

Matthew 1

Read Matthew 1:1-17: Matthew focuses on Jesus as fulfillment of Prophecy. The literal interpretation of the opening line is: *The book of Genesis according to Jesus the Christ; Son of David and Son of Abraham.* After all; he is called the second Adam. God created man to dwell with him.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shines in darkness; and the darkness comprehended it not.

(John 1:1-5)

I am Alpha and Omega, the beginning and the ending, says the Lord, which is, and which was, and which is to come, the Almighty.
(Revelation 1:8)

Jesus is the Adam/firstborn of the second birth.

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.
(Colossians 1:16-18)

Matthew begins with the genealogy of Jesus through Joseph's bloodline. He is identified primarily as a son of David and a son of Abraham. Luke chapter 3 identifies Jesus' ancestry on Mary's side of the family.

Why compare the two different ancestries?

These two chapters, both giving genealogies of Jesus, at first appear to be contradictory. Actually, however, they complement each other. The genealogy in Matthew 1 is clearly that of Joseph, Mary's husband. Matthew records it for legal purposes. He is writing to prove to the Jews that Jesus is the Messiah, and the Jews' custom in keeping records is to trace descent through the father. Legally, the Jews of Jesus' day looked on Jesus as a son of Joseph (John 6:42). Also, Joseph's lineage is given to emphasize the fact that Jesus had been born of a virgin. Because of a curse that God placed on one of Joseph's ancestors, Jesus could never sit upon the throne of David if Joseph had been His natural father. Jechonias (Matthew 1:11-12), called Coniah in Jeremiah 22:24-30, was so evil God cursed him and his descendants, saying, "Write this man down as childless, . . . for none of his descendants shall prosper, sitting on the throne of David, and ruling anymore in Judah" (verse 30). Jeconiah, as his name is spelled in the Old Testament, had children (I Chronicles 3:17), but he was childless insofar as none of his descendants ruled as king over Judah. How, then, could Jesus be a descendant of David and qualify to sit on the throne? Enter the genealogy in Luke 3, which is Mary's. According to Jewish usage, Mary's ancestry is given in her husband's name. The original Greek merely says Joseph was "of Heli" or Eli (verse 23). In fact, since Joseph's father is said to be Jacob in Matthew 1:16, Heli is most probably Mary's father. Joseph, then, is his son-in-law.

Unlike Joseph's lineage, there was no block in Mary's genealogy to Jesus sitting on the throne of David. Mary's descent from David comes through his son Nathan, not Solomon or one of David's other children

([Luke 3:31](#)). To fulfill His promise to establish David's throne forever, God honored Nathan by making him the ancestor of the promised King who would sit on David's throne throughout eternity ([Luke 1:31-33](#)). But how could Mary transmit David's royal inheritance—the right to the throne—to her Son, since all inheritances had to pass through the male line? According to Israel's law, when a daughter is the only heir, she can inherit her father's possessions and rights if she marries within her own tribe ([Numbers 27:1-8; 36:6-8](#)). There is no record that Mary had any brothers to inherit her father's possessions and rights. Thus, Joseph became Heli's heir by marriage to Mary, inheriting the right to rule on David's throne, even over Judah. This right then passed on to Jesus. Both genealogies had to be recorded to establish Christ's right to rule on David's throne. Joseph's genealogy shows that Christ was a legal descendant of Jeconiah and thus legally could not sit on the throne of David in the nation Judah by inheriting the right solely through Joseph.

Further, the genealogies prove the virgin birth: The curse on Jeconiah's line would have passed on to Christ if He were Joseph's natural son, but He was not—He was the Son of God the Father, begotten by the Holy Spirit.

Next, the comparison between two of Christ's descriptive: He was the Son of David and Son of Abraham. The Jews came from Abraham. God's Jewish kings came from David. It is all about the Messiah and his people. David is a type of our good shepherd. The children of Israel are symbolic to a nation/people of faith.
ABRAHAM IS ALL ABOUT THE NATION OF JEWS

What is significant about being the Son of David?

Jesus lived 1,000 years after David; so it is not a literal son to father relationship with David. It is saying he will be in David's family tree as a descendant of David. The Son of David also refers to: an eternal throne and kingdom, the Son of God and merciful.

