

Matthew Lesson 01

Matthew Chapter 1

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Memory verses for this week: *James 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.*

Introduction: We begin a new study this week on the book of Matthew. The Gospel According to St. Matthew was written by the Apostle Matthew, also called Levi. The date of its writing is uncertain, though some have suggested it was as early as A.D. 37. Matthew was one of Jesus' twelve disciples and was also a publican (a tax collector for the Romans) before coming to Christ.

The Gospel of Matthew is unique among the four gospels in that it presents the ministry of Christ from the perspective of the Jewish nation. He writes from a Jewish point of view and provides numerous details to which a Jewish mind will readily relate. The prominent characterization of Christ in Matthew is that of the King and ultimately of His coming kingdom.

You'll find that much of the book will be presented from the perspective of the kingdom of God. That kingdom is what Jews of that day longed for in throwing off the tyranny of the Roman yoke and reestablishing their own historical kingdom, long gone since the Babylon captivity.

Jesus described and defined that coming kingdom in spiritual terms. The kingdom will be found in the person of its King. He presented Himself to His people throughout His ministry. However, official Israel rejected Him. Matthew is particularly the gospel for Israel. Notwithstanding that, as it flows from the death and resurrection of Christ, it is a gospel for the whole world

When these men wrote these books of the bible, they were guided by the Holy Spirit to pen the very words of God. While the writings of course included their view and happenings that surrounded them, a greater writer (the Holy Spirit) guided the hands of each man as God allowed us to have four separate and unique accounts of the gospel. Some things are mentioned in all four accounts, while some are contained in only one of the accounts. God had a reason for every word that was penned.

2 Pet 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

I. The Genealogy in Matthew

Mat 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

The Apostle Matthew begins his gospel with the introduction, “the book of the generation of Jesus Christ.” The word translated as generation is (genesisiv) *genesis*.

What is recorded here is the lineage and genealogy (i.e., origins) of Jesus Christ. On the natural level, it is His human lineage. It should be noted that Matthew goes to great effort to establish the *Jewish* lineage of Jesus Christ through David and back to Abraham.

Matthew notes that our Lord was “the son of David, the son of Abraham.” In as much as Matthew’s target audience is Jewish people, he goes to the heart of the lineage of Jesus Christ.

He is ultimately the son of David and therefore a descendant of the Davidic Covenant which God made with Israel. He is of that royal dynasty and therefore heir to the throne of Israel. Moreover, Jesus is the son of Abraham and hence a descendant of the Abrahamic Covenant.

As the seed of Abraham, He held a unity with all Jews who would someday hear of Him. He was one of them. Hence, He was not only a Jew, but of the royal lineage of Israel.

Mat 1:2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

Mat 1:3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

Mat 1:4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

Mat 1:5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

Mat 1:6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

In the book of Matthew, God chose to show us the genealogy of Joseph. Since we know Joseph was not actually Christ’s father since Jesus was the son of God, this lineage really does not have to do with the blood line of Christ except to prove that the family did come through the tribe of Judah. We have a complete lineage of Mary recorded in Luke Chapter 3:23-38 which traces beyond even Abraham... it goes all the way back to Adam. Matthew proves that Jesus is the Son of David and of Abraham, and also traces him back through the royal line of Solomon. You find that Mary’s lineage comes through the line of

Nathan. Some have suggested that Matthew's account gives a list of those standing the legal line of descent from David, whereas the Luke account gives the actual names of ancestry generation after generation. For whatever reason, God had a special reason to record these two lines of names. One of the unusual things about Matthew's account is how that four women are named, and the typical ancestry line was given only by the name of man. I think we can conclude these four bear special recognition.

1. Tamar was the daughter-in-law of Judah who deceived him and conceived Pharez and Zarah through the deception.

Gen 38:13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

Gen 38:14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

Gen 38:15 When Judah saw her, he thought her to be an harlot; because she had covered her face.

Gen 38:27 And it came to pass in the time of her travail, that, behold, twins were in her womb.

Gen 38:28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

Gen 38:29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.

Gen 38:30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

It is important to note the Pharez could not enter into the congregation of the Lord until the tenth generation due to being an illegitimate child.

2. Rachab – This was the harlot of Jericho who helped hide the spies. The Old Testament does not record her marriage to Salmon, but we know she went with the Jews after they overthrew the city of Jericho. She apparently was a woman of great faith as she is included in the book of the faithful, Hebrews Chapter 11.

Heb 11:31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

3. Ruth - Ruth was a great woman, and time doesn't permit us to delve deeply into her background. But we have her life story recorded in the book of Ruth. Ruth had faith in the God of Naomi, her mother-in-law and stuck with her after her husband died. They returned to Bethlehem and Ruth proved to be a great woman of faith.

