

MATTHEW 1

I. The record (Matthew 1:1-17).

- a. To us, there is not much more of a boring thing than to read who begat whom.
- b. Genealogies are boring and we probably skim through them as quickly as we can while still reading enough to be honest in our daily reading.
- c. However, to a Jew, this stuff was of the utmost importance.
 - i. The Jews set great importance on purity in lineage.
 - ii. When Ezra was reorganizing the worship and restoring the priesthood after the return from exile, the children of Habaiah, the children of Koz, and the children of Barzilai were kept from the priesthood and labeled as polluted because they could not be found in the in genealogies of Levi (Ezra 2:62).
- d. In reality, this was the most natural, most interesting, and most essential way to begin the story of any man's life.
- e. In fact, when Josephus began his work, the first thing he did was to lay out his genealogy to prove he was a pure Jew.
- f. The record of Matthew is laid out in three sections, from Abraham to David, from David to the carrying away, and the carrying away until the birth of Jesus.
 - i. The first section is the creating of a nation.
 - ii. The second section is the nation meeting tragedy and disaster.
 - iii. The third section is one of tragedy turning into triumph.
- g. In this record are some people, if men were concocting a story, that would never be in the genealogy of the Savior of the world.
 - i. You have Judah who committed sin by committing fornication with his daughter-in-law.
 - ii. You have Rahab who was a harlot.
 - iii. David who begot his son Solomon with Bathsheba, whom he stole from Uriah.
 - iv. Solomon who became an idolater, or at least allowed it for his wives.
 - v. Rehoboam who was extremely prideful and lost the kingdom.
 - vi. Uzziah who died a leper because he attempted to offer a sacrifice in the temple.
 - vii. Manasseh who murdered numerous people, including his own children through offering them to idols.
- h. These are not the people through whom one would think the Son of God would come into this world.
- i. Also, you see women in the genealogy, which was almost never done in the giving of Jew's lineage.
 - i. Two were Gentile women, Rahab and Ruth.
 - ii. Tamar committed incest with her father-in-law.
 - iii. One was an adulterous, Bathsheba.
- j. We see some important things here:
 - i. The barrier between Jew and Gentile is broken in Christ.
 - ii. The barrier between male and female is broken in Christ.
 - iii. The fact that God can use anyone to accomplish His purpose.
- k. It needs to be noted that this is the line of Joseph, the adopted father of Jesus, through whom Jesus would be in the lineage of David.
 - i. Remember that David had been promised that his seed would go on and reign on his throne forever, recorded in 2 Samuel 7.

- ii. Jesus was in this line because of his earthly, adopted father.
- l. It is important to show that Jesus was a descendant of Abraham because of the promise given him recorded in Genesis 12:1-3.
- m. This record is not one to be ignored or skimmed over with a cursory glance.
- n. This record lays the foundation for what is to be revealed about Jesus to show that He truly was and is the Messiah for whom the Jews had been looking.

II. The revelation (Matthew 1:18-23).

- a. We are now told how Jesus would come into this world.
- b. The mother of Jesus was espoused to a man named Joseph.
 - i. To be espoused was much deeper than our engagements today.
 - ii. From the date of the espousal, both man and woman would continue to live with their parents for exactly a year.
 - iii. Each was to be faithful to the other, while have no sexual relations with one another.
 - iv. One the one year anniversary of the espousal, the groom would come with a great company to claim his bride, and then they would be married.
 - v. If something were to occur, it was not as simple as giving back a ring, but a divorce had to take place.
 - vi. If the something that occurred was unfaithfulness on the part of the bride, the groom could have brought her out publicly and had her put to death.
- c. We see the type of man Joseph was.
 - i. He is called a just man, which means upright or virtuous.
 - ii. It was not in him to cause harm to others that could be avoided.
 - iii. When he found out his bride was pregnant during the espousal period, he had decided to simply put her away privately, not to make a spectacle of her.
 - iv. Thus, we see that he was a good man, thinking of others.
- d. Joseph needed to know that Mary had not been unfaithful to him, but was carrying a special child, so God sent an angel to him in a dream.
- e. The angel eased the mind of Joseph in some ways, and, I'm sure, confused him in others.
 - i. Joseph must have been a good man to go along with this.
 - ii. Marriage is hard enough as it is, but adding to a new marriage a child is always difficult.
 - iii. Then, that child being the Messiah, the Anointed One, had to add layers of difficulty to it that we can't imagine.
- f. He was told that the child inside her was conceived with the Holy Spirit, a miraculous conception, not a sinful one.
- g. He was to be a special child, the One who would save His people from their sins.
 - i. Could you imagine being told you were to be enlisted to be the father of the Messiah?
 - ii. It is hard enough being the father of regular children.
 - iii. He is now entrusted with teaching the Messiah all that goes into becoming a man.
- h. This was all done as the fulfillment of prophecy.
 - i. Isaiah 7:14 is quoted.
 - ii. It is the virgin birth prophesied and God Incarnate would be the result: God with us.

III. The reunion (Matthew 1:24-25).

- a. The moment of truth then came.
- b. Joseph awoke from his sleep and had a choice to make: run as fast as he could or be obedient.
- c. What would you have chosen?

- d.** Thankfully, this good man chose to obey the angel.
 - i.** He was reunited with his bride to be.
 - ii.** The decision to end the espousal was changed.
- e.** He took her as his wife and did not have physical relations with her until after the child was born.
- f.** Just as he was told, Joseph named the child Jesus.