And when thy days be fulfilled, and you shall sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established forever. (2 Samuel 7:12-16)

People seeking God's mercy, accordingly call upon the Son of David: i.e.:

solomon *NATHAN* *Geneology*

And behold, a Canaanite woman from that region came out and was crying, "Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon." (Matthew 15:22)

And behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, "Lord, have mercy on us, Son of David!" (Matthew 20:30)

Son of David also identifies Jesus as the messiah who will deliver Israel. It also identifies him as the rightful ruler (over Pharisees and religious leaders, etc..).

What is significant about being the Son of Abraham?

More than 800 years before God made this covenant with David, and concerning his Seed and kingdom, God made a covenant with Abraham. Abraham was the first Jew. Thus Abraham "believed God,

and it was reckoned to him as righteousness." So you see that it is men of faith who are the sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." So then, those who are men of faith are blessed with Abraham who had faith.

ABRAHAM WAS THE ONLY MAN THAT WAS BOTH GENTILE & JEW

"NEITHER SHALL THY NAME ANY MORE BE CALLED ABRAM, BUT THY NAME SHALL BE ABRAHAM; FOR A FATHER OF MANY NATIONS HAVE I MADE THEE. AND I WILL MAKE THEE EXCEEDING FRUITFUL, AND I WILL MAKE NATIONS OF THEE, AND KINGS SHALL COME OUT OF THEE. AND I WILL ESTABLISH MY COVENANT BETWEEN ME AND THEE AND THY SEED AFTER THEE IN THEIR GENERATIONS FOR AN EVERLASTING COVENANT, TO BE A GOD UNTO THEE, AND TO THY SEED AFTER THEE AND I WILL GIVE UNTO THEE, AND TO THY SEED AFTER THEE, THE LAND WHEREIN THOU ART A STRANGER, ALL THE LAND OF CANAAN, FOR AN EVERLASTING POSSESSION; AND I WILL BE THEIR GOD." (Genesis 17:5-8).

The God of Abraham, Isaac and Jacob

Verse two begins with the ancestry of Abraham, Isaac and Jacob. Why is he called the God of Abraham, Isaac and Jacob; instead of just the God of Abraham?

What shall we say then that Abraham our father, as pertaining to the flesh, has found? For if Abraham were justified by works, he has something to glory in; but not before God. For what do the scriptures say? Abraham believed God, and it was counted to him for righteousness. Now to him that works is the reward not reckoned of grace, but of debt. But to him that works not, but believeth on him that justifies the ungodly, his faith is counted for righteousness. Even as David also describes the blessedness of the man, unto whom God imputes righteousness without works,^{vs} Saying, Blessed are they whose iniquities are forgiven,^{vs} and whose sins are covered.^{vs} Blessed is the man to whom the Lord will not impute sin.^{vs} Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void,

ABRAHAM
HAD FAITH
IN GOD
BEFORE
HE BECAME
A JEW

~~GOD
EVERYWHERE
ALL THE TIME~~

and the promise made of none effect: Because the law works wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,^{LAW DOESN'T APPLY TO US} (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who makes alive those who are dead, and calls those things which be not as though they were. (Romans 4:1-17)

And when the LORD saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not near here: put off your shoes from off your feet, for the place whereon you stand is holy ground. Moreover he said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. (Exodus 3:4-6)

What kind of person was Abraham? He was a giant in faith. He was an uncommon and extraordinary person. God is the God of Abraham, meaning that God is the God of extraordinary and outstanding persons. But thank God, He is not only the God of Abraham. If God were only the God of Abraham, we would be disappointed, because none of us is an extraordinary and outstanding person. God is also the God of Isaac. What kind of person was Isaac? Isaac was an

ordinary man. He was a man who would eat when you gave him food, who would sleep when you gave him a bed. He was not an extraordinary person. Nor was he an evil person. But God is also the God of ordinary persons. What a comfort this is to us! However, God is not just the God of ordinary men. He is also the God of evil men. He is the God of Jacob. **Jacob is the most crafty man in the Bible.** Through these three persons, God tells us that He is the God of Abraham (the best persons), the God of Isaac (the common persons), and the God of Jacob (the evil persons). He is God to those who are outstanding in their faith. He is God to those who are merely ordinary people. He is also God to the vilest among all men such as the robbers, the thieves, and the prostitutes.

