

## Matthew 1:1-17

### - The Messiah -

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### Introduction

- ❖ The first chapter of Matthew reveals many things:
  - Verse 1 summarizes the message of the whole book and is not only the introduction to the genealogy.
  - It highlights the expectation of the fulfilment of the promises given by God:
    - The covenant with Abraham and its blessing for the nations.
    - The throne of David will endure forever.
  - The names of four woman, and the unnamed wife of Uriah.
  - The remarkable fact that Uriah has been inserted in this genealogy. His righteousness, being a Hittite by birth, is contrasted with the behaviour of King David.
  - The three main historical facts:
    - The covenant with Abraham;
    - The throne of David;
    - The exile.
  - The structure of this chapter, summarized in verse 17: the three times fourteen which is in total forty-two generations. This number might refer to the forty-two camping sites enlisted in Numbers 33, before the people of Israel entered the promised land, the kingdom of God.
- ❖ This genealogy is a theological statement.

- ❖ The context, form and structure, theological, technical and hermeneutical notes given in this sermon outline overlap with other sermon outlines taken from the Gospel of Matthew. This makes it possible to use this sermon outline as a “stand-alone”. You can also fit this outline into a series of sermons.

## Literary Context

- ❖ The story of the birth of Jesus Christ belongs to introductory chapters of this gospel:

Mt 1:1-17	The genealogy of Jesus
Mt 1:18-25	The announcement and the birth of Jesus
Mt 2:1-12	The visit of the Magi and the announcement of the birth of the Christ in Jerusalem
Mt 2:13-18	The escape to Egypt
Mt 2:19-23	The return from Egypt

## Form and structure

- ❖ The form and structure of this passage have the character of a genealogy.

	A record of the genealogy of Jesus Christ the son of David, the son of Abraham:
<i>Abraham – David (verse 2-6)</i>	<p>2 Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers,</p> <p>3 Judah the father of Perez and Zerah, whose mother was Tamar, Perez the father of Hezron, Hezron the father of Ram,</p> <p>4 Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon,</p> <p>5 Salmon the father of Boaz, whose mother was Rahab,</p>

	<p>Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse,  6 and Jesse the father of King David.</p>
<p><i>David – Jeconiah - exile (verse 6-11)</i></p>	<p>David was the father of Solomon, whose mother had been Uriah’s wife,  7 Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa,  8 Asa the father of Jehoshaphat, Jehoshaphat the father of Jehoram, Jehoram the father of Uzziah,  9 Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah,  10 Hezekiah the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah,  11 and Josiah the father of Jeconiah and his brothers at the time of the exile to Babylon.</p>
<p><i>Exile – Jeconiah – Jesus Christ (verse 12-16)</i></p>	<p>12 After the exile to Babylon:  Jeconiah was the father of Shealtiel, Shealtiel the father of Zerubbabel,  13 Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor,  14 Azor the father of Zadok, Zadok the father of Akim, Akim the father of Eliud,  15 Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob,  16 and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.</p>

17 Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Christ.
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## Historical, hermeneutical and technical notes

### Genealogies

- ❖ A genealogy is a record of a person's or a group's descent from an ancestor. The Old Testament contains more than 24 genealogies. The main genealogies are found in Genesis and in the books, which were written after the exile: Chronicles and Ezra-Nehemiah:
  - In Genesis, genealogies are used to structure the book (Gen 5:1; 10:1; 11:10; 25:12; 36:1).
  - 1 Chronicles 1-9. "All Israel was listed in the genealogies recorded in the book of the kings of Israel" (1 Chron 9:1).
- ❖ Within the context of the Bible, similar genealogies show some variance. This can be due to changes in relationships or to the deletion of names because they were not that important or poorly remembered or addition of names in the oral tradition. Variants may reflect the different purposes for which the genealogies were created, such as the trace the Davidic lineage (Ruth 4:18-22), or to legitimize the authority of the priesthood (Ezra 2:59-63; Neh 12)
  - "And from among the priests: The descendants of Hobaiah, Hakkoz and Barzillai .... These searched for their family records, but they could not find them and so were excluded from the priesthood as unclean" (Ezra 2:61, 62).
- ❖ the Old Testament genealogies (Genesis) have been used and reused by different writers (Chronicles). Also, other genealogies, unknown to us, might have been used.
  - Matthew likely drew on the genealogies of 1 Chronicles 2:1-13 (Jacob-David); 1 Chronicles 3:1-16 (David-Jeconiah = Jehoiachin); 1 Chronicles 3:17 (Jeconiah-Shealtiël – after the exile). The source of the names from Shealtiël to Joseph is not known.<sup>1</sup>
  - The genealogy provided by Luke (3:23-37) is different from David onwards to Joseph. He traces the lineage of Joseph back to Nathan (Lk 3:31) a brother of Solomon.

