Book of Matthew

Chapter 1:1-17

McGee > The "Intertestamental Period"

- 480 B.C. ***Xerxes, the Persian***, was victorious against the Greeks at Thermopylae but was defeated at the battle of Salamis. Actually, it was a storm that defeated him. This was the last bid of the East for world dominion.
- 333 B.C. Out of the West there came that "goat" which Daniel records in the eighth chapter of Daniel. This was Alexander the Great, the goat with the great horn. He led the united ***Greek*** forces to victory over the Persians at Issus.
- 332 B.C. Alexander the Great visited Jerusalem. He was shown the prophecy of Daniel which spoke of him; therefore, he spared Jerusalem. Jerusalem was one of the few cities that he ever spared.
- 323 B.C. Alexander died way over in Persia. Apparently he had intended to move the seat of his empire there. Then the world empire of both East and West was divided among his four generals.
- 320 B.C. Judea was annexed to ***Egypt*** by Ptolemy Soter.
- 312 B.C. Seleucus founded the kingdom of the Seleucidae, which is Syria. He attempted to take Judea, and so ***Judea became the battleground between Syria and Egypt***. This little country became a buffer state.
- 282 B.C. – 247 B.C. The Old Testament was translated into Greek in Alexandria, Egypt. It was translated by six members from each of the twelve tribes; hence, the name given to this translation was Septuagint, meaning "seventy." This translation was used by Paul, and our Lord apparently quoted from it.
- 203 B.C. Antiochus the Great took Jerusalem, and Judea passed under the influence of ***Syria***.
- 170 B.C. Antiochus Epiphanes took Jerusalem and defiled the temple. He had been mentioned in Daniel as the "little horn" (Dan. 8:9). He has been called the "Nero of Jewish history."
- 166 B.C. Mattathias, the priest of Judea, raised a revolt against Syria. This is the beginning of the Maccabean period. Probably the nation of Israel has never suffered more than during this era, and they were never more heroic than during this interval. Judas Maccabaeus, whose name means "the hammer," was the leader who organized the revolt.
- 63 B.C. ***Pompey, the Roman***, took Jerusalem, and the people of Israel passed under the rulership of a new world power. They were under Roman government at the time of the birth of Jesus and throughout the period of the New Testament.

- 40 B.C. The Roman senate appointed **Herod** to be king of Judea. There never has been a family or a man more wicked than this. One can talk about the terrible Mafia, but this family would exceed them all.
- 37 B.C. Herod took Jerusalem and slew Antigonus, the last of the Maccabean king-priests.
- 31 B.C. Caesar Augustus became emperor of Rome.
- 19 B.C. The construction of the Herodian temple was begun. The building had been going on quite awhile when our Lord was born and was still continuing during the time of the New Testament.
- 4 B.C. **Our Lord Jesus was born in Bethlehem**.

Wiersbe > If a Bible reader were to jump from Malachi into Mark, or Acts, or Romans, he would be bewildered. Matthew's Gospel is the bridge that leads us out of the Old Testament and into the New Testament

Wiersbe > Matthew is the only gospel writer to use the word church (Matt. 16:18; 18:17). The Greek word translated church means "a called-out assembly." In the New Testament, for the most part, this word refers to a local assembly of believers. In the Old Testament, Israel was God's called-out people, beginning with the call of Abraham (Gen. 12:1ff.; Deut. 7:6–8). In fact, Stephen called the nation of Israel "the church [assembly] in the wilderness" (Acts 7:38), for they were God's called-out people. But the New Testament church is a different people, for it is composed of both Jews and Gentiles. In this church there were no racial distinctions (Gal. 3:28). Even though Matthew wrote primarily for the Jews, he has a "universal" element in his book that includes the Gentiles.

Wiersbe > One further word about this gospel. Matthew arranged his material in a topical order, rather than chronological. He grouped ten miracles together in chapters 8—9 instead of putting them into their historical sequence in the gospel's narrative.

Swindoll > Matthew > If we picture a low-ranking mobster fleecing honest, hardworking citizens for a local cartel, we probably wouldn't be far from the truth. Michael Green notes that tax collectors, known in Latin as *publicani*, "were much hated as social pariahs, and the Jews classed them with murderers. They were not even tolerated in the synagogues."

Swindoll > Though all four Gospel accounts together harmoniously present the good news of the person and work of Jesus Christ in His first coming, Matthew, Mark, and Luke relate to each other in a unique way. These three are called "synoptic" Gospels, from a Greek term meaning "seeing together."

In many places these first three Gospels can be read side by side, giving distinct but complementary accounts of events that, when "seen together," provide a fuller picture of what Jesus said and did.

