

A Study of Matthew 1

I. Outline. [Sub-points from H.L. Willmington, *The Outline Bible*]

1. Pedigree of the King (Matthew 1.1-17).
 - The Preview (1)
 - The Overview (2-16).
 - The Review (17)
2. Birth of the King (Matthew 1.18-25).
 - Joseph’s Distress (18).
 - Joseph’s Decision (19).
 - Joseph’s Dream (20-25).

II. Summary.

The first verse of Matthew is a superscription that provides a key to understanding the theme of the book. This Gospel was written to show that Jesus is the Christ, the One on whom the Davidic and Abrahamic promises converge and find fulfillment.

1.1-17 connects Jesus to David and Abraham. “Son of David” is a title that echoes 2 Samuel 7.12-16, where God promised to establish the Davidic dynasty forever. It is found frequently in the prophets (e.g., Isaiah 9.6ff; Jeremiah 23.5ff; Ezekiel 34.23ff) and by the first century had become a standing title for the anticipated Messiah-King (9.27; 12.23; 22.42). “Son of Abraham” recalls the promise made in Genesis 12.3; 18.18; 22.18; e t.al. wherein God promised blessing for “all families of the earth.” Throughout this Gospel, Matthew unpacks the implications of this promise.

1.18-25 connects Jesus to God. In a very real sense he is the Son of man (8.20): everything essential to authentic humanness can be predicated of Him. But even more, He is the Son of God, as is attested in this chapter in two ways: His conception by the Holy Spirit (vv., 18, 20) and His name” Emmanuel” (v. 23)

Throughout the study of this Gospel it should be remembered that it was never meant to be an exhaustive biography of Jesus, but a selective narrative that marshals the information necessary to sustain the claim that He is, in truth, the Christ, the son of the living God (16.16). [*The Gospel of Matthew*, by Kenneth L. Chumbley, 1999, Nashville, p. 12].

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.blog/2018/05/10/29/>

Approximate Dates of Significant Events Covered in Matthew	
Birth of John the Baptizer	~6 B.C.
Jesus is Born in Bethlehem	~5 B.C.
Jesus’ Family Flees to Egypt, Returns to Nazareth	~4 B.C.

Jesus, Age 12, Talks with Teachers in the Temple	A.D. 8
Jesus Works as a Carpenter in Nazareth	A.D. 8-28/30
John Begins His Ministry	A.D. 28/29
Jesus Begins His Ministry; Matthew Becomes a Disciple	A.D. 28/30
Jesus is Crucified and Resurrected	A.D. 33 or 30
Book of Matthew is Written	~A.D. 55 to 65
Church in Jerusalem Flees to Pella	~ A.D. 67
Destruction of Temple	A.D. 70

--Source of Data in Table: *ESV Study Bible*, p. 1816.

The birth of Jesus occurred before the death of Herod the Great (Matt. 2:1), which is known to have taken place in 4 B.C., and during the reign of Caesar Augustus (27 B.C.—A.D. 14; Luke 2:1). ... Most scholars date the birth of Jesus early in 6 B.C. or late in 5 B.C.

--Eerdman's Bible Dictionary, pp., 574-75.

