

## Unit 1: Announcement and arrival of the king [3 lessons]

### Lesson 1: Intro and Chapter 1 “Christ is the Son of David”

#### Book introduction

##### A- The Author:



- ❖ The early church fathers agreed that Matthew was its author
- ❖ Matthew, whose name means "gift of the Lord" and surnamed Levi had been a tax-collector, one of Jesus' earliest disciples (Mt 9:9; Mk 2:14). He was one of the twelve.
- ❖ A close associate of Jesus during His ministry, Matthew's gospel is a firsthand account, unlike Luke who depended upon other eyewitnesses (Lk 1:1-4)

##### B- The Time for his writing:

- ❖ Irenaeus says it was written when the apostles Peter and Paul were preaching in Rome.
- ❖ Eusebius states that this was done when St. Matthew left Palestine and went to preach to others.
- ❖ Clement of Alexandria said that the presbyters who succeeded each other from the beginning declared that "the gospels containing the genealogies (Matthew and Luke) were written first"
- ❖ Originally written in Hebrew and Greek, around the year 60-62 AD.

##### C- The Theme:

- ❖ The gospel is written to Jews, designed to prove that Jesus is the Messianic king of Old Testament (OT) prophecy.
- ❖ This is evidenced by St. Matthew's frequent reference to OT Messianic prophecies.
- ❖ He quotes from almost every book in the OT, and twelve times he identifies OT prophecies as fulfilled in the life of Jesus (Mt 1:22; 2:15,23; 4:14; 5:17; 8:17; 12:17; 13:14,35; 21:4; 27:9)
- ❖ The theme is: Jesus is the King of kings- His kingdom is the kingdom of Heaven.

## **D- Its Recipients:**

It was written for the Jews and in particular to the victorious Jews who believed in Christ Jews who believed in Christ.

### Evidence for that:

1. The Church early fathers mentioned it was written to the Jews
2. Beginning the Gospel with the generation of Christ to prove that He is the son of David and Abraham and that He is from Jewish race.
3. St. Matthew gives details of Jewish religious observances and often uses Jewish style and techniques of argument.
4. He did not explain or give interpretation of the Jewish customs because it was written for the Jews who know these customs, Mt 15:1-13 and 26:17 13 and 26:17
5. The New Testament is a continuation of the Old Testament Matthew 5:17
6. St. Matthew declares that Jesus was sent to the Jews.
7. He is the only one who mentioned “I am not sent but unto the lost sheep of the house of Israel”, (Matthew 15:24)

## **E- Why do we symbolize this gospel as a man?**



Matthew's Gospel opens with the family tree of Jesus, tracing his lineage from Abraham, which emphasizes his human nature and connection to the lineage of Israel.

This symbolism is often linked to the vision of the four living creatures in the Book of Ezekiel, where the first creature is described as having the face of a man.

## **Chapter 1**

### **Servant's preparation:**

[http://www.suscpts.org/pdf/presentations/biblestudy/NT/Matthew/Matthew\\_01.pdf](http://www.suscpts.org/pdf/presentations/biblestudy/NT/Matthew/Matthew_01.pdf)

### **Brief introduction:**

At the beginning of each lesson in the bible study of St. Matthew, please mention this book overview.

- ✓ Who is St. Matthew? He was one of the twelve disciples; he was a tax-collector before Jesus called him to follow Him.
- ✓ Who did he write his gospel to? The Jews, it is designed to prove that Jesus is the Messianic king of Old Testament (OT) prophecy.

- ✓ What is its theme? Jesus is the King, Israel's long-awaited Messiah.

### Memory verse:

1:21 *"And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins."*

### Lesson opener:

Ask: What does it take to get you to change your mind when you've already resolved to do something? Today, we will see how God tells Joseph to do something that pretty much goes against all the rules/expectation of the Israelites.

In today's scripture story, one of the rules/expectations of the society that St. Joseph and St. Mary live in is that a pregnant, single woman is to be publicly shamed, no man is to marry her, and even death by stoning of the woman was allowable. We will see that Joseph is going to follow along with the mildest of those expectations, but God completely changes those rules for Joseph.

Let's see if Joseph listens to God's rule changes or not.

Watch this 2 min clip if the time allows, it is from a movie: <https://rfour.org/pagems340.html>

ASK— answers are in parenthesis

What was the father in the video going to do? (He was going to kill the piglet because it was the littlest of litter and couldn't fight for a place to eat)

Why was the piglet not killed? (Because the young girl, Fern, wouldn't let her dad do it. She said she would feed the piglet)

Did the dad listen to his daughter? (yes)

TELL

Today's scripture story and the video clip have a lot in common. Just like the girl intervened to prevent the dad from killing the piglet and he listened, God intervened and changed the plan St Joseph had in his mind for St. Mary and directed him to take care of her and Jesus for the rest of his life.

