

Birth of Jesus

Bethlehem is a small town six miles south of Jerusalem. It was the home town of Ruth, Boaz, Jessie and King David. It is also place where Jacob buried Rachel. Bethlehem is a town with a great Name a glorious nativity and good news for the world.

I.THE MANGER OF HIS BIRTH - [Luke 2:7](#); [2:12](#); [2:16](#)

A. Mary laid Him in the manger - [Luke 2:7](#) *And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.*

B. Angels said He was in the manger - [Luke 2:12](#) *And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.*

C. Shepherds found Him in the manger - [Luke 2:16](#) *And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.*

II.THE MANNER OF HIS BIRTH - [Luke 2:7](#); [Isaiah 7:14](#) “Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. (God with us); [Matthew 1:18-25 18](#) Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. 19 Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. 20 But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. 21 “And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins.”22 So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying:23 “Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, “God with us.”24 Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife,25 and did not know her till she had brought forth her firstborn Son. And he called His name Jesus.

A. THE MANNER OF HIS BIRTH **Contrary to nature**

B. THE MANNER OF HIS BIRTH **Complete harmony with God**

C. THE MANNER OF HIS BIRTH **Carefully planned by God**

III.THE MISSION OF HIS BIRTH - [Luke 2:10-11](#); [Genesis 3:15](#) And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.”

A. The prophecy of His birth

B. The promise of His birth

C. The purpose of His birth

D. The power of His birth

IV.THE MESSAGE OF HIS BIRTH - [Luke 2:10-11](#); [Matthew 1:21](#) “And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins.”

A. Salvation depends on it

B. Sinners delivered by it

C. Saints delight by it

The Courses after the Captivity

The institution of David and of Solomon continued till the Babylonish captivity. Thence, however, only four out of the twenty-four 'courses' returned: those of Jedaiah, Immer, Pashur, and Harim,² the course of 'Jedaiah' being placed first because it was of the high-priest's family, 'of the house of Jeshua,' 'the son of Jozadak.'³ To restore the original number, each of these four families was directed to draw five lots for those which had not returned, so as to form once more twenty-four courses, which were to bear the ancient names. Thus, for example,

Zacharias, the father of John the Baptist, did not really belong to the family of Abijah,⁴ which had not returned from Babylon, but to the 'course of Abia,' which had been formed out of some other family, and only bore the ancient name.⁵ Like the priests, the Levites had at the time of King David been arranged into twenty-four 'courses,' which were to act as 'priests' assistants,⁶ as 'singers and musicians,'⁷ as 'gate-keepers and guards,'⁸ and as 'officers and judges.' Of these various classes, that of the 'priests' assistants' was by far the most numerous,⁹ and to them the charge of the Temple had been committed in subordination to the priests. It had been their duty to look after the sacred vestments and vessels; the store-houses and their contents; and the preparation of the shewbread, of the meat-offerings, of the spices, etc. They were also generally to assist the priests in their work, to see to the cleaning of the sanctuary, and to take charge of the treasuries

The Course Of Abia

While Zacharias ministered at the golden altar of incense in the holy place, it was announced to him by the angel Gabriel that his wife Elisabeth, who was also of a priestly family, now stricken in years, would give birth to a son who was to be called John, and that he would be the forerunner of the long-expected Messiah (Luke 1:12–17). As a punishment for his refusing to believe this message, he was struck dumb and "not able to speak until the day that these things should be performed" (20). Nine months passed away, and Elisabeth's child was born, and when in answer to their inquiry Zacharias wrote on a "writing tablet," "His name is John," his mouth was opened, and he praised God (60–79). The child (John the Baptist), thus "born out of due time," "waxed strong in spirit" (1:80).

Since Elizabeth (John's mother) was in her sixth month of pregnancy when Jesus was conceived (Luke 1:24-36), we can determine the approximate time of year Jesus was born if we know when John was born. John's father, Zacharias, was a priest serving in the Jerusalem temple during the course of Abijah (Luke 1:5). Historical calculations indicate this course of service corresponded to June 13-19 in that year (*The Companion Bible*, 1974, Appendix 179, p. 200). It was during this time of temple service that Zacharias learned that he and his wife, Elizabeth, would have a child (Luke 1:8-13). After he completed his service and traveled home, Elizabeth conceived (Luke 1:23-24). Assuming John's conception took place near the end of June, adding nine months brings us to the end of March as the most likely time for John's birth. Adding another six months (the difference in ages between John and Jesus (**Luke 1:35-36 35**, *And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. 36*, *And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: **and this is the sixth month with her**, who was called barren)) **brings us to the end of September as the likely time of Jesus' birth.** Further calculations revealed that in the year of His birth, the Jews were in the midst of celebrating the festival of **Rosh Hashanah**.*