

*Jesus*

Why Jesus?  
We (All Believers)  
are His  
Final Visible witness  
on the Earth!

Why so much detail into the Greek?

The devil attacks the Word of GOD!  
The Word **is** GOD's Eternal Truth  
In the Garden.  
In the wilderness.

### **The devil attacks TRUTH**

John 8:30 As He spoke these things, many  
came to believe in Him.

<sup>31</sup> So Jesus was saying to those Jews who  
had believed (Perfect Participle) Him, "If  
you continue (Abide) in My word, *then* you  
are truly disciples of Mine;

<sup>32</sup> and you will know (ginosko) the truth,  
and the truth will make you free."

VS <sup>31</sup> The "believing" is Perfect Active  
Participle  
"YOU" Emphatic  
"The" Word definite article

(Robertson's Word Pictures) Third-class  
condition with ean and first aorist  
(constative) active subjunctive. Are ye truly  
my disciples (alethos mathetai mou este).  
Your future loyalty to my teaching will  
prove the reality of your present profession.

(Robertson's Word Pictures) We accept  
church members on profession of trust in  
Christ. Continuance in the word (teaching)  
proves the sincerity or insincerity of the  
profession. It is the acid test of life.

John 14:6 Jesus said to him, "I am <sup>(Ego Eimi)</sup> the  
way, and the truth, and the life; no one <sup>(no one,</sup>  
<sup>never, not even one)</sup> comes <sup>(Middle)</sup> to the Father but  
through Me.

VS 6 "I AM" Emphatic "ego eimi"

## Part One:

A Preview of Who Jesus is.

Luke's purpose for writing a gospel

Luke 1:1-4 Inasmuch as many have undertaken to compile an account of the things accomplished <sup>(Perfect)</sup> among us, <sup>2</sup> just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word, <sup>3</sup> it seemed fitting for me as well, having investigated everything carefully from the beginning, to write *it* out for you in consecutive order, most excellent Theophilus; <sup>4</sup> so that you may know <sup>(Epiginosko)</sup> the exact truth about the things you have been taught

accomplished - Or on which there is full <sup>(complete Perfect)</sup> conviction

eyewitnesses Only here in the N.T. to see with one's OWN eyes! It is often used by medical writers just as we still have the medical autopsy.

were eyewitnesses and servants of the word

Two Groups The use of 2 plural joined by and can not refer to One Person! The same is true with "Pastors and Teachers" in Eph 4.

(TDNT - 10 vol. set) SERVANTS "assistant to another as the instrument of his will," (TDNT - Abridged) hypēretēs carries the emphasis of learning what is to be done from the superior, and doing it with no prejudice to personal dignity or worth. This is different from doulos slave where there is no focus on learning and doing with no regard to your dignity. Both must obey but this term is NOT fully understood as an "under rower". (TDNT - Abridged) the original root suggests steering rather than rowing. Thus in a boat with a crew of two the hypēretēs would take orders from the helmsman. Hence the term would contain the idea of the one who must follow orders, but as a free person, not as a slave.

(TDNT - Abridged) the hypēretēs can accept or refuse the commission.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Vs 1 "Word" λόγος Logos  
The Bible uses TWO different words in the Greek language for our English WORD  
λόγος Logos and ῥῆμα *rhema*

Rhema can be best understood in the context as a Directly Spoken Word.

(Rhema is used 65 times in the N.T.)

Logos will include the "Total" of GOD's Word as in John 1:1

(Logos is used 330 times in the N.T.)

was with God πρὸς τὸν θεόν,  
Repeated in verse 2

πρὸς τὸν θεόν,  
Repeated in verse 2

(Robertson's Word Pictures) Pros with the accusative presents a plane of equality and intimacy, face to face with each other. In 1Jo 2:1 we have a like use of pros: "We have a Paraclete with the Father" (parakleton echomen pros ton patera). See prosopon pros prosopon (face to face, 1Co 13:12), a triple use of pros. There is a papyrus example of pros in this sense to gnoston tes pros allelous sunetheias, "the knowledge of our intimacy with one another"

(Robertson's Word Pictures)

Was (en).