### Lesson body:

#### **The Genealogy of Jesus Christ (1:1-17)**

- ❖ St Matthew begins his gospel with the genealogy of Jesus from Abraham to Joseph.
- ❖ The genealogy in chapter 1 consists of three groups of generations of fourteen which gives a total of 42 generations from Abraham to Jesus of Nazareth.
- ❖ He writes the list this way to bring attention to the link between the names and the covenant promises made by God to both Abraham and David.
- ❖ St. Matthew is announcing to the Jewish readers that the long-awaited Messiah, who was promised by the prophets to restore the kingdom of David, is none other than Jesus of Nazareth.
- ❖ He introduced Jesus as "son of David" before calling Him "son of Abraham" because St. Matthew is not focusing on the blood line through Abraham but on King David and God's covenant promises that identify Jesus as the Messianic King foretold by the prophets as David's heir.

- ❖ Tamar, Rahab, and Ruth were three women mentioned in Jesus' genealogy, Tamar wore the clothes of a harlot [gen 38] while, the other two were Gentile women who were mentioned for their remarkable history. This is to say that Jesus has come for the sake of sinners and has been born of sinners to wipe out the sins of all. And for the inclusion of all humans no difference between gentiles and Jews, setting the stage for an inclusion of all humanity; St. John Chrysostom thinks Ruth is a symbol of the gentile church.
- ❖ Some names are different between the two genealogies in both gospels [St. Matthew and St. Luke]. This is because St. Matthew when declaring the Lord Jesus as the one to carry our sins, he mentions the natural lineage, according to flesh and blood. But as for St. Luke, he mentions our being children to God in Christ Jesus, in the lawful lineage sense, where a man can be attributed to the father of whom he is not physically born. As an example of this, St. Joseph was, biologically speaking, a son to Jacob. But he was Hale's son according to the law, because Hale died having no son of his own, and therefore Jacob married his wife to get an offspring to him, so his name would not be wiped out of Israel (Deut 25:5, Matt 42:4). It is as if St. Joseph who was engaged to St. Mary was son to king David according to both lists; whether it be the natural or lawful lineage, although there exists the difference.
- ❖ Another view for the difference could be that St. Matthew lists out Joseph's genealogy, proving Jesus' legal right to the throne of David. St. Luke lists Mary's genealogy, proving Jesus' bloodline was directly descended from David. These are important since Old Testament prophecies tell us that the Messiah will come from David's line. Also, St. Matthew's is an abbreviated genealogy. His list is much shorter (41 compared to 77) than St. Luke's. St. Matthew evidently cuts out many generations. It is acceptable since the words for "father" or "son" in Hebrew could mean ancestor or descendant.
- ❖ The lineage came concerning St. Joseph, and not St. Mary, although the Lord Jesus was not of his offsprings. This is because the Law of Moses attributes a person's lineage to the father and not to the mother as the rest of the parental societies. If St. Joseph is not the biological father, yet he was blessed with the fatherhood of adoption.

# MATTHEW

# LUKE

Abraham	Abraham
Isaac	Isaac
Jacob	Jacob
Judah	Judah
Perez	Perez
Hezron	Hezron
Ram	Ram
Amminadab	Amminadab
Nahshon	Nahshon
Salmon	Salmon
Boaz	Boaz
Obed	Obed
Jesse	Jesse
David	David

<b>Luke's Genealogy</b>	<b>Matthew's Genealogy</b>
David	David
Nathan	Solomon
Mattatha	Rehoboam
Menna	Abijah
Melea	Asa
Eliakim	Jehoshaphat
Jonam	Joram
Joseph	Uzziah
Judah	Jotham
Simeon	Ahaz
Levi	Hezekiah
Matthat	Manasseh
Jorim	Amon
Eliezer	Josiah
Joshua	Jeconiah
Er	Shealtiel
Elmadam	Zerubbabel
Cosam	Abiud
Addi	Eliakim
Melchi	Azor
Neri	Zadok
Shealtiel	Achim
Zerubbabel	Eliud
Resa	Eleazar
Johanan	Matthan
Joda	Jacob
Josech	Joseph
Semien	Jesus
Mattathias	
Maath	
Naggai	
Hesli	
Nahum	
Amos	
Mattathias	
Joseph	
Jannai	
Melchi	
Levi	
Matthat	
Eli	
Joseph	
Jesus	

# MATTHEW 1, ABRAHAM & JESUS

①	Abraham	Era of the Patriarchs	1,000 YEARS	
②	Isaac			
③	Jacob			
④	Judah			
⑤	Perez	Eras Including Move to Egypt Exodus Conquests of Joshua Judges of Israel		
⑥	Hezron			
⑦	Ram			
⑧	Amminadab			
⑨	Nahshon			
⑩	Salmon			
⑪	Boaz			
⑫	Obed			
⑬	Jesse			
⑭	David			Eras Including The United Kingdom The Kings of Judah & Israel Until Great Exile to Babylon
⑮	Solomon			
⑯	Rehoboam			
⑰	Abijah			
⑱	Asa			
⑲	Jehoshaphat			
⑳	Jehoram			
㉑	Uzziah			
㉒	Jotham			
㉓	Ahaz			
㉔	Hezekiah			
㉕	Manasseh			
㉖	Amon			
㉗	Josiah			
㉘	Jeconiah			
㉙	Shealtiel	Era between the return from the Great Exile and The time of Christ		500 BC – 0 Approx. 500 Years
㉚	Zerubbabel			
㉛	Abihud			
㉜	Eliakim			
㉝	Azor			
㉞	Zadok			
㉟	Akim			
㊱	Elihud			
㊲	Eleazar			
㊳	Matthan			
㊴	Jacob			
㊵	Joseph			
<b>Jesus</b>				