4. Bathsheba - We have a complete record of Bathsheba in I Samuel Chapter 11. She was the wife of Uriah the Hittite that David had moved to the front of the battle that he might be killed after David found that Bathsheba was with child after his adultery with her. The story was tragic after this, and the baby lost it's life and the sword never departed from David's house after this. God did bless David with Solomon being born from Bathsheba. I think from all these mentioned thus far, we can see how God can use all kinds of people in His work. Praise God that not many mighty are chosen, but the weak and willing vessels are the ones who do God's work.

1 Cor 1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1 Cor 1:25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

1 Cor 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

1 Cor 1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

1 Cor 1:28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

1 Cor 1:29 That no flesh should glory in his presence.

Matthew here begins the lineage of Christ from Abraham and immediately shifts to the house of Judah. The lineage of Jesus Christ is clearly rooted in the patriarchs of the nation of Israel in Abraham, Isaac, and Jacob. Matthew makes sure his Jewish audience realizes that. Then, notice that Jesus' lineage comes through the house of Boaz and through the harlot Rahab. Though there is quite an age span, evidently Rahab, the harlot of Jericho, was the mother of Boaz.

Boaz eventually married Ruth of whom Obed was born. He was the grandfather of David. A case might be made that all three of the women in this lineage,

Tamar, Rahab, and Ruth were all gentiles. That is not coincidental. God, in the very foundations of Israel, was laying the foundation for a gentile bride for His coming Son.

Mat 1:7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

Mat 1:8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

Mat 1:9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

Mat 1:10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

Mat 1:11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

The lineage of Christ then flows exclusively through the royal line of David up to the time of the Babylonian captivity.

Jesse * David * Solomon * Roboam * Abia * Asa * Josaphat * Joram * Ozias * Joatham Achaz * Ezekias * Manasses * Amon * Josias * Jechonias

These are the kings of Judah as recorded in II Chronicles up until the Babylonian captivity whence the kingdom of Judah was cut off. Zedekiah, though last king of Judah is not noted inasmuch as he was the brother of Jeconiah. Matthew does denote "Jechonias and his brethren" therefore taking note of both Jehoiakim and Zedekiah.

Mat 1:12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

Mat 1:13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

Mat 1:14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

Mat 1:15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

Mat 1:16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Mat 1:17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen

generations.

As I mentioned earlier, the two genealogies we have in Matthew and Luke are traced from the two sons of David, Solomon and Nathan. Solomon's descendents were barred from the throne of Israel to prosper from the days of Coniah.

Jer 22:28 Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

Jer 22:29 O earth, earth, earth, hear the word of the LORD.

Jer 22:30 Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

The lineage of Christ then continues through the royal line during the captivity, restoration, and testament period Jechonias Salathiel; Zorobabel Abiuda Eliakim Azor; Sadoc; Achim; Eliud; Eleazar; Matthan; Jacob.

In verse 16, Matthew then takes the lineage up to Joseph, the husband of Mary.

It is important to note that the expression changes here. Jesus was not *begotten* of Joseph. The word translated as begat (gennaw *gennao*) is a term referring to the male role in procreation. Jesus was born of Mary, but *not* begotten of Joseph.

Matthew clearly is laying the foundation of the truth of the virgin birth about to be revealed in verse 23. The fact remains, nevertheless, that Jesus was born of Mary but was not begotten of Joseph.

Here, the word, *Christ*, appears for the second time in the Bible. The first in Matthew 1:1. The word thus translated (Cristov *christos*) literally means 'the anointed one' or 'Messiah.' To the Jewish mind, the Anointed One was a clear reference to the ultimate King of Israel, the Messiah.

The idea hearkens back to the prescribed Jewish practice of anointing their kings into office. The Anointed One was a clear reference to the King. Jesus, as Messiah, was the long promised King of Israel.

Matthew has gone to considerable lengths in the preceding genealogy to establish the royal descent of Jesus from King David.

Verse 17 speaks of there being three sets of fourteen generations, the first being From Abraham to David. This might be called the age of the patriarchs and judges.

Matthew sets up an interesting progression. There were fourteen generations from Abraham to David, fourteen generations from David to the Babylonian captivity, as well as from the Babylonian captivity unto Christ. That is a total of forty-two generations.

God typically works in sequences of sevens. In forty-two generations there are six sequences of seven. What may be implied is that the final seven generations pertain to Christ and His coming kingdom are yet to come.

In all likelihood it will be during the Millennium when Jesus Christ will be King indeed. Implied therefore is that there may be seven generations of Jewish people in that day.