Three times in this sentence John uses this imperfect of eimi to be which conveys no idea of origin for God or for the Logos, simply continuous existence. Quite a different verb (egeneto, became) appears in verse 14 for the beginning of the Incarnation of the Logos. See the distinction sharply drawn in 8:58 "before Abraham came (genesthai) I am" (eimi, timeless existence).

"Word" The term Logos is applied to Christ only in Joh 1:1,14; Re 19:13; 1Jo 1:1 "concerning the Word of life" (an incidental argument for identity of authorship). There is a possible personification of "the Word of

God" in Heb 4:12. But the personal pre-existence of Christ is taught by Paul (2Co 8:9; Php 2:6f.; Col 1:17) and in Heb 1:2f. and in Joh 17:5.

(Robertson's Word Pictures)

And the Word was God (kai theos en ho logos).

By exact and careful language John denied **Sabellianism** by not saying ho theos en ho logos. That would mean that all of God was expressed in ho logos and the terms would be interchangeable, each having the article. The subject is made plain by the article (ho logos) and the predicate without it (theos) just as in Joh 4:24 pneuma ho theos can only mean "God is spirit," not "spirit is God." So in 1Jo 4:16 ho theos agape estin can only mean "God is love," not "love is God" as a so-called **Christian scientist** would confusedly say. For the article with the predicate see Robertson, Grammar, pp. 767f.

So in Joh 1:14 ho Logos sarx egeneto, "the Word became flesh," not "the flesh became Word." Luther argues that here John disposes of **Arianism** also because the Logos was eternally God, fellowship of Father and Son, what Origen called the Eternal Generation of the Son (each necessary to the other). Thus in the Trinity we see personal fellowship on an equality.

John 1:2 He <sup>(Emphatic)</sup> was in the beginning with God. <sup>3</sup> All things <sup>(Emphatic)</sup> came into being through Him, and apart from Him nothing came into being that <sup>(Emphatic)</sup> has come into being. <sup>(Perfect)</sup>

*Text of John Continues on page 11*

Vs 2 Emphatic "He"  
οὗτος Pronoun, Nominative, Masculine, Singular

Vs 3 Emphatic "all things " See also 1Co 8:6; Ro 11:36; Col 1:16

The MASCULINE PRONOUN is used. We cannot disregard GENDER when GOD clearly states it! Genesis 3:15 is the first announcement of our Savior and His GENDER is stated "HE"!!

"That" Emphatic "has come into being "  
Perfect

"Oude hen" Not anything! (Robertson's Word Pictures) Thus John excludes two heresies (Bernard) that **matter is eternal** and that **angels** or aeons had a share in creation. Not anything (oude hen). "Not even one thing."

\* Because there is no punctuation in the EARLY Greek manuscripts - The "perfect" at the end. "That has come into being" can be connected to the phrase before it; [Nothing came into being that has come into being] or connected to the next phrase [That has come into being (Perfect) in Him LIFE..]

\*\*\*\*I believe that GOD may have intended that BOTH can be equally stressed and it will then express that fuller concept of "The Logos" which is beyond the limitations of language as it will always be flawed, lacking the ability to express GOD's eternal truth. I have included two sources to provide balance and to help us from becoming dogmatic with one view.

(A Textual Commentary on the Greek New Testament)

Should the words ὁ γέγονεν be joined with what goes before or with what follows? The oldest manuscripts (P, ) have no punctuation here, and in any case the presence of punctuation in Greek manuscripts, as well as in versional and patristic sources, cannot be regarded as more than the reflection of current exegetical understanding of the meaning of the passage.

A majority of the Committee was impressed by the consensus of ante-Nicene writers (orthodox and heretical alike) who took ὁ γέγονεν with what follows. When, however, in the fourth century Arians and the Macedonian heretics began to appeal to the passage to prove that the Holy Spirit is to be regarded as one of the created things, orthodox writers preferred to take ὁ γέγονεν with the preceding sentence, thus removing the possibility of heretical use of the passage.