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<sup>1</sup> Wilson, R. R. (1992). *Genealogy, Genealogies*. In D. N. Freedman (Ed.).

- “David reigned in Jerusalem thirty-three years, and these were the children born to him there: Shammua, Shobab, Nathan and Solomon. These four were by Bathsheba” (1 Chron 3:4, 5).

### Messiah / Christ (Mt 1:1, 17)

- ❖ The Hebrew and the Greek word mean “the anointed.” The following provides an elaborate background to Matthew 1:1.<sup>2</sup>

#### Anointment in the Old Testament

- ❖ In the Old Testament era, kings and priests were anointed, and the prophet Elisha (1 Kings 19:16). This ceremony referred to divine election and approval (David; 1 Sam 16:1-13) and could be accompanied by the gift of the Spirit (1 Sam 16:14). The anointment could also be part of a public ceremony: the men of Judah anointed David king over the house of Judah (2 Sam 2:4), followed by the elders of Israel, who anointed David king over Israel (2 Sam 5:3).

#### A Future Davidic King: expectations in the Old Testament

- ❖ God had promised King David: “Your house and your kingdom will endure forever before me; your throne will be established forever” (2 Sam 7:16). This promise is kept alive by Psalm 89:
  - Psalm 89:3, 4:
 

“You said, ‘I have made a covenant with my chosen one, I have sworn to David my servant, ‘I will establish your line forever and make your throne firm through all generations.’”
- ❖ And by the prophets, before, during and after the exile:
  - Isaiah 11:1, 2:
 

“A shoot will come up from the stump of Jesse (*the father of David*); from his roots a Branch will bear fruit. The Spirit of the Lord will rest on him— the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the Lord—.”
  - Jeremiah 23: 5, 6:
 

“‘The days are coming,’ declares the Lord, ‘when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land. In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The Lord Our Righteousness.’”

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<sup>2</sup> See for further information: Beers, H. (2013). *Servant of Yahweh*. In J. B. Green, J. K. Brown, & N. Perrin (Eds.); Bird, M. F. (2013). *Christ*. In J. B. Green, J. K. Brown, & N. Perrin (Eds.); Jonge, M. de. (1992). *Christ*. In D. N. Freedman (Ed.); De Jonge, M. (1992). *Messiah*. In D. N. Freedman (Ed.); Guinan, M. D. (1992). *Davidic Covenant*. In D. N. Freedman (Ed.).

- Jeremiah 33:17, 18:  
“For this is what the Lord says: ‘David will never fail to have a man to sit on the throne of the house of Israel, nor will the priests, who are Levites, ever fail to have a man to stand before me continually to offer burnt offerings, to burn grain offerings and to present sacrifices.’”
- Ezekiel 33:22-24:  
“I will save my flock, and they will no longer be plundered. I will judge between one sheep and another. I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd. I the Lord will be their God, and my servant David will be prince among them. I the Lord have spoken.”
- ❖ In these examples, a future David is promised, a righteous Branch, endowed by the Spirit, who will sit on the throne of Israel, and who will shepherd the people of Israel. Other prophecies speak of My Servant (Isa 42:1–4; 49:1–6; 50:4–9; 52:13–53:12, the so-called “Servant Songs”) and speak of the Son of Man (Dan 7: 13, 14):
  - “In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshipped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.”

#### The Messiah / Christ and the message of the Gospels and the Book of Acts:

- ❖ John records the gladness of the first disciples after they have met Jesus:
  - John 1: 41:  
“The first thing Andrew did was to find his brother Simon and tell him, ‘We have found the Messiah’ (that is, the Christ).”
- ❖ The purpose of his Gospel is:
  - John 20:31:  
“But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”
- ❖ Therefore,
  - “they never stopped teaching and proclaiming the good news that Jesus is the Christ” (Acts 5:32; also: Acts 18:5).
- ❖ The focus of this study is on the Gospel of Matthew. There are several references to the Jewish expectancy of the Messiah:
  - Matthew 1:22-23 (= Isaiah 7:14):  
“All this took place to fulfill what the Lord had said through the prophet: ‘The virgin will be with child and will give birth to a son, and they will call him Immanuel’— which means, ‘God with us.’” This is confirmed by Matthew 2:28: “And surely I am with you always, to the very end of the age.”