In contrast, the apostle John's account, written several decades after the synoptic Gospels were composed, covers elements from John's own eyewitness testimony that the preceding Gospels don't treat.

Constable > The word *synoptic* comes from two Greek words, *syn* and *opsesthai*, meaning, "to see together." Essentially the synoptic problem involves all the difficulties that arise because of the similarities and differences between the Gospel accounts.

Book	Same/Similar Material	Unique Material
Matthew	58%	42%
Mark	93%	7%
Luke	41%	59%
John	8%	92%

Vincent > As related to the other synoptical gospels, Matthew's contains fourteen entire sections which are peculiar to him alone.

Swindoll > Though the synoptic Gospels present the life of Christ in similar ways, the Gospel according to Matthew stands out as the most Jewish. This is evident from the opening words of the narrative, in which Matthew traces the genealogy of Jesus in typically Jewish ways. This unique attribute of Matthew's account explains why we see so many references of Jewish significance throughout the book—references to the Law, to Jewish customs, to feasts, to Old Testament prophecies fulfilled by Jesus. Matthew contains a large number of direct quotations from, allusions to, and paraphrases of Old Testament passages—many more than Mark, Luke, or John. By some estimates, Matthew has over sixty-five references to the Old Testament, compared to about thirty each for Mark and Luke and as few as fifteen for John.

Barnes > It has been generally believed that Matthew wrote his Gospel in his native tongue; that is, the language of Palestine. That language was not pure Hebrew but a mixture of the Hebrew, Chaldaic, and Syriac, commonly called "Syro-Chaldaic" or "Aramaic."

Barnes > There is very clear evidence in the Gospel that it was written before the destruction of Jerusalem.

The destruction of the Holy City is clearly and minutely foretold, but there is not the slightest intimation in it that these predictions had been accomplished - a thing which we should naturally expect if the Gospel was not written until after these calamities came upon the Jews.

¹ The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:

Record > Precept Austin > *biblos* is our word for Bible, and literally referred first to the shrub of the Egyptian papyrus and then to the inner bark of the papyrus reed used for paper. Biblos is an Egyptian loanword, originally *bublos*. As early as the Sixth Century B.C. papyrus became the standard writing material in Greece and so *biblos* came to mean "inscribed paper."

The record of the genealogy of Jesus > John Walvoord - "This introduction clearly demonstrates that Matthew's purpose in writing the gospel is to provide adequate proof for the investigator that the claims of Christ to be King and Saviour are justified. For this reason, the gospel of Matthew was considered by the early church one of the most important books of the New Testament and was given more prominence than the other three gospels.

The Messiah > Swindoll > *christos* (χριστός) "messiah," "anointed one" The Greek translation of the Hebrew Bible, the Septuagint, used *christos* to translate the Hebrew word *mashiach* (from which we get the English word messiah), meaning "anointed one." In the Old Testament, an actual anointing ceremony with olive oil was used to consecrate prophets (1 Kgs. 19:16), priests (Exod. 28:41), and kings (1 Sam. 10:1). While Israel had many anointed prophets, priests, and kings throughout its history, these all came to be seen as anticipating the ultimate Prophet, Priest, and King—the Messiah, or "Christ."

Sproul > Matthew begins his Gospel with these words: The book of the genealogy of Jesus Christ (v. 1). Here is a Jew writing principally for Jews, and his first assertion is that he is writing about Jesus Messiah. Christ is not the name of Jesus. His name is Jesus bar Joseph or Jesus of Nazareth. The term Christ is His title, and it means "Jesus the Anointed One" or "Jesus the promised Messiah."

Vincent > To us "Christ "has become a proper name, and is therefore written without the definite article; but, in the body of the gospel narratives, since the identity of Jesus with the promised Messiah is still in question with the people, the article is habitually used, and the name should therefore be translated "the Christ."

The Son of David > Constable > As this Gospel unfolds, it becomes clear that the Jews needed to accept Jesus as the promised Son of David before He would bring the blessings promised to Abraham

The Son of Abraham > Sproul > One of the great difficulties of harmonization in sacred Scripture is the relationship between the genealogy presented by Matthew and that presented by Luke in his Gospel. There are many places where these two genealogies do not agree. The first point of difference is that Luke traces the genealogy of Christ back to Adam, indicating that this Christ is not simply the Savior of the Jews but that the scope of Jesus' redemptive activity is universal. He is the new Adam, who recovers the promise that God made originally to Adam and Eve in the garden. Matthew, on the other hand, goes only as far back as Abraham because he is writing to a Jewish audience, to people who would want to know about the ancestry of Jesus as well as that of Matthew. It is important that His ancestry can be taken back to Abraham.