The punctuation adopted for the text is in accord with what a majority regarded as the rhythmical balance of the opening verses of the Prologue, where the climactic or “staircase” parallelism seems to demand that the end of one line should match the beginning of the next.

[On the other hand, however, none of these arguments is conclusive and other considerations favor taking ὁ γέγονεν with the preceding sentence. Thus, against the consideration of the so-called rhythmical balance (which after all is present in only a portion of the Prologue, and may not necessarily involve ὁ γέγονεν) must be set John’s fondness for beginning a sentence or clause with ἐν and a demonstrative pronoun ( 13:35; 15:8; 16:26; 1 Jn 2:3, 4, 5; 3:10, 16, 19, 24; 4:2, etc.). It was natural for Gnostics, who sought support from the Fourth Gospel for their doctrine of the origin of the Ogdoad, to take ὁ γέγονεν with the

following sentence (“That which has been made in him was life”—whatever that may be supposed to mean). It is more consistent with the Johannine repetitive style, as well as with Johannine doctrine ( 5:26, 39; 6:53), to say nothing concerning the sense of the passage, to punctuate with a full stop after ὁ γέγονεν. B.M.M.]

#### UBS Handbooks for New Testament)

The last half of verse 3 presents a punctuation difficulty. It is possible to make a full stop at the end of verse 3 (so TEV , RSV , JB , Mft , Phps , NAB ) or to make a full stop before the end of the verse, and so connect the last half with verse 4 (see TEV and RSV alternative renderings and NEB ). The oldest Greek manuscripts have no punctuation here, and even if there were some punctuation, it would merely reflect the exegesis current when the punctuation was introduced into the text. The UBS Committee on the Greek text favors the second of the two alternatives for two reasons: (1) it represents the consensus of opinion of the ante-Nicene writers, orthodox and heretical alike; (2) this punctuation is more in keeping with what is believed to be the rhythmical pattern of the prologue. However, the same UBS Committee also suggests several good arguments in favor of following the punctuation represented by the majority of modern English translations: (1) John often begins a sentence with the preposition "in" ( εν ), as would be the case if a full stop were placed at the end of verse 3; (2) it would be more in keeping with John's repetitive style; (3) it reflects Johannine thought (see 5.26, 39; 6.53). If one follows the TEV text, the second part of verse 3 is an emphatic negative statement, essentially equivalent in meaning to the first part of the verse. Such an emphatic combination of positive and negative

expressions may be found in certain languages in such forms as "by means of the Word God created all things. There was not anything that he did not create without the Word" or "...He did not create anything without the Word."

The Word was the source of life is literally "in him (the Word) was life." The intention of this statement is not to affirm that the Word was alive, as might be suggested by a literal translation. Rather, it is to declare, as TEV makes clear, that the Word was the source of life.

JB also makes it clear that this is the meaning "(All that came to be) had life in him," as does NEB "(All that came to be) was alive with his life," and the GeCL "he gave life to all living beings." Bible de Jerusalem (BJ ) adds a footnote, "If the Word, the Son of the living God (6.57), is the source of eternal life for men (3.15, etc.), it is because he has life in himself (5.26) and because he himself is life (11.25; 14.6; see 1.1, etc.)."

If, however, the second part of verse 3 is combined with the beginning of verse 4, there is a logical relation between the two clauses essentially equivalent to "God did not create anything without the Word, since the Word was the source of life." This logical relation, however, is simply implied, not specifically indicated, in the Greek text. What is the meaning of the word life in this context? Is it a reference to natural life or to eternal life? Since life is one of the basic themes of the Gospel of John (see 20.31, where the purpose of the Gospel is stated to be "that through your faith in him you may have life"), it is probable that life here is equivalent to "eternal life." Even though "everlastingness" is one quality of eternal life, it is not the primary emphasis in John's Gospel. For John life ("eternal life") describes a quality of existence, that is, the kind of life that man has when God rules in his life. The word life (Greek *zoe* ) is used

36 times in John's Gospel, never in the sense of "natural life" or "biological life," but always with the meaning of "real life" or "true life."