- Matthew 2:4-6 (= Micah 5:2):  
 “When Herod had called together all the people’s chief priests and teachers of the law, he asked them where the Christ was to be born. ‘In Bethlehem in Judea,’ they replied, ‘for this is what the prophet has written: **But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will be the shepherd of my people Israel.**”
- Matthew 4:17 (= Isaiah 9:1, 2):  
 “To fulfill what was said through the prophet Isaiah: **‘Land of Zebulun and land of Naphtali, the way to the sea, along the Jordan, Galilee of the Gentiles— the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned.’**”
  - Although Matthew doesn’t refer to **Isaiah 9:6-7**, it is feasible that Jewish hearers/readers immediately would recall these words: “For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the Lord Almighty will accomplish this.”
  - Luke narrates the reading of **Isaiah 61:1-3** by Jesus, the Lord: “The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: ‘The Spirit of the Lord is on me, because he has anointed me **to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.**”
  - See also Matthew 11:2-6:  
 “When John heard in prison what Christ was doing, he sent his disciples to ask him, ‘Are you the one who was to come, or should we expect someone else?’ Jesus replied, ‘Go back and report to John what you hear and see: **The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor.** Blessed is the man who does not fall away on account of me.”
- ❖ Jesus declares the confession of Peter the foundation of his church:
  - Matthew 16:15-18:  
 “‘But what about you?’ he asked. ‘Who do you say I am?’ Simon Peter answered, **‘You are the Christ, the Son of the living God.’** Jesus replied, ‘Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.’”
- ❖ The relation between the title “Christ” and the “Son of David” was part of the ‘theological’ discussion between the Pharisees and Jesus.

- Matthew 22:41-45:  
 “While the Pharisees were gathered together, Jesus asked them, ‘What do you think about the Christ? Whose son is he?’ ‘The son of David,’ they replied. He said to them, ‘How is it then that David, speaking by the Spirit, calls him ‘Lord’? For he says, “‘The Lord said to my Lord: “Sit at my right hand until I put your enemies under your feet.”’ If then David calls him ‘Lord,’ how can he be his son?’”  
 Jesus referred to Psalm 110. This Psalm plays an important role in defining the importance of the ascension into heaven and the glorification of Jesus as Lord (Acts 2:34, 35; Heb 1:13).

### The exile

- ❖ Matthew mentions the exile as a decisive moment in the history of Israel, which commenced with Abraham, found its summit during the reign of King David and his son Solomon. The Davidic dynasty ended in 587 B.C. when Jerusalem and the temple were destroyed by Nebuchadnezzar, king of the Babylonians. His commander Nebuzaradan executed some representatives and led the rest of Judah’s leadership into exile. (2 Kings 25:8-21). Some of the poorest people of the land were left behind to work the vineyards and fields.
  - The northern part of the country had already been taken by the Assyrians. By 721 B.C., the Kingdom of Israel ceased to exist as an independent nation.
- ❖ The temple had been rebuilt under the leadership of Zerubbabel and Joshua, the high priests. The city walls of Jerusalem were rebuilt by Nehemiah. Israel as a nation did only exist during a short time before the Romans made Israel a vassal-state. The Davidic dynasty was not restored. Then it came to be when the angel Gabriel visited the Virgin Mary:
  - “The angel said to her, ‘Do not be afraid, Mary, you have found favor with God. You will be with child and give birth to a son, and you are to give him the name Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; his kingdom will never end’” (Lk 1:30-33).

## Exposition

### Verse 1

- ❖ Compare the translations of the NIV and the ESV:
  - “A record of the genealogy of Jesus Christ the son of David, the son of Abraham.” (NIV)
  - “The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.” (ESV)
  - There are two differences:
    - (1) A record = The book.
    - (2) Abraham: = Abraham.

The NIV limits the meaning of verse 1. It serves as a heading for verse 2 to 17. This is also the function of the colon.

The ESV treats verse 1 as the title of the Gospel.