> Robertson > Apparently in Matthew we have the actual genealogy of Joseph which would be the legal pedigree of Jesus according to Jewish custom. 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.

> Utley > Luke's genealogy takes the line back to Adam. Luke was written for Gentiles, so it emphasizes the common human ancestry (cf. Gen. 12:3; 22:18). Matthew was written for Jews, so it focuses on the beginning of the Jewish family, Abram.

> Constable > Significantly, Matthew called him Abraham rather than Abram. The longer name connotes the covenant privileges that God made to Abraham when He changed his name.

> Precept Austin > We routinely skip it (a genealogy) in order to get to the "good stuff." But the Jews of the first century would be quite surprised by our attitude. To them the genealogy would have been an absolutely essential setting for the story of Jesus' birth.

² *Abraham* fathered *Isaac, Isaac fathered Jacob, and Jacob fathered* Judah *and his brothers.*

Fathered > Precept Austin (quoting Carson) > While the phrase "*father of*" is used repeatedly (42x in every verse from Mt 1:2-16; KJV = "begat"), this phrase has two meanings, the first describing a literal father (e.g., Abraham) of the one mentioned (Isaac).

But given that Matthew occasionally omits the literal father-son record, the other sense of "*father of*" does not require immediate relationship but is more like "was the ancestor of" or "became the progenitor of."

Judah > Sproul > What scholars tend to agree on is that Matthew's genealogy is the royal lineage of the kings of David. When Matthew gets to the sons of Jacob, he lists not the firstborn, Reuben, but Judah. The tribe of Judah was given the kingdom: "The scepter shall not depart from Judah. . . until Shiloh comes" (Gen. 49:10). In Matthew's genealogy the heirs to the throne of David come down finally to the father of Joseph, whose name is Jacob. In Luke's Gospel the genealogy does not come through the lines of the kings but from the son of Nathan.

Barnes > These verses (vvs 2-16) contain the genealogy of Jesus. Luke also Luke 3 gives a genealogy of the Messiah. No two passages of Scripture have caused more difficulty than these, and various attempts have been made to explain them. There are two sources of difficulty in these catalogues.
　　1. Many names that are found in the Old Testament are here omitted; and,
　　2. The tables of Matthew and Luke appear in many points to be different.
　　From Adam to Abraham Matthew has mentioned no names, and Luke only has given the record. From Abraham to David the two tables are alike. Of course there is no difficulty in reconciling these two parts of the tables. The difficulty lies in that part of the genealogy from David to Christ. There they are entirely different. They are manifestly different lines. Not only are the names different, but Luke has mentioned, in this part of the genealogy, no less than 42 names, while Matthew has recorded only 27 names.

³ Judah fathered Perez and Zerah by Tamar, Perez fathered Hezron, and Hezron fathered Ram.

Perez and Zerah > Utley > Perez and Zerah were twins (cf. Gen. 38:27-30). The Messianic line came through Perez. This section of the genealogy (Matt. 1:3-5) follows Ruth 4:18-22.

Tamar > Utley > Tamar was Judah's daughter-in-law who became pregnant by him (cf. Gen. 38:12ff).

⁴ Ram fathered Amminadab, Amminadab fathered Nahshon, and Nahshon fathered Salmon. ⁵ Salmon fathered Boaz by Rahab, Boaz fathered Obed by Ruth, and Obed fathered Jesse.

Ruth > Utley > Ruth was a Moabitess (cf. Ruth 1). Moabites were forbidden from entering the congregation of Israel (cf. Deut. 23:3). She exemplified the faith of Gentiles, the faith of women, and God's inclusive love.

⁶ Jesse fathered David the king. David fathered Solomon by her who had been the wife of Uriah.

By her who had been the wife of Uriah > Utley > This referred to Bathsheba, the mother of Solomon (cf. 2 Samuel 11 and 12). She, like Rahab and Ruth, may not have been from Israel. Her name reflects a Canaanite name in 1 Chr. 2:3.

Tamar ... Rahab ... Ruth ... Bathsheba ... Mary > Constable > All five women became partakers in the messianic line through strange and unexpected divine providence.

⁷ Solomon fathered Rehoboam, Rehoboam fathered Abijah, and Abijah fathered Asa. ⁸ Asa fathered Jehoshaphat, Jehoshaphat fathered Joram, and Joram fathered Uzziah. ⁹ Uzziah fathered Jotham, Jotham fathered Ahaz, and Ahaz fathered Hezekiah. ¹⁰ Hezekiah fathered Manasseh, Manasseh fathered Amon, and Amon fathered Josiah. ¹¹ Josiah fathered Jeconiah and his brothers, at the time of the deportation to Babylon.