IV. Words/Phrases to Study

- Matthew 1.1-16... THE GENEALOGY—"The genealogy of Jesus is given in the opening verses of the Gospel, with an introductory verse summarizing that Jesus is 'the son of David, the son of Abraham'. It may seem strange that Matthew should open his Gospel with this kind of introduction. But the genealogy serves to do several things. First, it anchors the whole message of this Gospel in Old Testament history. We begin, not with Jesus, but with Abraham. To understand Jesus, we need the Old Testament, just as to understand the Old Testament, we need Jesus. The history is redemptive and anticipates the coming of Jesus Christ. Second, the genealogy witnesses to the genuine humanity of the Saviour. He has ancestors and relations. There is a bloodline which runs all the way from Abraham to him. He came down from heaven, but it is among men that he appears, on earth, as part of our race. He is God and he is man. Third, the genealogy serves to legitimize Christ's exclusive claims. He speaks as a king because he is the King. He is heir to David's crown. God promised Abraham that kings would come from him (Gen. 17:6), and promised David that his throne would be established for ever (2 Sam. 7:16). Now the King has appeared" [Ian Campbell, *Opening Up Matthew*, pp., 22-23].
- Matthew 1.3... **TAMAR**—A Canaanite woman who became the wife of Judah's eldest son, Er (Gen. 38:6). After Er's death the patriarch ordered his second son, Onan, to assume levirate responsibility (v. 8); but fearing that his own inheritance would be diminished, Onan withdrew prematurely during intercourse and thus, according to v. 10, was slain by God. Judah then proposed that his daughter-in-law return to her father's house until Shelah, Judah's youngest son, had matured, because he was fearful that failure to comply with the levirate would lead to Shelah's death as well (v. 11). When Judah apparently failed to fulfill his pledge to dispatch Shelah for the purpose of producing an heir, Tamar posed as a prostitute (vv. 12-15) to trick Judah himself into having sexual relations with her. When she disclosed this three months later, Judah admitted that he was the father of the child she was carrying and that, because of her concern for maintaining the lineage, she was more righteous than he (vv. 16-26). In due time Tamar became the mother of twin boys, Perez and Zerah (vv. 27-30). Perez, Tamar's elder son (Ruth 4:12), was an ancestor of King David (v. 22) and of Jesus (Matt. 1:3; Gk. Thamar; KJV "Thamar") [Eerdman's Bible Dictionary, p. 983].

- Matthew 1.4... **NAASSON**—"It is interesting that, while great emphasis is placed by some upon the missing names in the genealogy, we find four hundred years pass between the listing of Hezron (Gen. 46:12) in Matt. 1:3 and Nahshon (Num. 1:7) in Matt. 1:4, with only four names mentioned. It ought to be obvious then, that while the division by fourteen names would make it much easier to memorize, the purpose was also to show clearly the lineage rather than listing each generation. It would be accurate to say that Hezron begat Ram or that Hezron begat Nahshon, though several generations had passed between Hezron and Nahshon. The genealogy simply points out that the direct line would lead from Hezron to Nahshon through Ram and Amminadab, the most familiar names to Israel." [Oran Rhodes, in Studies in Matthew, Editor: Dub McClish, the 1995 Annual Denton Lectures, p. 29, Emphasis mine, DRL].
- Matthew 1.5... **RAHAB** ... The prostitute of Jericho who hid the Israelite spies for their protection. She did this because she had heard about what the God of the Israelites had done to the Egyptians at the time of the exodus, and obviously wanted to be looked upon with favor by a people with such a mighty God. We read about this incident in Joshua 2. Her name also appears in Hebrews 11:31; and James 2:25.
- Matthew 1.5... **RUTH** ... Ruth is the third woman of this listing. She was a Moabitess (a Gentile, ethnically), but did become a Jew, religiously, after she moved with her mother-in-law back to Israel from Moab.
- Matthew 1.6... **WIFE OF URIAH** ... Of course this is Bathsheba, mother of Solomon (2 Samuel 11-12), who, like Rahab and Ruth, was not Jewish.
- Matthew 1.12... **JECHONIAS**—"Matthew's genealogy presents a descending line, from Abraham through David, through Joseph, to Jesus, who is called Christ. Luke's genealogy presents an ascending line, starting from Jesus and going back through David, Abraham, and even to 'Adam, which was the son of God' (Luke 3.23-38). Luke's record is apparently traced from Mary's side, the Eli of Luke 3.23 probably being Joseph's father-in-law (often referred to as a father) and therefore Mary's natural father. ... It is essential to note that in His virgin birth Jesus not only was divinely conceived but through that miracle was protected from regal disqualification because of Joseph's being a descendant of Jeconiah (v. 12). Because of that king's wickedness, God had declared of Jeconiah (also called Jehoiachin or Coniah) that, though he was in David's line, "no man of his descendants will prosper, sitting on the throne of David or ruling again in Judah" (Jer. 22:30). That curse would have precluded Jesus' right to kingship had He been the natural son of Joseph, who was in Jeconiah's line. Jesus' legal descent from David, which was always traced through the father, came through Jeconiah to Joseph. But His blood descent, and His human right to rule, came through Mary, who was not in Jeconiah's lineage. Thus the curse on Jeconiah's offspring was circumvented, while still maintaining the royal privilege [MacArthur, John F (2004-01-06). Matthew 1-28 MacArthur New Testament Commentary Four Volume Set (MacArthur New Testament Commentary Series) (Kindle Locations 329-334). Moody Publishers. Kindle Edition].
- Matthew 1.16... **MARY**... Fifth of the women listed in this genealogy. Of course, the way in which her name is listed is interesting. Jewish genealogies would not normally have any women's names. This one is for the purpose of tracing Joseph's legal genealogy, but when it gets down to Joseph, he is NOT mentioned as the switch is made to Mary with the words, **JOSEPH, THE HUSBAND OF MARY, OF WHOM WAS BORN JESUS**. The reason being, that Mary is his only connection to the child. About these women being in the genealogy, and excepting Ruth and Mary having a