The book of the genealogy = “βίβλος γενέσεως”: 3. an **account of someone’s life, history, life**. The expression βίβλος γενέσεως is from the Greek Old Testament (LXX): Genesis 2:4, 5:1. But if the phrase applies only to Matthew 1:2–17, the term γενέσεως refers to

4. **persons of successive generations forming an ancestral line, lineage, family line**, which describes the contents of Matthew 1:2–17.<sup>3</sup>

- The translation of the ESV is preferred, thus the meaning of verse 1 is: “The **account of the life of Jesus Christ**, the son of David, the son of Abraham.” And this title applies to Matthew 1:2-28:20, and even beyond because the Gospel of Matthew has an open ending:  
“All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, **to the very end of the age**” (Mt 28:18-20).

❖ **“Jesus”** was a common name in Israel. It is the equivalent of Joshua (Lk 3:29; Acts 7:45; Heb 4:8). It was also the surname of Justus (Latin = “righteous”) a companion of the apostle Paul: “Jesus, who is called Justus” (Col 4:11). The name Jesus/Joshua means “Yahweh saves” or “Yahweh is salvation.”

- Mary “will give birth to a son, and you (Joseph) are to give him the name Jesus, because he will save his people from their sins” (Mt 1:21).

❖ **“Abraham”** was the ancestor of Israel.

- John the Baptist said: “And do not think you can say to yourselves, ‘**We have Abraham as our father**.’ I tell you that out of these stones God can raise up children for Abraham” (Mt 3:8).
- The Lord Jesus taught: “I say to you that many will come from the east and the west, and will take their places at **the feast with Abraham, Isaac and Jacob in the kingdom of heaven**” (Mt 8:11). This shows the importance of the three ancestors (Abraham, Isaac and Jacob) in the theology of Israel of those days. Abraham, Isaac and Jacob
- The self-declaration of God: “‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead but of the living” (Mt 22:32; See also Exodus 3:6; Ex 4:5).

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<sup>3</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 192-193).

- **"We have Abraham as our father"** is a metaphor used for: "we belong to the covenant community." The covenant is fundamental for the understanding of the position of Israel.
- "Abraham himself was a Gentile by birth, and in the OT it is promised that 'all the nations' will be blessed in him (Gen 12:3; 18:18; etc.).<sup>4</sup>
- ❖ **"David"** was the anointed king of Israel:
  - The Messiah (Hebrew) or the Christ (Greek) is the son van David:
    - "What do you think about the Christ? Whose son is he?' 'The son of David,' they replied" (Mt 22:42; also 22:43, 45).
  - **"the son of"**: Joseph was called "son of David" (Mt 1:20).
    - Then: "All the people were astonished and said, 'Could this be the Son of David?'" (Mt 12:23). Note the difference in capitalization. **"Son** of David" (Mt 12:23) and **"son** of David" (Mt 1:1, 20). The first refers to the messianic title, the second to the genealogical lineage.
    - He was hailed by the crowds as the "son of David": The crowds that went ahead of him and those that followed shouted, "Hosanna to the Son of David!" "Blessed is he who comes in the name of the Lord!" "Hosanna in the highest!"
- ❖ **"Christ"** = "Messiah" See above.
  - Jesus is the promised one. He is the Christ. He is the Messiah. He is the servant of God and the "son of man."

#### Verse 2-6 (Abraham - David)

- ❖ In this part of the Genealogy, Matthew mentions not only the names of men (and their brothers), but also some **women**:
  - **"Jacob the father of Judah and his brothers"**
    - Jacob blessed his son Judah: "The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his" (Gen 49:10). The scepter is the sign of the king.
      - See also Psalm 2:8, 9: "Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. You will rule them with an iron scepter; you will dash them to pieces like pottery."
    - "Judah and his brothers" are the ancestors of Israel (Mt 10:6; 19:28), the twelve tribes, although Joseph received a double portion through his sons, and Levi was set apart to serve the Lord.
  - **"Judah the father of Perez and Zerah, whose mother was Tamar"**

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<sup>4</sup> Davies, W. D., & Allison, D. C., Jr. (2004, Vol. 1, p. 158).

