

Introduction: Everything in Matthew's introduction is designed to show us who Jesus is. He does this in two ways. He shows us that Jesus and the events surrounding His birth are in perfect harmony with the promises of the Old Testament concerning the Messiah. He also shows us that Jesus' origins and the events surrounding His birth say something about the kind of Messiah He is going to be and the kind of Kingdom He is going to rule over. The first words of the original text are “*biblos geneleos Iesou Christou*” which may be translated, “the record of the origins of Jesus.” This is probably a summary of exactly what Matthew is doing.

I. The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham: (Matthew 1:1-17)

A. “Jesus the Messiah, the son of David, the son of Abraham:” (Matthew 1:1)

1. Jesus is a Greek form of Joshua.
 - a. It is reminiscent of those other Joshua's of the Bible.
 - 1) Joshua who led the people into the promised land.
 - 2) Joshua the priest who led the people back from captivity and helped them restore their relationship with God.
 - b. Jesus / Joshua – Yahweh is salvation.
2. The son of David – Jesus is king! Son of David will be an important title throughout Matthew. (Matthew 9:27; 12:23; 15:22; 20:30-31; 21:9, 15; 22:42, 45)
3. The son of Abraham – This is loaded with meaning for Matthew. For now we will be content with acknowledging that Jesus is the One through whom all the nations of the earth will be blessed.

B. The inclusion of four women is interesting on a number of levels.

1. The women included are probably all gentiles.
 - a. Tamar – Genesis 38 – a Canaanite
 - b. Rahab – Joshua 2 – a Canaanite
 - c. Ruth - Ruth 1 – a Moabite
 - d. Bathsheba – 2 Samuel 11 - a Hittite????
 - e. Jesus came to save gentiles!
2. They are all under suspicion of illicit sexual behavior.
 - a. Tamar – Genesis 38 – played the harlot with her father-in-law.
 - b. Rahab – Joshua 2 – a harlot
 - c. Ruth - Ruth 3 – Suspicion in her encounter with Boaz at the threshing floor.
 - d. Bathsheba – 2 Samuel 11 – Adultery with David.
 - e. It should be pointed out that Mary lived under this same cloud.
 - f. Jesus came to save sinners.

C. The scheme of three sets of fourteen generations may be significant in a couple of ways.

1. The consonants in David's name add up to fourteen. Perhaps this number suggested a Messianic association.
2. It also speaks to timing:
 - a. Fourteen generations to David.
 - b. Fourteen generations of Davidic rule.
 - c. Fourteen generations without David.
 - d. It is time for the new David to arrive! Jesus is the right man at the right time!

II. Now the birth of Jesus Christ was as follows: (Matthew 1:18)

- A. Again we are confronted with the shame of Jesus' birth.
 1. It was such that Joseph being a just man wanted nothing to do with it.
 - a. Shame will be attached to Joseph as well.
 - b. If he marries her it will be assumed that the child is his and he has also been unchaste.
 2. We are twice told that Mary is with child by the Holy Spirit. Matthew is asserting that this is the "Son of God." (1:18,20)
- B. Notice that Joseph is addressed "son of David."
 1. He is informed that God is doing something great.
 2. The specifics are important: "She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins." (Matthew 1:21)
 - a. There may be a reference to Psalm 130:8. "And He will redeem Israel From all his iniquities.
 - b. If so the Psalm is highly appropriate. It speaks of those who patiently long for God to deliver them from their own sins.
 - c. This is a different kind of king!
- C. This was done to fulfill Isaiah 7:14
 1. Isaiah 7:14 clearly had some immediate fulfillment that spoke to Ahaz and his situation.
 2. However, God's people are again in need of deliverance.
 - a. The sign that God will deliver is that a child will be born of a virgin.
 - b. The child will be called Immanuel which translated means God with us.
 - 1) In the time of Isaiah the child was a symbol of the presence of God.
 - 2) In the last case the child *is* the presence of God!
 3. This is more than a proof text! It is an affirmation of the ongoing faithfulness of God.
 - a. He has been and will be with them to deliver them.
 - b. Unfortunately, like Ahaz, they often missed it.
- D. Joseph's response of faith should not be missed! While Ahaz may have missed it Joseph did not. His response of faith anticipates the means of justification in the kingdom of God.

III. Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, magi from the east arrived in Jerusalem, saying, "Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him." (Matthew 2:1-2)

A. The Magi come to worship the King (Matthew 2:1-12)

1. After Jesus was born... Matthew does not cover the birth of Jesus specifically. The events here occurred some time after Jesus was born. Probably a year or more.
2. Note that there are two responses to the birth of Jesus.
 - a. Foreign dignitaries came and said: "For we saw His star in the east and have come to worship Him."
 - b. Herod and Jerusalem were "troubled."
 - c. Which response do you have?
3. Where is the Messiah to be born?
 - a. Bethlehem was the ancestral home of David. (1 Samuel 16:4-5)
 - b. The Priests know and tell Herod There is a great deal at work here.
 - 1) Just previous to the section of Micah that predicts the restoration of God's people (The restoration theme begins in chapter 4.) God has been condemning the rulers of Israel.
 - 2) "Now hear this, heads of the house of Jacob And rulers of the house of Israel, Who abhor justice And twist everything that is straight, Who build Zion with bloodshed And Jerusalem with violent injustice." (Micah 3:9-10)
 - 3) The Priests should probably be seen as complicit in Herod's attempt to destroy the Messiah.
 - c. Ironically they provide us with another fulfilled prophecy from Micah 5:2.
4. The Magi coming is reminiscent of passages like Psalm 72:10-11 and Isaiah 60:1-3, 6.

B. The flight to Egypt and the return: (Matthew 2:13-23)

1. The Magi were warned and now Joseph is warned.
2. This happened in order to fulfill what was spoken in Hosea 11:1
 - a. This is a case of type and anti type.
 - b. Matthew is drawing a parallel between Israel and Jesus. This will be important in the progression of Matthew's thought. (cf. Matthew 4:1ff)
3. Herod's slaughter of the children is fulfilled in Jeremiah 31:15.
 - a. The chapter is about the restoration of Israel.
 - b. Ramah was six miles north of Jerusalem. Captives being led into captivity would go through Ramah.
 - c. Restoration will come at a time when Israel is suffering terribly under foreign oppression.

- d. There may be another theme involved. Like Moses of old this new Deliverer begins His life under a threat of death.
- 4. The last quotation is the most difficult because there is no quotation that specifically matches this one.
 - a. Note that Matthew says “prophets” here instead of prophet. He did not intend to quote a specific statement but to summarize a theme of Messianic prophecy.
 - b. The difficulty comes in determining what theme. A couple of likely possibilities are:
 - 1) Matthew is drawing a parallel between Nazarene and the Hebrew term *Neser* (Branch) See Isaiah 11:1.
 - 2) More likely he is looking to that group of passages that suggest that the Messiah will be held in contempt.
 - a) “For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him.” (Isaiah 53:2)
 - b) “But I am a worm and not a man, A reproach of men and despised by the people.” (Psalm 22:6)
 - c) Jesus picked up on this theme when He said, “And He said to them, “Elijah does first come and restore all things. And yet how is it written of the Son of Man that He will suffer many things and be treated with contempt?” (Mark 9:12)

Conclusion: Everything points to the fact that Jesus is the Messiah and oh what a Messiah...