

# L1 | Mary Espoused to Joseph (Matt. 1:18) | Come to Bethlehem and See | Lesson 1

## I. Intro/Review:

1. Mary & Joseph
  2. Heavenly Host to Shepherds
  3. The incarnation - Christ taking on flesh - the descend (the condescension)
  4. Where is He?
- Thread - a theme
    - {1 Corinthians 1:26-29} For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.
  - So "come to Bethlehem and see"
    - Do you see what I see?
    - Do you hear what I hear?
    - Do you understand what I understand?

## II. Preview:

- Come to Bethlehem and See (Bethlehem common, insignificant - but very historic)
  - David a focal point of Bethlehem - essentially concerning Paul's gospel
  - Micah 5:2 - little
- 1. Gen. 35:19 - Rachel buried in Ephrath, which is Bethlehem
- 2. Ruth - 1:19 - Ruth and Naomi come to Bethlehem
  - Ruth 4:21-22 - David's great-grandfather (Boaz) - Ruth and Boaz have Obed the grandfather of David
- 3. Samuel comes to Bethlehem - 1 Sam. 16:4ff (Jesse - and his sons)
  - David
    - Mary and Joseph - both genealogies trace back to David
      - Joseph's line the legal aspect
      - Luke 2:1-4
- 4. Matt. 2:1 - Jesus born in Bethlehem
  - Jn. 7:42; Rom. 1; 2 Tim. 2
- **Summary** - little Bethlehem where God used the heart of a son who was youngest not oldest, beautiful countenance but not tall of stature (compared to his eldest brother and Saul)
  - {1 Corinthians 1:26-29} For ye see your calling, brethren, how that not many wise

men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.

1. Bethlehem
2. Miraculous and Prophesied Births - birth itself insignificant
3. Lowly Genealogy
4. Mary & Joseph

### III. Sermon:

- **Prophecy** - Jer. 31:22 - we start further back
  - Gen. 3:15 - seed belongs to the man (Mary's seed did not originate from a man) - this seed is a "holy thing"
    - "seed of the woman" - the weaker vessel (man of God) (children of God)
    - "seed of the serpent" - stem from Lucifer (his wisdom in a man) and himself (man of sin) (children of disobedience)
  - Noah's seed
  - Abraham's seed
  - David's seed
- The manner of "the seed" and His coming!
- Isaiah 7:14 - "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."
- Isaiah 9:6-7 - "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. {7} Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."
  - Ps. 40 - body to do the will of God
  - 2 Sam. 7 - Son of God
  - Isa. 53 - offering of His soul to satisfy the justice of God
  - Deut. - hangeth upon a tree
- Galatians 4:3-5 - "Even so we, when we were children, were in bondage under the elements of the world: {4} But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, {5} To redeem them that were under the law, that we might receive the adoption of sons."
- **Miraculous and Prophesied Births - birth itself seemingly insignificant to the world**
  - Today "abortions"
  - During Solomon two women two children but the one accidentally kills her child and exchanges child, then when Solomon says cut the baby in half the one doesn't care

- Burdensome and cumbersome
  - Travail in birth
  - Pain and sorrow
  - Suffering to Glory
    - The world says no suffering give me flesh, give me lusts
- Child is weak - not born an adult (frail, dependent, weak)
- Abraham and Sarah
  - Promise - Gen. 17:19-22 (Rom. 9) - Abraham and Sarah
  - Arrival - Gen. 21:1-3
- Manoah and wife - Samson - Judges 13
- Hannah - Samuel the first prophet - 1 Sam. 1:1 (Elkanah - connections with Ephrathite)
- Zachariah & Elizabeth - John the Baptist - Luke 1:15-17, 76-79
- **Genealogy - Rom. 1:3, 2 Tim. 2**
  - Two Genealogies - "endless genealogies"
    - Luke 3 - from present to past - beginning with Jesus' grandfather and going all the way back to Adam and God - Luke more universal to show Son of man and Son of God (Adam and God) - traces line back to David through Nathan (David's third son born to Bathsheba) - identifies Jesus grandfather as Heli - maternal
    - Matthew 1 - from past to present, starting with Abraham and ending with Jesus - Messiah's legality - traces line back to David through Solomon. David's first son born to Bathsheba - identifies Jesus grandfather was a man named Jacob - paternal
    - Same before David, different after David - Joseph became the legal father of Jesus (legal Son of David - full right to the throne) - bloodline of Mary makes it genuine as well - legally through David naturally through Mary - divinely by God
  - **Lowly Genealogy**
    - Rahab - Gentile woman
      - (Matthew 1:5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;)
      - Ruth 4:21-22 - David's great-grandfather (Boaz) - Ruth and Boaz have Obed the grandfather of David
    - Also -
      - Tamar
      - Rahab
      - Ruth
      - Bathsheba
    - Two Gentiles - strangers to the commonwealth of Israel (one a harlot - the other a Moabite)
    - Two Israelites - but adulteresses
- **Mary & Joseph - Luke 1:26, 2:4**

- Nazareth of Galilee (not Jewry)
  - Joh. 1:46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.
  - Joh. 7:41 (:52) Others said, This is the Christ. But some said, Shall Christ come out of Galilee?
  - Acts 2:7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?
  - Acts 4:13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.
  
- **Mary**
  - Don't know much
  - Probably a native of Nazareth
  - Poor family
  - Maybe as young as 12 or 13
  - Gal. 4:4
  - God was His father - "holy thing" - Luke 1:35
    - Sinless
  
- **Joseph** - son of Jacob (Matt. 1:16)
  - Poor
  - Probably 15 or 16
  - Just man - Matt. 1:19
  - Difficult decision
    - Public shame - common practice
    - Demand her death (Deut. 22:23-24)
  - Not concerned with himself but with Mary
  - Divorce Mary secretly
  - Matt. 1:20 - angel
    - Mary will actually bear a son - Jesus - will save His people from their sins
    - Jesus - Greek form of the Hebrew Joshua, Jeshua, or Jehoshua - means Jehovah will save
      - Heb. 4:8 - Jesus (Greek) speaking of Joshua (Hebrew)
  
- **Espousal** - "betrothed"
  - Young
  - Binding - legally married even though no formal ceremony until year later
  - Engagement to confirm partners fidelity - when the two had little or no social contact with each other
  - Both were faithful during engagement period

#### IV. Conclusion:

- The means of birth
- Genealogy - riddled with sin, Gentile women, etc
- Mary & Joseph - poor
  - From Nazareth - "no good thing" comes out of it - unlearned, sinners (no Jewry)
- Bethlehem
  - Little
  - David - Gentile genealogy

- Youngest
- Not of great stature
- Two Things
  1. No flesh should glory in His presence - the flesh's tendency to glory in His presence
  2. His love and mercy to the lowest
    1. Matthew 9:10-13 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. {11} And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? {12} But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. {13} But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.
    2. Matthew 11:19 - The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.
    3. Mary understood this about herself - Luke 1:48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.
      - Reflective of what God is looking for in the heart
      - Luke 1:49-53
      - Psalms 51:16-17 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. {17} The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.
    4. Mary and Joseph - poor
      - Luke 2:24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.
        - Lev. 12:6, 8
- Romans 12 - condescend to men of low estate
- Ephesians 4 - descended
- 2 Corinthians 8 - glory
- Hebrews 2:16-17 - did not take on the nature of angels - greater in power and might
  - 2 Pet. 2:11
  - Little lower than the angels (Locality)