

# Matthew 1:1-17 “A History Of redemption”

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- The purpose of Matthew is evident in the structure of his book, which groups the teachings and deeds of Jesus into five divisions.
  - The fivefold structure (common in Judaism) may reveal Matthew's purpose of showing Jesus as the fulfillment of the Law.
  - Each division concludes with the formula, **“And when Jesus had ended these sayings”** (7:28; 11:1; 13:53; 19:1; 26:1). <sup>1</sup>
- **Jack Hayford:** “Matthew's emphasis on Jesus as the fulfillment of prophecy (**41 OT quotes**) shows that Jesus' life and ministry were part of the single plan of God throughout the history of Israel, and **not an act of desperation.**” <sup>2</sup>

## Here the Holy Spirit is breaking 400 years of silence!

- God spoke through Malachi and then left the people of Israel with His Word alone, not even His Holy Spirit.
  - **He told them to stick to the Law of Moses and they would do well.**  
**Malachi 4:4** “**Remember the Law of Moses,**  
My servant,  
Which I commanded him in Horeb for all Israel,  
With the statutes and judgments.

**Then God, once again, opened His mouth into the heart of man** – but this time to an obscure secondary Priest, just one of thousands that ministered on the Temple mound daily, monthly and yearly.

### **Luke 1:5–20**

**5** It happened that in the days of Herod, king of Judea, there was a certain priest, **Zechariah** by name, of the division of Abijah.

And he had a wife from the daughters of Aaron, and her name was **Elizabeth**.

**6** And they were both righteous in the sight of God, living blamelessly in all the commandments and regulations of the Lord.

**7** And they did not have a child, because Elizabeth was barren.

<sup>1</sup> *Spirit filled life study Bible*. 1997 (electronic ed.) (Mt 1:1). Nashville: Thomas Nelson.

<sup>2</sup> *Spirit filled life study Bible*. 1997 (electronic ed.) (Mt 1:1). Nashville: Thomas Nelson.

And they were both advanced in years.

**8 And it happened that while he was serving as priest before God in the order of his division,**

**9** according to the custom of the priesthood he was chosen by lot to enter into the temple of the Lord to burn incense.

**10** And the whole crowd of the people were praying outside at the hour of the incense offering.

**11** And an angel of the Lord appeared to him, standing at the right side of the altar of incense.

**12** And Zechariah was terrified when he saw the angel, fear fell upon him.

**13** But the angel said to him,

“Do not be afraid, Zechariah, because your prayer has been heard, and your wife Elizabeth will bear you a son,

**and you will call his name John.**

**14** And you will experience joy and exultation, and many will rejoice at his birth.

**15** For he will be great in the sight of the Lord, and he must never drink wine or beer, and he will be filled with the Holy Spirit while he is still in his mother’s womb.

**16** And he will turn many of the sons of Israel to the Lord their God.

**17** And he will go on before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the righteous, to prepare for the Lord a people made ready.”

**18** And Zechariah said to the angel,

“By what will I know this?

For I am an old man, and my wife is advanced in years!”

**19** And the angel answered and said to him,

**“I am Gabriel, who stands in the presence of God,**

and I was sent to speak to you and to announce to you this good news.

**20** And behold, you will be silent and not able to speak until the day these things take place, because you did not believe my words, which will be fulfilled in their time.”

One **in the Spirit and power of Elijah** was on his way to prepare the way for Jesus the Messiah.

**Matthew**, the author of this Gospel, initially knew very little about Jesus and his family – **probably had no reason to.**

- But His fame quickly spread throughout Israel and particularly the Galilee.
  - Some ancient biographies opened with the subject's public vocation – as In Mark.
  - Most opened with Jesus' lineage
    - To prove why one must read the biography
    - To note special people, ancestors and perhaps royal lines.
    - Sometimes an ancestor would be excluded if that ancestor didn't help the cause of the biography.
  
