

THE GOSPEL OF MATTHEW

Introduction and 1:1-17

Thursday Morning Bible Study
Our Redeemer Lutheran Church
Wauwatosa, WI

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Authorship of the Gospel

- Matthew, the tax collector and disciple of Jesus was the author.
- Each author had their own purpose:
 - Mark –To briefly tell the story of Jesus -- “Immediately”
 - Luke – Written for Gentiles
 - Matthew – for the Jews
 - John – To show Jesus as the Son of God

2

The “Synoptic Problem”

- Three Gospels are similar
- 91% of Mark’s Gospel found in Matthew; 53% found in Luke
- Who was first?
 - Was there some “oral tradition”?
 - Was there another document they all used?
 - The writers used oral tradition, eye-witness accounts and other writings.
 - Generally thought that Mark wrote first, and Matthew and Luke used his outline.

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Outline of Matthew

- I. The Birth of Jesus and His temptation 1:1 – 4:25
- II. The 1st Sermon – the Sermon the Mount 5:1 – 7:28
- III. Jesus heals many – 8:1 – 9:38
- IV. The 2nd Sermon – the Sending of the Disciples 10:1-42
- V. Jesus and John the Baptist 11:1 – 12:50
- VI. The 3rd Sermon – The Parables 13:1 – 13:52
- VII. Jesus and the Pharisees & the Transfiguration 13:53 – 17:27
- VIII. The 4th Sermon – More Parables – 18:1-35
- IX. Teachings on Divorce, Children, and other Parables – 19:1-20:34
- X. The Entry into Jerusalem and teaching in the Temple – 21:1 – 22:46
- XI. The 5th Sermon - on the Last Days 23:1 – 25:46
- XII. The arrest, trial and death of Jesus – 26:1 – 27:66
- XIII. The Resurrection & Great Commission – 28:1-20

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1:1-17 – The Genealogy

- Why start with a genealogy? To show Jesus is the Messiah for all.
- *Toldot* – a special word in the Hebrew.
- More than a simple genealogy, what Matthew uses is a record of the descendants of David.
- There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. (Is. 11:1)
- Shoot – “*netzer*” Nazareth comes from this word.

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1:1-17 – The Genealogy

- Each Gospel writer has a specific agenda and use specific aspects of what Jesus said and did to make their point. Matthew wants his readers to know that Jesus is the Messiah, the Son of David.
- Matthew uses “*gematria*” – letters are numbers
- 14 generations: DVD
 - D = 4
 - V = 6
 - D = 4 14 -- Matthew is saying David, David, David

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1:1-17 – The Genealogy

- The names Abraham, David, and Messiah form an acronym spelling *Adam*. It referred to Messiah as the second Adam.
- Matthew is telling his readers that Jesus is the Son of Abraham – the one promised to bless the world -- and the Son of David – the one who’s family would rule forever.
- Matthew’s and Luke’s genealogies are different. But both are writing for different reasons.

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1:1-17 – The Genealogy

- Matthew traces Jesus through Solomon; Luke through his son, Nathan. Matthew skips generations. What was important for Matthew was the grouping of 14.
- Matthew seeks to assure the Jews that Jesus is the fulfillment of both the written text and the oral tradition.
- Matthew lists women in his genealogy, which is not normal.
- Tamar, Rahab and Ruth were all Gentiles, and Bathsheba was married to a gentile. Jesus is the savior for all nations.

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1:1-17 – The Genealogy

- In addition, these women were all associated with sexual scandal.
 - Tamar seduced her father-in-law, Judah
 - Rahab was a prostitute
 - Ruth “uncovered Boaz’ feet”
 - Bathsheba consorted with David.
- The fifth woman is Mary, Jesus’ mother, who had a son in questionable circumstances.

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1:1-17 – The Genealogy

- Matthew is alluding to the scandals of these women to deflect attention from Mary and Jesus’ birth.
- Matthew wanted to show that the family of David was not as noble as would be expected.
- The Midrash (oral tradition) gives us the “rest of the story.” Was David’s birth a “miraculous birth?” David was the “stone the builders rejected”, just as Jesus.

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1:1-17 – The Genealogy

- Tamar did what she did with Judah because she knew that God had destined her to be in the messianic line.
- Rahab finds redemption when she turns to the God of Israel.
- The oral tradition validates all four women as godly women to be esteemed.
- So Matthew is saying that Mary, who gave birth in a scandalous situation, was a fitting vessel, chosen by God, as were the other women.

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1:4-5 – Nachshon and Rahab

- V. 4 – Nachshon was the first to enter the water when the Red Sea parted.
- Jesus comes in the tradition of Nachshon – the one who will walk into the shadow of death itself, but come out.
- Some traditions say Rahab married Joshua, or someone else. Matthew’s tradition says she married Salmon, and was the mother of Boaz.

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1:8 – Apparent inconsistencies

- Matthew’s genealogy skips three kings. But they are kings who ruled only months.
 - Ahaziah died a month after taking office
 - Joash became king at age 7 and didn’t last long
 - Amaziah served briefly until he was assassinated and his son, Uriaah took his place.
- Matthew wants to make sure he lists 14 generations.

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1:12– The problem with King Jeconiah

- King Jeconiah – according to Jeremiah he was cursed. He was taken to Babylon and was to die there – and his children.
- But the tradition tells us that Jeconiah repented while he was in Babylon, God forgave him, and lifted the curse.
- His son was called “Shealtiel” because his line was “replanted” in the house of David. (The name means to replant.) Matthew thus affirms the power of repentance and forgiveness.

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1:16-17 – The problem of 13

- The last group of 14 has only 13 names in the English translation.
- Matthew wants to show that Jesus is the Son of David, but Mary also comes from David’s line.
- In some ancient manuscripts, 1:16 reads that Joseph is the “father” of Mary. Her father was named Joseph. In the Greek, the word is “the man”, not “the husband.”
- Thus 14 generations, and Jesus is Davidic through Mary.

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