The concept of light is also characteristic of John's Gospel. According to this Gospel, Jesus is not only the life (see 11.25; 14.6), but also the light of the world (8.12; 9.5). In the Old Testament the concept of light was something desirable and pleasant, as opposed to darkness. The world of the living was a world of light, while the world of the dead was a place of darkness. During the interval between the Old and New Testaments, however, the concept of light took on a new dimension. It became equated with the power of good, which was engaged in a struggle with darkness, the power of evil. This use is reflected, not only in Jewish sources of that period, but also in the religious and philosophical thought of other religions. In such contexts light becomes symbolic for the true revelation of God, and almost an equivalent term for God himself and for the salvation that he brings to men. This life brought light to mankind is literally "this life was the light of men," but the meaning of this genitive construction is obviously "this life was the light for men" (Mft , ZUR ).

If one understands life in terms of a particular quality of life, and not mere existence, there seems to be no special shift of meaning in verse 4. Otherwise, the first occurrence of life would refer to physical life, while the second occurrence would certainly indicate a quality of life which enlightens men. The really serious difficulty in translating this verse occurs in languages which do not employ a noun for life, but which use only verbs, since with such verbal expressions there must be an indication of who is living. In such instances the first part of verse 4 may be rendered "The Word was the one who caused people to really live." The second clause may then be rendered

"this way of living..." or "this way that people could truly live caused people to see" or "...to perceive." Frequently it is not possible to speak of "bringing light to men," since such an expression would refer only to carrying a torch. The focus here is not upon physical light but upon spiritual enlightenment, and therefore the passage may be translated "...caused people to truly perceive" or "caused people to perceive the truth," but note the important symbolic significance of "light" in verse 5.

John 1:4 In Him was life, and the life was the Light of men.

Vs 4 “In Him was (exist) life and THE life was (exist) in Him was THE light of men”

HERE is what will be stated by Jesus in [John 14:6](#) with the Emphatic “I AM”

The "life" is more that Eternal here it is the quality of LIFE that we now have as Children of GOD! This NEW LIFE in Christ, has revealed our purpose and the continued relationship that we are privileged to have with GOD that will never end and never cease to AMAZE us!

John 1:5 The Light shines in the darkness, and the darkness did not comprehend it.

Vs 5 Comprehend nor Overtake [the Greek word can be translated with both meanings] Here we see that those who "dwell" in darkness cannot understand or comprehend the activity of the Children of GOD who stay with their LORD IN THE LIGHT! And this verse also reveals that we will NEVER be overtaken as those who DO NOT walk in the Light!

(TDNT - 10 vol. set) John1:5: The darkness of separation from God has not succeeded in overcoming the light, the new religious life, which is present in the Logos, in the divine Christ. It has not been able to vanquish the power of His light. By the very existence of this light the whole sphere of night is overcome and deprived of its power.

John 1:6 There came a man sent <sup>(Perfect)</sup> from God, whose name was John.

Vs 6 "Sent" this is a Perfect Passive Participle!

GOD sends us, fully equipped and lacking nothing! As He is the source of their supply they are never dependent upon "human" hands nor dependent on human ability! Their needs can never be hidden from His watchful care! GOD is the eternal supply that has no limitations or lack of power and ability to supply as nothing can hinder or stop Him!

Those "sent" are not sent by their own choosing, GOD chooses who He pleases to reflect His Glory as HE chooses. He chooses the foolish things to confound the wise that no praise or Glory can be given to man! It is a Participle because there is no ending in His sending of those He sends. They move to one area to another as they are led by the Spirit of GOD that very often is totally hidden by the sovereign will of GOD to work all things together for His Glory and our Good!

GOD also NAMES those sent by HIM. The enemy of GOD know those whom GOD sends as GOD tells them!!!!

