

Episode #647 Matthew 1 Part 1-The Lineage of Christ

I. The purpose of the gospel of Matthew is to present Jesus as the Christ, the King of Israel. It is another grand treatise like John to prove to Israel Who Jesus really is. It is the book of being “in Israel,” in contrast to believers today who are “in Christ.”

II. Introduction – Verse 1.

- A. Generation = *genesis*, the same word as we have for the first book in the Old Testament (Greek name). Here, James 1:23 (natural face), James 3:6 (the course of nature). It here means the essential nature of Jesus Christ.
- B. Son of David = His kingly claims.
- C. Son of Abraham = His national claims.

III. The Lineage of Christ in Matthew – really His pedigree as the King of Israel.

A. Verse 2. Starting with Abraham.

1. This pedigree begins with the inception of the nation. Luke, writing of Christ as a Man, goes back to Adam.
2. In Matthew we consider the history of Israel, the promised line that must produce the Messiah, and so we move forward. In Luke we trace the human bloodline back to Adam the first man and prove He is a true Son of Adam, and so we move backward.
3. Matthew is proving His right to David’s throne so we trace Joseph’s lineage, His legal line, through Solomon. In Luke we prove His blood lineage so we trace Mary’s lineage back through Nathan, Solomon’s older brother.
4. Begot = conceived in verse 20, “born” in 2:1. Means “produced,” as in II Timothy 2:23, Galatians 4:24.

B. Verse 3. Note: Pharez and Zara. This is more than a lineage, for why does an uninvolved brother come in? This connects the Lord to Israel’s history. Tamar = the first woman mentioned from Genesis 38. Others: Rahab (verse 5), Ruth (verse 5), and the former wife of Uriah (verse 6). Mary is the final name. In these names we have a history of Israel, including some very dark spots.

C. Verse 4. A vast amount of time is covered in a few generations, showing that some generations were left out.

D. Verse 5. David’s line as we read it in Ruth. The only place we learn Rahab of Jericho married Salmon in David’s lineage. She was the one woman of faith in Jericho, though of a very questionable trade, and brought into Christ’s line. Ruth was a most noble woman, but of the Moabites, a nation whose existence depended on incest.

E. Verse 6. David “the king,” reflecting the focus of Matthew. Uriah was Bathsheba’s rightful husband, again a low point in Israel’s history yet not hidden or denied in the Lord’s pedigree. God’s grace is woven throughout the Old Testament record.

F. Verse 7. The royal line continues through two questionable kings, Rehoboam and Abijah.

G. Verse 8. Three names are left out between Joram and Uzziah: Ahaziah, Joash, and Amaziah. Why these three? Not because of wickedness, for Joram was probably worse, and Manasseh certainly was. Why then?

IV. Conclusion: The Lord’s lineage is a kingly pedigree connecting Him with the history of Israel, in both its high points and low points. We will consider the missing names in our next study.