fame for immoral practices, Chrysostom writes: "...it shews that all are equally liable to sin; for here is Tamar accusing Judah of incest, and David begat Solomon with a woman with whom he had committed adultery. But if the Law was not fulfilled by these great ones, neither could it be by their less great posterity, and so all have sinned, and the presence of Christ is become necessary." And, considering Romans 3:23, perhaps it would be better to say IS SEEN TO BE NECESSARY, rather than BECOME NECESSARY.

- **Matthew 1.17... FOURTEEN GENERATIONS**—"Matthew's schematization of Christ's ancestors into three groups of fourteen generations each poses several problems. One of the most obvious is that while three groups of fourteen generations should yield forty-two names, only forty-one male names are listed. This either means one name should be counted twice or 'that Matthew intends us to count Joseph and Mary as separate generations. The structure of verse 16 points in this direction, emphasizing that Jesus is begotten from Mary (apart from Joseph)' [Gardner, 32]. The double mention of David in this verse, however, may indicate that he should receive a double count. If so, the groupings are Abraham to David, David to Josias, and Jechonias to Jesus. These divisions are natural rather than arbitrary, for they arrange Hebrew history into three successive epochs: the period of the patriarchs, the period of the kings, and the period of Gentile rule" [Chumbley, p. 22]. |||| "It is both interesting and significant that since the destruction of the Temple in A.D. 70 no genealogies exist that can trace the ancestry of any Jew now living. The primary significance of that fact is that, for those Jews who still look for the Messiah, his lineage to David could never be established. Jesus Christ is the last verifiable claimant to the throne of David, and therefore to the messianic line " [John MacArthur (Kindle Locations 316-319)].
- **Matthew 1.18... BETHROTHED...** Chumbley lists five points about betrothal among the Jews: (1) It occurred before a couple "came together"; (2) It normally was contracted a year before the marriage was finalized; (3) It was a legally binding arrangement wherein a gift or money was sometimes given by the groom to the bride or her family; (4) The espoused couple were considered husband (v. 19) and wife (vv. 20, 24); (5) Infidelity during the espousal period was a capital crime (Deuteronomy 22:23-24) [Chumbley, pp., 24-25].
- **Matthew 1.19... JUST--**"Joseph was a righteous man; he was righteous according to the standard of the law under which he lived; he was placed in a dilemma. Being a righteous man, he must expose Mary and insist that the law be enforced, which meant she should be put to death; or he must give up his affection for her and abide by consequent circumstances. He was 'not willing to make her a public example'; he decided upon hearing of her condition 'to put her away privily.' Joseph did not wish or desire to make a public example of her; the word here in the Greek means to exhibit, display, point out; Joseph decided not to expose Mary to public shame. Being a righteous man, he was also a merciful man; he determined to put her away or divorce her privately and not assign any cause for the divorce, that her life might be saved. As the offense that she was supposed to have committed was against Joseph, he had a right to pass it by if he chose to do so. Joseph was convinced that Mary had committed adultery, and he at once resolved to put her away, but he hesitated as to how he would dispose of the matter. The law required that he make a public example of her, but his righteousness and his mercy and his affection for Mary caused him to seek another course, and that was to 'put her away privily'" [H. Leo Boles, A Commentary on the Gospel According to Matthew, p. 25].

