to do with time. Before this section of our study is over. I want to bring before you at

least two more, which have to do with time. I'm telling you the two more so that you won't say all this is going on interminably, because I believe it's our opportunity to get these things placed before us. Now, God willing, I'm hoping to travel to Newcastle on Monday. I'm hoping. And I'm not only hoping to travel there on Monday, but I'm hoping to be able to get back again on Thursday. And I shall be travelling from Newcastle on Thursday, I hope. And coming all the way straight away to here. And consequently I've been having to prepare for next Thursday while I've been waiting for this meeting. So in my case, you see, time has to be used up to the last minute. But I'm very glad to be able to do it for the grace given. What are we? We remember those other friends that are taking these recordings. And we take this opportunity of remembering them and assuring them that although we sit here in the Chapel of the Open book, we are very, very conscious of the grace that has been manifested to us that from this little chapel should radiate. We trust God's truth literally, to practically the ends of the earth.