When you look more-closely at the genealogies you see a lot of human weakness. Judah laid with a woman he supposed to be a Canaanite prostitute who birthed Perez and Zerah. Salmon married a Canaanite prostitute to birth Boaz. Boaz married a Moabite woman to birth Obed. David murdered and committed adultery. Solomon had seven hundred wives and three hundred concubines and propagated much idolatry. Rehoboam was spoiled and influenced by bad friends. The list of kings of Judah include many idolaters and murderers.

Kings of the United Kingdom (c 1025-925 BC)		
King	Relationship to Previous King	God's Judgment
<u>Saul</u>	none	<u>did evil</u>
<u>Ishbosheth*</u>	son	<u>(unknown)</u>
<u>David</u>	none	<u>did right</u>
<u>Solomon (AKA Jedidiah)</u>	son	<u>did right in youth, evil in old age</u>

* The kingdom was divided during Ishbosheth's reign;

David was king over the tribe of Judah.

Kings of Judah (c 925-586 BC)			Kings of Israel (c 925-721 BC)		
King	Relationship to Previous King	God's Judgment	King	Relationship to Previous King	God's Judgment
<u>Rehoboam</u>	son	<u>did evil</u>			
<u>Abijam</u> (AKA Abijah)	son	<u>did evil</u>	<u>Jeroboam</u>	servant	<u>did evil</u>
<u>Asa</u>	son	<u>did right</u>	<u>Nadab</u>	son	<u>did evil</u>
			<u>Baasha</u>	none	<u>did evil</u>
			<u>Elah</u>	son	<u>did evil</u>
			<u>Zimri</u>	captain	<u>did evil</u>
			<u>Omri</u>	captain	<u>did evil</u>
			<u>Ahab</u>	son	<u>did evil</u>
<u>Jehoshaphat</u>	son	<u>did right</u>	<u>Ahaziah</u>	son	<u>did evil</u>
<u>Jehoram</u> (AKA Joram)	son	<u>did evil</u>	<u>Jehoram</u> (AKA Joram)	son of Ahab	<u>did evil</u>
<u>Ahaziah</u> (AKA Azariah or Jehoahaz)	son	<u>did evil</u>			
<u>Athaliah</u>	mother	<u>did evil</u>	<u>Jehu</u>	captain	<u>mixed</u>
<u>Joash</u> (AKA Jehoash)	son of Ahaziah	<u>did right in youth, evil in old</u>	<u>Jehoahaz</u>	son	<u>did evil</u>

		<u>age</u>			
<u>Amaziah</u>	son	<u>did right in youth, evil in old age</u>	<u>Joash (AKA Jehoash)</u>	son	<u>did evil</u>
<u>Uzziah (AKA Azariah)</u>	son	<u>did right</u>	<u>Jeroboam II</u>	son	<u>did evil</u>
<u>Jotham</u>	son	<u>did right</u>	<u>Zachariah</u>	son	<u>did evil</u>
<u>Ahaz</u>	son	<u>did evil</u>	<u>Shallum</u>	none	<u>did evil (surmised)</u>
<u>Hezekiah</u>	son	<u>did right</u>	<u>Menahem</u>	none	<u>did evil</u>
<u>Manasseh</u>	son	<u>did evil</u>	<u>Pekahiah</u>	son	<u>did evil</u>
<u>Amon</u>	son	<u>did evil</u>	<u>Pekah</u>	captain	<u>did evil</u>
<u>Josiah</u>	son	<u>did right</u>	<u>Hoshea</u>	none	<u>did evil</u>
<u>Jehoahaz (AKA Shallum)</u>	son	<u>did evil</u>			<u>Assyrian captivity</u>
<u>Jehoiakim (AKA Eliakim)</u>	son of Josiah	<u>did evil</u>			
<u>Jehoiachin (AKA Coniah or Jeconiah)</u>	son	<u>did evil</u>			
<u>Zedekiah</u>	son of Josiah	<u>did evil</u>			

<u>(AKA Mattaniah</u>			
Babylonian captivity			

Color Code Legend:	King did right	King did evil	Other

Read Matthew 1:12-17:

Zerubabel was part of the group who returned to Jerusalem from captivity. Eliakim was the Minister of Finance. Once the captivity was complete the sin problem died down considerably. There were no more major sin problems after the Jews came back from captivity. Absolute freedom is not sustainable because of our sin nature.

Read Matthew 1: 18-25:

The Holy Spirit comes into the scene to change the course of humanity. Despite the kingdoms and darkness of sin the prophecies came to pass. God over rules over all circumstances.