- Matthew 1.23... **VIRGIN...** The use of this word in this verse shows that the RSV and other versions are wrong in translating the Hebrew word *alma* as “young woman,” in Isaiah 7:14. Chumbley also points out that when we talk about THE VIRGIN BIRTH of Jesus we actually are using a misnomer. The birth of Jesus was no different from the birth of any other child ever born. It was the conception which was the miracle, but no other virgin ever has or will conceive in this same way.
- Matthew 1.23... **IMMANUEL...** Found three times in the Bible (Isaiah 7:14; 8:8; Matthew 1:23). **GOD WITH US**, is its meaning. “In what sense is ‘God with us’ or ‘Immanuel’? Jesus is called Immanuel, or ‘God with us,’ in His incarnation; He is God united to our nature; God with man; God in man; God with us” [H. Leo Boles, p. 29].
- Matthew 1.25... **KNOW...** Note the imperfect tense, continuous or linear action. Joseph lived in continence with Mary till the birth of Jesus. Matthew does not say that Mary bore no other children than Jesus. ... The perpetual virginity of Mary is not taught here. Jesus had brothers and sisters and the natural meaning is that they were younger children of Joseph and Mary and not children of Joseph by a previous marriage [A.T. Robertson, Word Pictures in the New Testament]. ||||| “The statement that Joseph knew not Mary (sexually) until she brought forth a son implies that he did know her after this. This explodes the assumption by the Roman Catholics that Mary always remained a virgin; such an assumption is inconsistent with what is here stated and is unsupported by any other passage of scripture; it never would have been advanced except to force it into accordance with a preconceived notion of the perpetual virginity of Mary. It will be noticed that the American Revised Version omits ‘her firstborn,’ and gives instead just ‘a son,’ but in Luke’s record the phrase, ‘her firstborn son,’ is found in the American Revised Version. This implies that Mary had other children. Authorities differ as to whether Mary had other children. The following scriptures are relied upon to prove that she had other children: Matthew 13:55; Mark 6:3” [H. Leo Boles, A Commentary on the Gospel According to Matthew, Gospel Advocate Company, p. 31].

V. Lessons & Applications.

- The Book of Matthew... “...one of the most interesting features of Matthew is that although he is so Jewish in his concerns, in his book we discover the universal nature of the gospel—that it is for all the peoples of the world. This emphasis emerges right at the beginning when the Gentile Magi bring gifts to the baby Jesus, and it runs through to the end when Jesus sends His followers out to ‘make disciples of all nations’” [The NIV Serendipity Bible Study Book, p. 24].
- Matthew 1.19... **WAS MINDED TO PUT HER AWAY PRIVILY**—“Joseph was not rash and impetuous. He chose to be thoughtful and contemplative. Like Joseph, we need to ponder well our plans before we put them into practice. The Bible still says—Psalms 46:10 Be still, and know that I am God... Mary was engaged to a just man. He was not spiteful. Hatred, ill will, retaliation, separation and divorce would all but disappear if all couples would learn to be just and righteous in their relationships with each other” [Wayne Coats, in A Homiletic Commentary on the Book of Matthew, edited by Thomas B. Warren and Garland Elkins, pp., 105-106].
- Matthew 1.20... ...**FEAR NOT TO TAKE UNTO THEE MARY THY WIFE: FOR THAT WHICH IS CONCEIVED IN HER IS OF THE HOLY GHOST.** When I read that statement from the angel of the Lord that appeared to Joseph in a dream, I am thankful. It shows us that God was concerned about the fear and deep concerns racing through the mind of Joseph at that very significant time in his life. What a

loving God we serve! We have the assurance that He also cares for us, you and me—1 Peter 5:6-7—**Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: (7) Casting all your care upon him; for he careth for you.**