John 1:7 He <sup>(Emphatic)</sup> came as a witness, to testify about the Light, so that all might believe through him.

Vs 7 This verse reveals the purpose of our being sent by GOD! The "HE" is emphatic so it is to be stressed. Those sent are to be about one agenda and purpose.

A witness is to testify!

As Jesus was sent by the Father to do a work that was not to be neglected or to be done without intention and purpose we must not allow our lives to slip into eternity to latter realize that we are out of time!

How we live as well as what we say must be evaluated in light of the reason GOD has sent us!

"Witness" and "Testify" are from the SAME word group! One is the NOUN and the other is the VERB.

(TDNT - Abridged) Witness to Facts, Truths, and Views. The whole group finds a more general use. In so doing, it may still refer to facts of which **there is direct personal knowledge**. Those sent have a PERSONAL relationship with the One who sends them!

Then this verse also reveals those we are sent to! Those who would believe through Him! **We are to reach all .... as we do not know the ones who will believe.**

John 1:8 He (Emphatic) was not the Light, but *he* came to testify about the Light.

Vs 8

The "He" is emphatic, Darby noticed this emphatic. Darby was not able to indicate ALL the emphatic in his day. Thank GOD we now have the aide of Computers to provide ALL the emphatic in the New Testament.

Vines:

ekeinos (1565) denotes "that one, that person" (in contrast to No. 2); its use marks special distinction, favorable or unfavorable; this form of emphasis should always be noted.

Again the purpose of our lives is given here TO BE one who proclaims (TESTIFY - witness) about the Light (Jesus). With our words and all our actions.

John 1: 9 There was the true Light which, coming into the world, enlightens every man.<sup>10</sup> He was in the world, and the world was made through Him, and the world did not know Him.<sup>11</sup> He came to His own, and those who were His own did not receive Him.

Literal

John 1:9 \*He\*<sup>(Emphatic)</sup> was the true Light;  
\*He\*<sup>(Emphatic)</sup> enlightens every man coming into the world.  
10 \*He\*<sup>(Emphatic)</sup> was in the world, and the world came into being through \*Him\*<sup>(Emphatic)</sup>, yet the world did not know \*Him\*<sup>(Emphatic)</sup>.  
11 \*He\*<sup>(Emphatic)</sup> came to \*His\*<sup>(Emphatic)</sup> own, and \*His\*<sup>(Emphatic)</sup> own did not receive \*Him\*<sup>(Emphatic)</sup>.<sup>12</sup> But as many as received \*Him\*<sup>(Emphatic)</sup>, to them \*He\*<sup>(Emphatic)</sup> gave authority to become children of God, to the ones believing into \*His\*<sup>(Emphatic)</sup> name,<sup>13</sup> who were born not of blood, nor of the will of the flesh, nor of the will of man, but were born of God.

Verse 11 has more clarity

Literal Greek in Greek Word Order

“Into His<sup>(Emphatic)</sup> own He<sup>(Emphatic)</sup> came”  
“And THEY<sup>(Emphatic)</sup> Who were His own did not receive Him<sup>(Emphatic)</sup>!”

Vs<sup>9</sup> This is a new paragraph and the subject has changed from John the Baptist to Jesus and **By** replacing the "He" with relative pronouns removes the force of the statements. The Literal Translation uses the literal and forces us into the context to define the "HE"

NAS "There was the true {Greek has the definite for 'true' and 'light'} light which {Emphatic "HE" Nomative Pronoun} coming into the world, enlightens every man.

Sadly this translation moves the reader to an abstract "light" or "truth" and not the Person of Jesus that the context declares IS this "Light" it is not the truths that Jesus shared that will bring "Light" it is the Person Jesus that must be RECEIVED this is pointed out clearly in verse 11.