Jeconiah > Sproul > Noticeable by its absence in Luke's genealogy is any reference to King Jeconiah, who is mentioned twice in Matthew's list. Jeconiah came under the curse of God such that his seed would never be on the throne of David. This means that if Luke had traced Jesus' genealogy through Joseph, Jesus couldn't have been king, but since Jeconiah does not appear in Luke's list, it is likely that Luke's list traces the line through Mary.

Deportation to Babylon > Utley > This deportation occurred under Nebuchadnezzar II. Jerusalem was captured by the army of Neo-Babylon several times—in 605, 597, 586, and 582 B.C. Several different deportations occurred.

1. 605 B.C. > Deportation of Daniel and his three friends.
2. 597 B.C. > The deportation of Jehoiachin, Ezekiel, and ten thousand soldiers and craftsmen (cf. 1 Kgs. 24:10-17)
3. 587-586 B.C. > The deportation of most of the remaining population (the city of Jerusalem was destroyed)(2 Kings 25)
4. 582 B.C. > The final invasion and deportation of Judah in retaliation for the killing of Nebuchadnezzar's appointed governor, Gedeliah, and his Babylonian honor guard

¹² After the deportation to Babylon: Jeconiah fathered Shealtiel, and Shealtiel fathered Zerubbabel. ¹³ Zerubbabel fathered Abihud, Abihud fathered Eliakim, and Eliakim fathered Azor. ¹⁴ Azor fathered Zadok, Zadok fathered Achim, and Achim fathered Eliud. ¹⁵ Eliud fathered Eleazar, Eleazar fathered Matthan, and Matthan fathered Jacob.

¹⁶ *Jacob fathered Joseph the husband of Mary, by whom Jesus was born, who is called the Messiah.*

> ***Jacob fathered Joseph the husband of Mary, by whom Jesus was born, who is called the Messiah >*** Swindoll > Matthew notes the final generation in a peculiar way that demonstrates Jesus' identity both as the legal heir of the royal line of David and as a child born of the Virgin Mary without having physically descended from Joseph. Literally, Matthew 1:16 says, "And Jacob brought forth Joseph, the husband of Mary, from whom was brought forth Jesus, who is called the Messiah."

> Utley > The VERB "begot," which is so prominent in this listing of the other fathers, is left out!

> Joseph is named as the legal father and his lineage given because this was what the Jews of the first century legally required and recognized. But he was not the true biological father. Jesus was virgin born of the Spirit of God (cf. Matt. 1:23-25; Luke 1:34-35).

¹⁷ *So all the* generations *from Abraham to David are* fourteen generations*; from David to the* deportation to Babylon, fourteen generations*; and from the deportation to Babylon to the Messiah,* fourteen generations*.*

> ***Generations >*** Swindoll > In its most technical sense, the Greek term rendered "*generation*" (*genea*) can mean an actual physical descent from one person to another—the generation from a father to a son. However, it can also refer to "a period of time,"just as we might say, "Back in my parents' generation, things were simpler." This appears to be the way Matthew is using the term in 1:17 when he says that fourteen generations passed from Abraham to David, from David to the deportation to Babylon, and from the deportation to Babylon to the Messiah. To arrive at the number fourteen for each era, Matthew appears to have counted David's pivotal reign itself as both the end of the first era and the beginning of the second.

> ***Fourteen generations >*** Swindoll > Stan Toussaint explains one appealing possibility: "This was a common rabbinic device. Matthew may have derived the number fourteen from the Hebrew spelling of David's name. In the Hebrew language the letters of the alphabet have numerical value. . . . These three letters [making up David's name in Hebrew] have the numerical value of four, six, four, respectively, their total being fourteen." Hebrew "David" דוד Transliteration D V D Numerical Value 4 + 6 + 4 = 14 What's the message behind Matthew's clever device? Jesus is the "second David"—the long-awaited Messiah who was to restore the power, glory, and kingdom promised to the first David.

Utley > Matthew 1:17 gives the key to understanding why some ancestors are not listed. The author was using a numerically structured, three-tiered "fourteen generation" approach to Jesus' lineage.

Swindoll > But I'm not sure I know anybody who could draw a line back forty generations. In fact, I'm not sure anybody would want to! Unless you're royalty.

The present royal family of England can trace their lineage back over thirty-five generations through numerous Georges, Edwards, Williams, Fredericks, Charleses (that's my favorite), Jameses, Henrys, Johns, and others. For royal families, genealogy is everything, because in monarchies, political power isn't conferred by vote or achieved by victory . . . it's inherited by birth