## Christ Born of St. Mary (Read 1:18-25)

- ❖ Background story: According to the Orthodox Ecclesiastic tradition: when St. Mary, who was dedicated to the temple, completed twelve years in the sanctuary and could not stay there any longer, the priests announced through Judea that they wished to find in the tribe of Judah a respectable man, to espouse her. St. Joseph was among the candidates. A miracle revealed the choice of St. Joseph [God's choice]. When the priests gathered twelve righteous men from the tribe of Judah and took their staffs inside the sanctuary, a dove flew up and stood on the staff belonging to St. Joseph. They immediately knew that this was God's will. The righteous St. Joseph took St. Mary to his house. Both spouses intended for this betrothal to be virginal marriage. [ ref: <https://www.suscopts.org/resources/literature/182/st-joseph-the-carpenter/> ]
- ❖ St. Mary was engaged to St. Joseph. Betrothal was, from the times of the patriarchs, a formal ceremony, and was regarded a binding obligation, generally lasting a year before marriage.
- ❖ After betrothal unfaithfulness was regarded adultery. When St. Mary became pregnant, she would have been stoned according to the old law of Moses for being an adulteress if she wasn't betrothed.
- ❖ St Joseph did not know that St Mary's pregnancy was by the Holy Spirit, so he made his decision to divorce [dismiss her quietly] her privately and in secret, But the Lord had other plans.
- ❖ Cultural Context: according to the Jewish custom, the engagement period gives the same rights and commitments concerning marriage, except for the physical matrimonial relationship. This why the angel called her "Your woman," (Matt 1:20).
- ❖ The angel of the Lord mentioned here was probably the angel Gabriel, who, six months before, had been sent to Zacharias. The Angel asked him not to be afraid either that he would offend the Lord or bring any reproach or scandal upon himself. He told him that the conception of St. Mary is of the Holy Spirit.
- ❖ The name Jesus is the same as [ means ] Savior.
- ❖ The prophecy is taken from Isaiah 7:14, St. Matthew is using every chance to show the Jews that their prophets described Christ.
- ❖ Emmanuel means God with us, an appropriate title for Jesus among men.
- ❖ Joseph took Mary as a wife. *"24 Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, 25 and did not know her till she had brought forth her firstborn Son. And he called His name Jesus."*
- ❖ The word "till" does not imply that they lived differently afterwards (as will be evident from the use of the same word in 1 Sam 15:35; 2 Sam 6:23; Mt 12:20); ) nor does the word "first-born " decide the much-disputed question, whether St. Mary had any children to St. Joseph after the birth of Christ of Christ. An example of using "till" with regards to the ark, it was said the raven has not returned till the land dried up (Gen 8:7) even though it never returned.
- ❖ The first-born does not refer to whether children were born after or not but meant to confirm that none were born before. The firstborn is counted so for everyone who opens the womb even if there were no other brothers to follow. Our Orthodox church believes, and it is an essential dogma of ours that St. Mary was virgin and forever remained a virgin. [Ezekiel 44:2]

## Takeaway:

Refer to verses 24 & 25. WHAT CAN WE LEARN FROM JOSEPH'S RESPONSE?

There are three things that we can learn from Joseph's response to the angel of the Lord:

1. **Understanding scripture is incredibly important!** God may not send an angel of the Lord to speak to us in a dream, but He does speak to us through His inspired word. Therefore, it is imperative that we understand what the Bible says and how to apply it. St. Paul wrote in his second letter to Timothy, "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth (2 Timothy 2:15)."
2. **Obeying God's word allows great things to happen!** When Joseph recognized that it was the Lord speaking to him, he immediately did what the angel of the Lord commanded him to do. Sometimes God asks us to do things that put us outside of our comfort zone. When we listen, God's plan for us unfolds, just as it did for Joseph, Mary, and Jesus. With God's help, there are no limits to what can be accomplished! "For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future." - Jeremiah 29:11.
3. **When a message is, "Of the Holy Spirit," it is coming directly from God, and we need to obey it.** The angel of the Lord said to Joseph in Mathew 1:20, "Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit." The Bible tells us that we receive the Holy Spirit when we are baptized. Those of us that have been baptized have the Holy Spirit to help us. There is a special relationship between the Bible and the Holy Spirit. Since both are from God, they will never contradict one another. The Bible tells us what God wants us to do, and the Holy Spirit lets us feel it. If the Holy Spirit is telling us to do something, we should listen to it, just as St. Joseph did. If God has sent the Holy Spirit to work in us, it is for a reason.

## Optional Review Questions:

<https://biblehub.com/questions/matthew/1.htm>