- Matthew 1.22-23... **NOW ALL THIS WAS DONE THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN OF THE LORD BY THE PROPHET, SAYING, BEHOLD, A VIRGIN SHALL BE WITH CHILD, AND SHALL BRING FORTH A SON, AND THEY SHALL CALL HIS NAME EMMANUEL, WHICH BEING INTERPRETED IS, GOD WITH US**—“Matt. 1:23 Is the Sole and Complete Fulfillment of Isaiah 7:14 A young woman's getting pregnant and having a baby would prove nothing to Ahaz or anyone else. An unmarried woman becoming pregnant and having a baby would only prove that she had been immoral. That would provide Ahaz little comfort. There is no reasonable explanation, as per the "dual fulfillment" theory, of how an immediate ("primary") fulfillment of Isa. 7:14 would be a sign of anything to Ahaz. On the other hand, if a virgin conceived and gave birth to a son, a miraculous sign it would be! That is the case with Isa. 7:14. Mary's virgin conception and the birth of her Son Jesus Christ, as recorded in Matt. 1:18-25, is the one and only fulfillment of Isa. 7:14. By this means, God gave a sign to those of old and to all men to come. Clarke explained: 'Hence, A virgin shall bear a son, is the very spirit and meaning of the text, independently of the illustration given by the prophet; and the fact recorded by the evangelist is the proof of the whole. But how could that be a sign to Ahaz, which was to take place so many hundreds of years after? I answer, the meaning of the prophet is plain: not only Rezin and Pekah should be unsuccessful against Jerusalem at that time, which was the fact; but Jerusalem, Judea, and the house of David, should be both preserved, notwithstanding their depressed state, and the multitude of their adversaries, till the time should come when a VIRGIN should bear a son. This is a most remarkable circumstance -- the house of David could never fail, till a virgin should conceive and bear a son -- nor did it: but when that incredible and miraculous fact did take place, the kingdom and house of David became extinct! This is an irrefragable confutation of every argument a Jew can offer in vindication of his opposition to the gospel of Christ. Either the prophecy in Isaiah has been fulfilled, or the kingdom and house of David are standing. But the kingdom of David, we know, is destroyed: and where is the man, Jew or Gentile, that can show us a single descendant of David on the face of the earth? The prophecy could not fail -- the kingdom and house of David has failed; the virgin, therefore, must have brought forth her son -- and this son is Jesus, the Christ” [Tommy Hicks, *Studies in Matthew*, p. 241].

VI. Questions.

True or False

01. _____ There are five women listed in Matthew's record of the genealogy of Jesus.
02. _____ Matthew divides the genealogy into three groups.
03. _____ The names of three cities made it into Matthew's record of the genealogy.
04. _____ King David's father's name was Jesse.
05. _____ Matthew tells us that the birth of Jesus fulfilled a prophecy.

Fill in a Name that MATCHES the Description

06. _____ A just man.

- 07. _____ Ends the first 14 and begins the second 14.
- 08. _____ Great Grandpa of David.
- 09. _____ Joseph's grandfather.
- 10. _____ Aroused or raised from sleep.

Fill in the Blanks

- 11. _____ and _____ were twin sons of Judah and their mother's name was _____.
- 12. The woman listed in Jesus' genealogy not by name, but by description was: _____.
- 13. _____ is one of the kings listed in the genealogy; he began to reign at the age of 8 and receives HIGH PRAISE in 2 Kings 23:25.
- 14. Joseph is told about Mary that the baby conceived in her is of the _____.
- 15. The passage quoted in verse 23 is _____ 7:14, and since the Holy Spirit guided Matthew to quote that passage, we can have no doubt that this is the fulfillment of that prophecy, since Matthew records that this was done that it might be _____.

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Introduction to Matthew Questions... (1) True, VII.8; (2) False, IX.21; (3) True, II.1; (4) True, XII.9; (5) True; (6) b, VII.4; (7) a, II.4; (8) d, XII.3.6; (9) b, IV.3; (10) c, XI; (11) Peter, fish's, mouth, X.2.3; (12) absurd, accidentally, Old, Testament, XIII.2; (13) 24; (14) Psalms, 13, IX.13; (15) Fulfillment, Old, Testament, Messiah, V.1.]

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

J A C O B S L N U F N R
 J T A Y A N A L B O A Z
 D E A J O O C O L U B W
 N D S H O I H Y J R R I
 N A I U P T B C O T A F
 A V M L S A H T P E H E
 M I M M B R H A E E A H
 E D A I I E G S M N M P
 R R J S R N S L O R D E
 Y A T S E E A R A H L S
 H A D U J G Z D H L E O
 G B T O G E B M A R O J
 E R G F H P Y C Z B B Y

ABIJAH	ABRAHAM	AHAZ	AMMINADAB	BABYLON
BEGOT	BOAZ	BROTHERS	CALL	CHRIST
DAVID	FOURTEEN	GENERATIONS	HEZRON	ISAAC
JACOB	JEHOSHAPHAT	JESSE	JESUS	JORAM
JOSEPH	JOTHAM	JUDAH	LORD	MARY
NAME	WIFE			

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

*Will you please consider answering these **three SIMPLE questions** based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...