Has Jesus come to us and we have not received Him? Have we sat in His presence and left His presence unchanged? To receive Him is to carry Him away with us. If you receive a gift and fail to take it with you, that gift has been rejected! I can give you a gift of 100 dollars. But if you leave the gift on the table and depart you never received it. I would hope that you would have taken that \$100 and put it in your pocket to cover any financial need that you may encounter. Jesus is offering us something more valuable than money! He is reaching to you with the offer of a permanent relationship with Him. He wants to be with us to provide everything we need every day every minute of our life! Yet we walk away from His offer. Jesus offers a relationship with Him that can not be broken by time or distance! Yet we reject a continual relationship with Him by failing to talk with Him through the day. What ever you are going through talk to the LORD today. He is there with you.

John 1:12 **But** as many as received Him, to them He gave the right to become children of God, *even* to those who believe <sup>(Participle [ing])</sup> in His name, <sup>13</sup> who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

Verse 12

“Believe” a Participle (ing)

John 1:14 And the Word became flesh, and dwelt among us, and we saw His <sup>(The)</sup> glory, glory as of the only begotten from the Father, full of grace and truth. <sup>15</sup> John testified about Him and cried out <sup>(Perfect)</sup>, saying, "This <sup>(Emphatic)</sup> was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'"

John 1:16 For of His fullness we <sup>(Emphatic)</sup> have all received, and grace upon grace.

<sup>17</sup> For the Law was given through Moses; <sup>(The)</sup> grace and <sup>(The)</sup> truth were realized through Jesus Christ. <sup>18</sup> No one has seen <sup>(Perfect)</sup> God at any time; the only begotten God who is in the bosom of the Father, He <sup>(Emphatic)</sup> has explained *Him*.

Verse 14 "And we saw "THE GLORY" (Article is present) "His GLORY

Verse 15 "Cried out" Perfect

The work of our life is to "testify" witness that THIS (Emphatic) is the ONE !

Verse 16 "WE" (Emphatic) all received...

Verse 17 Literal Greek "THE Grace and THE Truth through Jesus Christ were realized"

Verse 18 "GOD no one" "Has seen" Perfect "EVER" at any time!

"He" is Emphatic .....has explained

Vines: "He" ekeinos (1565) denotes "that one, that person" ; its use marks special distinction, favorable or unfavorable; this form of emphasis should always be noted.

Matthew 1:17 The record of the genealogy of  
Jesus the Messiah, the son of David, the son  
of Abraham:

Legal lineage through Joseph

Natural <sup>(Physical)</sup> lineage through Mary

To read the article on why the difference  
See P. 313f Essay 9

“A Harmony of the Gospels”  
(With Explanations and Essays)

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As there is a record of our LORD, there IS a  
record of our lives! The books will be  
opened and judgment will begin!

Rev. 20:11-15 Then I saw a great white throne  
and Him who sat upon it, from whose  
presence earth and heaven fled away, and no  
place was found for them. <sup>12</sup> And I saw the  
dead, the great and the small, standing  
before the throne, and books were opened;  
and another book was opened, which is *the*  
*book* of life; and the dead were judged from  
the things which were written in the books,  
according to their deeds. <sup>13</sup> And the sea gave  
up the dead which were in it, and death and  
Hades gave up the dead which were in them;  
and they were judged, every one *of them*  
according to their deeds. <sup>14</sup> Then death and  
Hades were thrown into the lake of fire. This  
is the second death, the lake of fire. <sup>15</sup> And if  
anyone's name was not found written in the  
book of life, he was thrown into the lake of  
fire.