- **Tamar** was a **Canaanite** woman who was married to Er Judah's first son. She became a widow twice after she also married the younger brother of Er, Onan. Her father-in-law, Judah, hesitated to give Tamar to his third son Shelah. She took matters into her own hands. Disguised as **a prostitute**, she had relations with Judah and she became pregnant. Finally, Judah declared: Judah recognized them and said, "She is more righteous than I, since I wouldn't give her to my son Shelah." She bore twin sons, Perez and Zerah (Gen 38). She became an ancestress of David (Ruth 4:12, 18–22; 1 Chron 2–4) and Jesus (Matt 1:3).<sup>5</sup>
- **"Salmon the father of Boaz, whose mother was Rahab"**
  - **Rahab** is introduced as a **prostitute** (Josh 2:1; 6:17, 25). She saved the lives of two spies. Because of this act, she and all who were in her house were saved when Jericho was captured, and "and she lives among the Israelites to this day" (Josh 6:26). She is also mentioned in Hebrews 11:31 and praised for her faith, and in James 2:25, where she is considered a righteous person.<sup>6</sup>
    - When Jesus concluded the parable of the two sons, he said: "I tell you the truth, the tax collectors and the **prostitutes** are entering the kingdom of God ahead of you" (Mt 21:31).
- **"Boaz the father of Obed, whose mother was Ruth."**
  - A whole book is devoted to the narrative of **Ruth**, who came from **Moab** as a young widow, together with her mother-in-law. She married Boaz, a relative of the family.
  - These three women didn't belong to Israel. They were foreigners. Rahab is praised for her faith. In Matthew 15:21-28, a Canaanite woman from the region of Tyre and Sidon is praised by Jesus for her great faith.
- **"and Jesse the father of King David."** Only in connection with David the title King is used.

Verse 6-11 (David - Jeconiah)

- ❖ **"David was the father of Solomon, whose mother had been Uriah's wife"**
  - **"Uriah"** is mentioned by name and his wife is not, although her name was well-known, Bathsheba (2 Sam 11). Interestingly, commentaries use her name, while Matthew does not.
    - Uriah is honoured, his wife not, and the reader/hearer is reminded of a dark episode of the reign of King David.

<sup>5</sup> Oller, G. H. (1992, Vol. 6, p. 315). *Tamar (Person)*. In D. N. Freedman (Ed.).

<sup>6</sup> Greenspoon, L. J. (1992, Vol. 5, pp. 611–612). *Rahab (Person)*. In D. N. Freedman (Ed.).

- There are two contrasts to be noted:
  - **King David** <> Uriah
  - Uriah's **wife** <> Tamar; Rahab; Ruth; Maria
- ❖ Some names, known from other genealogies are missing. Matthew's scheme of three times fourteen generations suggests that it was deliberate.<sup>7</sup>
- ❖ **"Josiah the father of Jeconiah and his brothers at the time of the exile to Babylon"**
  - **"and his brothers."** Why did Matthew add this information? Probably to create a palindrome:
    - A. Jacob the father of Judah **and his brothers** (verse 2; additional information)
      - B. David was the father of Solomon, whose mother had been Uriah's wife (verse 6; additional information)
    - A'. Josiah the father of Jeconiah **and his brothers** at the time of the exile to Babylon (verse 11; additional information)
  - By using a palindrome, Matthew can put extra emphasize on verse 6, at the centre of the palindrome.
- ❖ **"the exile"**. This was a dramatic event in the history of Israel.

#### Verse 12-16 (Jeconiah - Christ)

- ❖ **"After the exile."** The people of Israel were longing for the restoration of the throne of David, the new kingdom. John the Baptist will announce the future reign of God, the kingdom of God. With the kingdom of God, the exile and the oppression by foreign powers will come to an end.
  - The exile had officially come to an end when King Cyrus of the Persians the Jews to return to Jerusalem.
  - Isaiah 40:3 (= Matthew 3:3):  
 "A voice of one calling: 'In the desert prepare the way for the Lord; make straight in the wilderness a highway for our God'"
    - These words, "which in its own context stands at the beginning of the Book of Comfort (Isa 40–55), announcing the end of exile, the beginning of the return to the land of Israel, and the restoration of the nation and its institutions to their former condition (albeit on an even greater scale and level of perfection)."<sup>8</sup>
  - Matthew 4:13-17:  
 "Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali— to fulfill what was said through the prophet Isaiah: 'Land of Zebulun and land of Naphtali, the way to the sea, along the Jordan, Galilee

<sup>7</sup> France, R. T. (1985, Vol. 1, p. 79).