- Taxation status at times required peoples elsewhere in the Empire to be able to trace their lineage back as many as **seven generations** (see N. Lewis 1983:41–42). <sup>3</sup>
  - **Matthew includes 3 sets of 14 generations in his genealogy.**
  - **42 generations!**
    - **The names are given in three groups of 14 generations,**
      - Abraham to David (1:2–6),
      - David to Babylon Captivity (1:6–11),
      - Jechoniah to Jesus (1:12–16). <sup>4</sup>
        - **Well established!**
        - **We can be sure of His heritage through Joseph**
        - **A History of lineage**
        - **A HISTORY OF REDEMPTION!**
  
- We have no means of knowing where **MATTHEW** obtained the data for this genealogy.
  - It differs radically from that in **Luke 3:23–38**.
- One can only give his own theory of the difference.
  - Apparently **in Matthew we have the actual genealogy of Joseph** which would be the legal pedigree of Jesus according to Jewish custom.

<sup>3</sup> Craig S. Keener, *Matthew*, vol. 1, The IVP New Testament Commentary Series (Downers Grove, IL: InterVarsity Press, 1997), Mt 1:1.

<sup>4</sup> Robertson, A. (1997). *Word Pictures in the New Testament* (Mt 1:1). Oak Harbor: Logos Research Systems.

- **In Luke we apparently have the actual genealogy of Mary** which would be the real line of Jesus which Luke naturally gives as he is writing for the Gentiles. <sup>5</sup>
- The Temple kept good records of Priestly lines and Royal lines but had no record of other family lines
- Much of what was kept was destroyed in the Babylonian Captivity when the Temple was burned and looted.

**1 The book** of the genealogy of Jesus Christ,  
the Son of David,  
the Son of Abraham:

- **Where better to begin than with the 2 most important heritage connections:**

- **David** – a royal line, securing Jesus' royal importance
- **Abraham** – a historical line securing Jesus' Jewishness.
  - OK, now you have some of our attention – but we need more to continue reading.

- **Matthew gets this phrase from passages in Genesis** ("the book of the generations of" in Gen 2:4; 5:1; 10:1), but his use of the phrase contrasts starkly with the use in Genesis.
  - **Genealogies like those in Genesis typically list a person's descendants after this phrase, rather than his ancestors.** <sup>6</sup>
    - That each generation is dependent on the credibility of the generation previous to it.
  - **Matthew's point here is profound: so much is Jesus the focal point of history that his ancestors depend on him for their credibility.** <sup>7</sup>
    - In other words, God sovereignly directed the history of Israel and preserved David's line because of his plan to send Jesus. (Gundry 1982:10, 13; Patte 1987:18). <sup>8</sup>

**2** Abraham begot Isaac,  
Isaac begot Jacob,  
and Jacob begot Judah and his brothers.  
**3** Judah begot Perez and Zerah by **Tamar**,  
Perez begot Hezron,  
and Hezron begot Ram.  
**4** Ram begot Amminadab,  
Amminadab begot Nahshon,  
and Nahshon begot Salmon.  
**5** Salmon begot Boaz by **Rahab**,  
Boaz begot Obed by **Ruth**,

<sup>5</sup> Robertson, A. (1997). *Word Pictures in the New Testament* (Mt 1:1). Oak Harbor: Logos Research Systems.

<sup>6</sup> Craig S. Keener, *Matthew*, vol. 1, The IVP New Testament Commentary Series (Downers Grove, IL: InterVarsity Press, 1997), Mt 1:2.

<sup>7</sup> Craig S. Keener, *Matthew*, vol. 1, The IVP New Testament Commentary Series (Downers Grove, IL: InterVarsity Press, 1997), Mt 1:2.

<sup>8</sup> Craig S. Keener, *Matthew*, vol. 1, The IVP New Testament Commentary Series (Downers Grove, IL: InterVarsity Press, 1997), Mt 1:2.

Obed begot Jesse,

6 David the king begot Solomon by her who had been **the wife of Uriah.**

- **Four women's names are included in Matthew's genealogy of Jesus the Messiah**
  - **Tamar:** (v4) – played the part of a prostitute to win a son for herself from her father-in-law, Judah. (Genesis 38)
  - **Rahab:** (v5) – a pagan prostitute from Jericho (Joshua 2; Hebrews 11:31)  
*Hebrews 11:31* By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.
  - **Ruth:** (v5) – a pagan Moabite woman from a race that God hated (Psalm 108:9)  
*Psalm 108:9* Moab is My washpot;  
Over Edom I will cast My shoe;  
Over Philistia I will triumph.”
  - **Bathsheba:** (v6) – an adulteress, complicit in sin with David.
- **Women were never counted or included in a proper genealogy**
  - You can almost always double, or triple the count of a group described in the Bible because it wouldn't include women or children under the age of 12.
  - Every Jewish male prayed this prayer daily: **“God, I thank You that I was not born a Gentile, a dog, or a woman.”** <sup>9</sup>