The second set ranged from David unto the carrying away unto Babylonian captivity. This is known as the age of the kings. The last set was from the captivity unto Christ. No official title was given to this period, but it sure was a period that ended with the birth of the greatest person who has ever lived on earth, our Lord and Savior Jesus Christ.

II. Conception and Birth of Jesus Christ

Mat 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

From here to the end of the chapter, is the record of the birth of Jesus Christ. Again, it is from a Jewish perspective and written for the consumption of the Jewish mind. Matthew thus notes, "*the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.?*"

The reference to Mary being espoused to Joseph is roughly similar to the modern, western idea of being 'engaged.' Under Jewish custom, however, espousal considered the couple to be legally wed though not having consummated the marriage union.

Matthew continues noting, "before they came together." As righteous and godly Jews, they had not engaged in sexual intimacy before marriage, even though they were espoused. Notwithstanding, Mary "was found of child of the Holy Ghost." Mary's conception was not of Joseph, but of the Holy Ghost. Here we have another clear indication of the miraculous conception of Jesus Christ. He was begotten of God, the Holy Ghost.

When Mary became pregnant at this time, it was a difficult situation. The

angel appeared to Joseph explaining what was to happen (verse 20), but to others there would be the appearance of evil. Some might talk of her being with child prior to the marriage, and most importantly, it could destroy Joseph's confidence in Mary. But Joseph was a just man as we read in verse 19 and decided to put her away privily. He could have taken her before the courts of law and had her judged and punished. He could have put her away with a bill of divorcement before witnesses. But rather than do that, he chose to put her away privily.

J. Vernon McGee said this about Joseph and Mary.

The Mosaic Law was very specific at this point. It said that a woman who was guilty of being unfaithful should be stoned to death—that was the extreme penalty. But this man Joseph was a remarkable man. We devote a great deal of attention to Mary, and rightly so. Protestants should not let themselves be deterred from giving Mary a great deal of credit. She was a remarkable person. Remember that she was the one whom God chose to be the mother of our Lord, and God makes no mistakes. He picked the right girl. While all of this is true, we need to remember that God also chose Joseph. God made no mistake in choosing him either. A hot-headed man would immediately have had her stoned to death or would have made her a public example by exposing her. But Joseph was not that kind of man. He was a gentle person. He was in love with her, and he did not want to hurt her in any way, although he felt that she had been unfaithful to him.

Mat 1:19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

Imagine the consternation and confusion that Joseph must have gone through. He had thought that his bride-to-be was pure and a virgin. Now, Joseph finds out that she is pregnant and not by him.

Under Jewish law, the breaking of an espousal was allowed in such circumstance. In fact, under Jewish law he could have had her brought before the local Sanhedrin and pressed charges of evident adultery. The penalty was death.

Espousal was considered to have the force of marriage under the Jewish law.) But Joseph was a just man and by implication a merciful man. Rather than publicly disgrace her by pressing charges against her, he considered quietly divorcing her.

He no doubt was under tremendous burden and stress. One can only imagine the conversations that took place between him and Mary at this time. Mary already knew what had happened to her (Luke 1:30-35). But Joseph evidently did not believe her.

Mat 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Mat 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

While Joseph was pondering the situation, God sent a heavenly messenger to Joseph in a dream. He tells Joseph to not fear to take Mary to be his wife and that what might seem impossible with man, was possible with God. That the baby had been conceived of the Holy Ghost. And the angel goes so far as to tell Joseph what to name the baby... "thou shalt call his name JESUS: for he shall save his people from their sins." The name Jesus means "Savior."

Matthew Henry said this about Joseph and Mary:

He is here *informed* concerning that *holy thing* with which his espoused wife was now pregnant. That which is conceived in her is of a divine original. He is so far from being in danger of sharing in an impurity by marrying her, that he will thereby share in the highest dignity he is capable of. Two things he is told, (1.) That she had conceived by the power of the Holy Ghost; not by the power of nature. The Holy Spirit, who produced the world, now produced the Saviour of the world, and prepared him a body, as was promised him, when he said, Lo, I come, Heb. 10:5. Hence he is said to be made of a woman (Gal. 4:4), and yet to be that second Adam that is the Lord from heaven, 1 Co. 15:47. He is the Son of God, and yet so far partakes of the substance of his mother as to be called the fruit of her womb, Lu. 1:42. It was requisite that his conception should be otherwise than by ordinary generation, that so, though he partook of the human nature, yet he might escape the corruption and pollution of it, and not be conceived and shapen in iniquity. Histories tell us of some who vainly pretended to have conceived by a divine power, as the mother of Alexander; but none ever really did so, except the mother of our Lord. His name in this, as in other things, is Wonderful. We do not read that the virgin Mary did herself proclaim the honour done to her; but she hid it in her heart, and therefore God sent an angel to attest it. Those who seek not their own glory shall have the honour that comes from God; it is reserved for the humble.