Matthew 1:2 Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah and his brothers.<sup>3</sup> Judah was the father of Perez and Zerah by Tamar, Perez was the father of Hezron, and Hezron the father of Ram.<sup>4</sup> Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon.<sup>5</sup> Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Jesse.<sup>6</sup> Jesse was the father of David the king. David was the father of Solomon by ~~Bathsheba who had been~~ the wife of Uriah.<sup>7</sup> Solomon was the father of Rehoboam, Rehoboam the father of Abijah, and Abijah the father of Asa.<sup>8</sup> Asa was the father of Jehoshaphat, Jehoshaphat the father of Joram, and Joram the father of Uzziah.<sup>9</sup> Uzziah was the father of Jotham, Jotham the father of Ahaz, and Ahaz the father of Hezekiah.<sup>10</sup> Hezekiah was the father of Manasseh, Manasseh the father of Amon, and Amon the father of Josiah.<sup>11</sup> Josiah became the father of Jeconiah and his brothers, at the time of the deportation to Babylon.<sup>12</sup> After the deportation to Babylon: Jeconiah became the father of Shealtiel, and Shealtiel the father of Zerubbabel.<sup>13</sup> Zerubbabel was the father of Abihud, Abihud the father of Eliakim, and Eliakim the father of Azor.<sup>14</sup> Azor was the father of Zadok, Zadok the father of Achim, and Achim the father of Eliud.<sup>15</sup> Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Jacob.<sup>16</sup> Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called the Messiah.<sup>17</sup> So all the generations from Abraham to David are fourteen generations; from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations.

The Literal Greek here is "FATHERED", not "the father of" in the following verses in Matthew 1:2-16. Abraham Fathered Isaac, Isaac Fathered Jacob...etc.  
The LITERAL, HSBC translated "fathered".

It is not biological fathering, but the life that is properly and continuously given to your children to prepare them to have a relationship with GOD!

What are we imparting to our children? Our Physical and Spiritual children!

Remember, in the garden, GOD would come and walk with Adam and Eve in the cool of the Day (Genesis 3:8). GOD went to them and spent time with them!

How much time do we spend talking with our children even when they are adults?

Then the question that a parent must ask, is the same question that GOD asked, when He called out to Adam and Eve, "Where are you?" Genesis 3:8-9

Where are you in life?  
Where are you with your family?  
Where are you with your dreams and passions?  
Where are you with GOD?

Many biological fathers are absent. The Mother must then listen closely to GOD to know how much GOD wishes her to do and how she is to share in the absence of the child's father. She must fervently and continuously petition GOD to place God fearing men in the lives of her children!

Pray that GOD will raise up God fearing Men, that will have the Heart of GOD to be a reflection of our Heavenly Father who is crying out to all His children,  
"Where are you?"

Luke 3:23-38 When He began His ministry, Jesus Himself <sup>(Emphatic)</sup> was about thirty years of age, being, as was supposed, the son of Joseph, the son of Eli,<sup>24</sup> the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph,<sup>25</sup> the son of Mattathias, the son of Amos, the son of Nahum, the son of Hesli, the son of Naggai,<sup>26</sup> the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda,<sup>27</sup> the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri,<sup>28</sup> the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,<sup>29</sup> the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,<sup>30</sup> the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,<sup>31</sup> the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David,<sup>32</sup> the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,<sup>33</sup> the son of Amminadab, the son of Admin, the son of Ram, the son of Hezron, the son of Perez, the son of Judah,<sup>34</sup> the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,<sup>35</sup> the son of Serug, the son of Reu, the son of Peleg, the son of Heber, the son of Shelah,<sup>36</sup> the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,<sup>37</sup> the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,<sup>38</sup> the son of Enosh, the son of Seth, the son of Adam, the son of God.

"Himself" (Emphatic)

The time of Jesus ministry was around 30. We today are enamored with youth. We to often place individuals in places of responsibility before they have had enough experiences in life to adequately mature them to handle the decisions that they must take. (25 to rent a car without extra fees)

In the United States, a person must be aged 35 or over to be President or Vice President, 30 or over to be a Senator, and 25 or over to be a Representative, as specified in the U.S. Constitution.

**Luke's Genealogy** follows Mary and NO WOMEN are mentioned.

Starting with -- being, as was supposed....  
Ending with the son of God

Jesus is the SECOND Adam providing redemption for the ALL!

In **Matthew's Genealogy** The Greek text mentions Tamar, Rahab, Ruth but in verse 6 Bathsheba is NOT IN THE TEXT but the wife of Uriah.