<sup>8</sup> Scott, J. M. (2013, p. 251). *Exile and Restoration*. In J. B. Green, J. K. Brown, & N. Perrin (Eds.).

of the Gentiles— the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned.' From that time on Jesus began to preach, 'Repent, for the kingdom of heaven is near.'"

❖ **“and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ”**

- **“Mary of whom was born Jesus.”** Joseph is the husband of Mary, not the father of Jesus:
  - “But after he had considered this, an angel of the Lord appeared to him in a dream and said, ‘Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit’” (Mt 1:20).

Verse 17

- ❖ Matthew didn't mention exactly fourteen generations. The first list, Abraham – David, consists of fourteen names, equivalent to thirteen generations. The second list, David – Jeconiah, consists of fifteen names, which makes fourteen generations. The third list, Jeconiah – Jesus, counts fourteen names, and thirteen generations.

- **“was the father of”** could also mean *was the ancestor of*.<sup>9</sup>

❖ **Three times fourteen makes forty-two. Forty-two is a symbolical number.**

- This number is also found in the Revelation to John (Rev 13:5). The forty-two is also the number of camping-sites before the people of Israel entered the promised land (Num 33).
- The message of Matthew seems to be that with the ministry of Jesus (Hebrew: Joshua) the people of God will enter the promised land, the promised rest (Heb 4), the kingdom of heaven.
- There is another explanation of the number forty-two. The name DWD can stand for 4 (D) + 6 (W) + 4 (D) = 14. This is true for the Hebrew alphabet.
- “The number fourteen is not only the numerical value of the name "David" in Hebrew, it is symbolically associated with the reign of Solomon in the fourteen lion sculptures adorning Solomon's throne (1 Kings 10:19-20, the lion being itself a symbol of Judah's dynasty in Gen 49:9 and elsewhere). Compare also the fourteen days of temple dedication (1 Kings 8:65). Finally, the chronicler makes Solomon the seventh son of a seventh son or the fourteenth in ordinal terms (1 Chron 2:15; 3:1-5). The organization of the genealogy around the number fourteen is to highlight Jesus as the greater son of David and ultimate heir of Judah's throne.”<sup>10</sup>

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<sup>9</sup> Blomberg, C. (1992, Vol. 22, p. 53).

<sup>10</sup> Darek Barefoot in personal communication, 6<sup>th</sup> of December 2020.

## Application

### Praise

- ❖ Praise God, he fulfilled all his promises given to Abraham and David, and the people of Israel (Gen 17:5; Ps 89:3, 4).
  - He is Lord of history.
- ❖ Praise the Father, his son is the Messiah, the Christ.
  - He is the Prince of Peace (Isa 9:6, 7).
  - He has brought good news to the poor (Isa 61:1-3).
  - The Spirit of wisdom rests on him (Isa 11:1, 2).
  - He brings justice to the nations (Isa 42:1-7).
  - He is the good shepherd (Jn 10; Ezek 33:22-24)
- ❖ Praise the Father because he has mentioned women like
  - Tamar,
  - Rahab,
  - Ruth,
  - the wife of Uriah  
in the genealogy of Jesus, his son.
  - And of course Maria, his mother.
- ❖ Praise the Father because he has included a man like
  - Uriah  
in the genealogy of Jesus, his son.

### Abraham

- ❖ The father of Jesus.
- ❖ The father of all who believe, Jews and Gentiles (Rom 4:11, 12, 16-17; Gen 17:5).

### Matthew

- ❖ Explain the purpose of the Gospel of Matthew: to tell the story of Jesus Christ.
  - The main question is: "What do you think of him?":  
"You are the Christ, the Son of the living God!"
- ❖ Show the relation between Matthew 1:1, 23 and 28:18-20:
  - "Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me (son of David; the throne of David).  
Therefore go and make disciples of all nations (son of Abraham),  
baptizing them in the name of the Father and of the Son and of the Holy Spirit, and  
teaching them to obey everything I have commanded you (blessing).  
And surely I am with you always, to the very end of the age (Immanuel).'"

### Exile

- ❖ In a different sense, people are living in exile, alienated from God. In Jesus Christ, we are coming home and we will find rest (Mt 11:28-30).

### Contrast

- ❖ Contrast the rule of earthly rulers, kings, autocrats, dictators, democracies with the rule of Jesus.
- ❖ Contrast the blessing of Abraham, with ethnocentricity, and egotism.
- ❖ Contrast the Biblical view of women, as found in this genealogy, with the position of vulnerable women in society.

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