Her impregnation was by the Holy Spirit. Thus, Mary's conception was by the Spirit of God. The word translated as conceived (*gennaw gennaō*) is the same Greek word translated as *begat* in verse 16. Again, it is the word used for the *male* aspect of conception.

Of additional interest is that the "angel of the Lord" described Joseph as the "son of David." It is likely that Joseph rarely, if ever, so thought of himself as such. It

may be that God was reminding Joseph of his royal descent as he learned he would be the stepfather of God's Son. The angel here is not named. It may have been the same one who made the annunciation to Mary in Luke 1:26 which was Gabriel.

The name *Jesus* essentially means 'savior.' However, it literally means, 'Jehovah is Savior,' or 'the Lord is Salvation.' It is based upon the Old Testament word, *Jehoshua*, usually translated as 'Joshua.' (Clearly implied is that Jesus Christ is one and the same as Jehovah in the Old Testament.)

The angel continued noting, "for he shall save his people from their sins." The purpose of Christ's coming is stated in the announcement of his conception to Joseph. He came to seek and save that which was lost.

Of further note is that the angel directed Joseph to name Mary's child. As the head of that new family, Joseph did as directed.

Mat 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Mat 1:23 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.

We see that this was a fulfillment of prophecy. Several years ago, when my good friend Brother Tony Grand (an Independent Baptist Pastor in Haskell) and I traveled to Abilene a few weeks ago, we discussed how that the whole bible, all 66 books, are really about Jesus Christ. All of those Old Testament blood offerings could not clear one sin, but they pointed to a greater who could. Jesus Christ is the one sacrifice that God honors and He removes our sins when we know Christ as our Lord and Savior. The prophets foretold that a virgin would conceive and bring forth a Son. They even identified the exact city where Christ would be born.

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Emmanuel means "God with us."

Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Isaiah prophesied that someday the Messiah would be born of a *virgin*. Here is the precise fulfillment of that prophecy. To deny the virgin birth of Jesus Christ (as most liberals do) is to deny the clear statement of the Word of God, as well as all of the circumstantial evidence toward that end.

The quoted Scripture foretold how that “they shall call his name Emmanuel.” It should be noted that Mary and Joseph were not instructed to name him Emmanuel. Rather they were instructed to name him Jesus. Others would call him Emmanuel in fulfillment of Old Testament prophecy. The name Emmanuel in Hebrew literally means “God with us” as is noted by Matthew.

Mat 1:24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

Mat 1:25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Joseph wasted no time. He did what he had been told to do and took unto him his wife. To preserve the integrity of Christ’s virgin birth, “*he knew her not till she had brought forth her firstborn son*”. More simply put, Joseph was not intimate with Mary until after Jesus was born.

As directed by the angel, Joseph called the child’s name *JESUS*. Joseph clearly was a just and godly man as evidenced in his obedience to the commands of God.

Joseph is obedient to the angel of the Lord. All of us should be so quick to respond affirmatively when God directs us. Obedience is perhaps the most needful things we need have among the people of God. When we are obedient, God rewards us with great blessings. The sinner needs to first obey the call of God and repent and come to Christ for salvation.

We see that Joseph did what was right, and did make Mary his wife. And it is very clear, that he did not know his wife until after Christ was born. Jesus was the first born Son of God and was virgin born. He was the only begotten Son of God.

Satan hates the doctrine of Christ being the virgin born Son of God. But W.A. Criswell in the Believer’s Bible made this comment.

[There is no question that “virgin” is the correct translation. It is true to Matthew’s text and its Greek/Hebrew source.](#)

We should believe all scripture and not decide what parts apply to us. It all applies to us. I heard on the radio Friday the one minute devotional by Buck Nicholson on the Gospel Station. He told the story of a man who was at a restaurant and received too much change back when paying for his meal. He pointed it out to the cashier and she thanked him for his honesty.

A reporter overheard the conversation, and jumped up with his camera to take the man's picture. He told the man he wanted to do a public interest story about him in Sunday's paper. The man refused. I thought he was going to

say that being honest was not newsworthy. Rather, he said, I can't let you take my picture. The woman I am with is not my wife. My first thought was that this made me sick, but then I realized this is where we have come to in America. Like in the days of the kings, men want to do what was right in "their own eyes."

Situational ethics may sound good, but they are wrong. We are to look to God's Word as to what is right and wrong and do ALL things according to his word. You are not pleasing to God to be honest with your money and not obeying the other commandments.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.