**We can't pick our genealogy – but Jesus did for us!**

- Every “in-law”
- Every “out-law”

**Find yourself with a reputation that is less than stellar in the “church?”**

- Join Tamar, join Rahab, join Ruth, join Bathsheba – **JOIN JESUS!**
- God **redeems** us all for **HIS glory**, not ours.

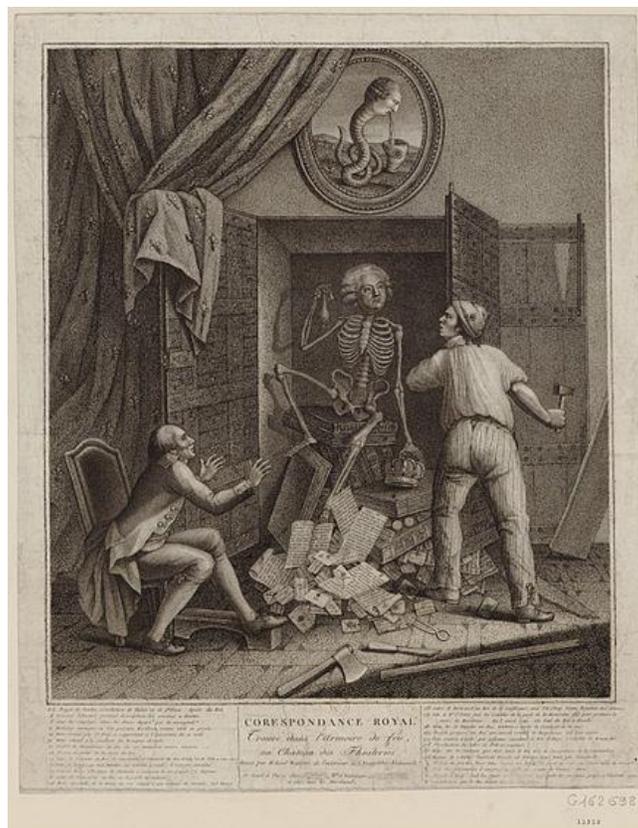
**Concerned about your son marrying “that woman?”**

<sup>9</sup> Courson, J. (2003). *Jon Courson's Application Commentary* (4). Nashville, TN: Thomas Nelson.

- **Join Nashon** whose son **Salmon** married **“Rahab the Harlot”**
- **Join Salmon** as his son **Boaz** married **an illegal Moabite alien “Ruth”** - from a race God said He hated.
- **Join Jesse**, whose son **David** committed all manner of sin with, and eventually married Bathsheba.

**“Skeleton in the closet” (idiom) or “skeleton in the cupboard”** is a phrase used to describe a shameful secret about yourself or your family.

- **Skeleton in the closet** or **skeleton in the cupboard** is a colloquial phrase and idiom used to describe an undisclosed fact about someone which, if revealed, would damage perceptions of the person; It evokes the idea of someone having had a human corpse concealed in their home so long that all its flesh had decomposed to the bone. 10



Source: gallica.bnf.fr / Bibliothèque nationale de France

All just God’s way of saying – **“I can use anything and anyone to bring about My Glory!”**

- **“I thank You, LORD, for my parents – YOU chose them!**
  - **The good the bad and the ugly!**

<sup>10</sup> [https://en.wikipedia.org/wiki/Skeleton\\_in\\_the\\_closet\\_\(idiom\)](https://en.wikipedia.org/wiki/Skeleton_in_the_closet_(idiom))

- YOU chose my “In-laws” and my “Outlaws!”
- It ALL has to come back to Jesus!
  - If you don't have Jesus then you'll live in agony with that pagan woman.
  - If you don't have Jesus then you'll live in agony with the illegal alien.
  - **YOU NEED JESUS TO MAKE ANYTHING WORK!**