

# The Son of David, the Son of Abraham

**Matthew 1:1-17:** *“**1The book of the generation of Jesus Christ, the son of David, the son of Abraham.** **2Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; 7And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: 12And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 17So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.”***

## I. The Book of Matthew

- A. The word “Bible” means “the Book.”
  - 1. It is “the Book” that God gave to man as God’s words to man.
- B. The Bible is also called, “The Oracles of God” or the Words of God.
  - 1. It was written by the Jewish people because God committed the Bible to the Jewish people.
  - 2. **Romans 3:1-2** says, “*What advantage then hath **the Jew?** or what profit is there of circumcision?<sup>1</sup> Much every way: chiefly, because that **unto them were committed the oracles of God.**<sup>2</sup>”*
- C. The Bible was written over a long period of time. Specifically, it was written over 1600 years.
  - 1. Some of the Bible was written during the period when the Jewish people were **slaves in Egypt.**
  - 2. Some of the Bible was written during the period when the Jewish people was the **most powerful nation** on earth.
  - 3. Some of the Bible was written during the period when the Jewish people were in **exile in Babylon and Persia.**
  - 4. Some of the Bible was written during the Diaspora period when the Jewish people were **scattered over the earth.**
- D. All of that caused the Bible to be written in many **different places.**
  - 1. Parts of the Bible were written in the **desert of Arabia.**
  - 2. Parts were written in the **promised land of Canaan.**
  - 3. Parts were written in **Babylon.**
  - 4. Parts were written in **Persia.**
  - 5. Parts were written in **Asia Minor.**
  - 6. Parts were written in **Greece and Rome.**
  - 7. Parts were written in **prisons and palaces.**
- E. The Bible was written by **40 authors** who had many unique characteristics.

1. Some of the Bible authors were **powerful statesmen** and **lowly fishermen**.
  2. Some of the Bible authors were **kings and rulers**; others were **prisoners**
  3. Some of the Bible authors were uneducated **shepherds**
  4. Some of the Bible authors were **intellectual giants**.
  5. Some of the Bible authors spoke **many languages**; others spoke only **one language**.
- F. The Bible is written in different languages.
1. Some of the Bible is written in **Hebrew, Aramaic, and Greek**.
- G. The Bible is also written in different forms.
1. Some of the Bible is written in **historical** form, **poetical** form, and **lyrical** form.
- H. With all these many differences in the composition of the Bible, one's deep study of the Bible reveals that the Bible is still amazingly just **one Book**.
1. The reason the Bible is one, unified book despite all of these different characteristics is that because behind all these men there is one author—God.
    1. **2 Peter 1:21** says, "*For **the prophecy came** not in old time by the will of man: but holy men of God **spake as they were moved** by the Holy Ghost.*"
  2. God is the author of the Bible which is why the Bible is called "**The Word of God**."
  3. **When God speaks, the Bible speaks. When the Bible speaks, God speaks.**
- I. The Bible is God's Word to man.
1. The Bible starts in Genesis with the Creation of Man as a free-willed person and sets out God's goal for man. The goal is **to be with God**.
  2. The Bible ends in Revelation with man being with God in Heaven forever.
  3. Man needs the Bible because man needs God.
- J. The Bible is stated to be profitable in **2 Timothy 3:16-17**.
1. **2 Timothy 3:16-17** says, "*<sup>16</sup>All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: <sup>17</sup>That the man of God may be perfect, thoroughly furnished unto all good works.*"
  2. The Bible is profitable for doctrine, reproof, correction and instruction.
- K. **The reason we study the Bible is because of all the benefits of the Bible.**
1. The Bible **gives light** to the **darkened** soul.
  2. The Bible **humbles** the **proud heart**.
  3. The Bible **teaches** the **person who is ignorant**.
  4. The Bible gives **examples** to the **person who is unsure**.
  5. The Bible gives **stability** to the **wavering heart**.
  6. The Bible **warns** the **unsuspecting**.
  7. The Bible **alarms** the **unaware**.
  8. The Bible **terrifies** the **sinner**.
  9. The Bible **exposes self-deception**.
  10. The Bible **saves** the **lost**.
  11. The Bible **protects** the **vulnerable**.
  12. The Bible **revives** the **dead**.
  13. The Bible **cleanses** the **defiled**.
  14. The Bible **corrects** the **wayward**.
  15. The Bible **restores** the **fallen**.
  16. The Bible **heals** the **broken**.

17. The Bible **rekindles** the **cold hearted**.
18. The Bible **softens** the **hard hearted**.
19. The Bible **reforms** the **stubborn**.
20. The Bible **guides** the **blind**.
21. The Bible **comforts** the **saddened**.
22. The Bible **lifts** the **fallen**.
23. The Bible **strengthens** the **weak**.
24. The Bible **welcomes** the **rejected**.
25. The Bible makes **happy** the **miserable**.
26. The Bible gives **peace** to the **restless**.
27. The Bible **feeds** the **hungry** soul.
28. The Bible **satisfies** the **empty soul**.
29. The Bible gives **faith** to the **unbelieving**.
30. The Bible **encourages** the **downhearted**.
31. The Bible gives **purpose** to the **apathetic**.
32. The Bible gives **fruit** to the **wasted life**.
33. The Bible gives **meaning** to the **senseless**.
34. The Bible gives **hope** to the **desperate**.
35. The Bible gives **God** to the **godless**.

## II. The Gospel According to Matthew

- A. When we open the Book of Matthew, we see that it is called, “The Gospel According to Matthew.”
  1. That is an important designation as it is **not** the Gospel of Matthew, it is **not** the Gospel of Mark, it is **not** the Gospel of Luke, and it is **not** the Gospel of John.
    1. These are **not** four different Gospels. It is the one, single Gospel as seen by four different people. This is one Gospel viewed from four different perspectives.
    2. That is why it is **the** Gospel According to Matthew, **the** Gospel According to Mark, **the** Gospel According to Luke, and **the** Gospel According to John.
    3. All four writers form one complete Gospel.
- B. The Gospel of Matthew is focused on the Lord Jesus Christ as the Fulfiller of Old Testament prophecies.
  1. The phrase, “That this might be fulfilled” appears 10 times in the Matthew, and it appears 7 times in John.
- C. It is the Gospel that is the most connected to the Old Testament.
  1. Picture 2 train cars where the first train car is the Old Testament and the next train car is the New Testament. The Book of Matthew is the link that connects the New Testament to the Old Testament.
- D. There are old accounts that state that Matthew was first written in Hebrew and then translated into Greek.
- E. Matthew is the writer of this book and the word, “Matthew” is two words put together.
  1. “Matthew” or “Matt Yah” comes from two separate words.
    1. “Matan” is for Matt, and “Mattan” means gift.
    2. “Yah” means “God.”
  2. So, Matthew means gift from God.
- F. Of the four gospel writers, only Matthew and John were apostles.
  1. Matthew was a tax collector which meant that Matthew had a “business mind” or the mind of an accountant.
  2. The business, accountant like personality of Matthew comes through in this book

as he organizes his book in terms of what happened in this town and what happened in that town.

- G. This is especially seen in this chapter as like a book keeper, he organizes the genealogy of the Lord into three sets of fourteen generations. As he does that, you can just see Matthew, the tax collector at his table arranging even stacks of coins like 14 coins in this stack and 14 coins in this stack and 14 coins in this stack!
  - 1. The Lord spoke through Matthew, but the Lord did not override Matthew's personality
  - 2. The message was from God, but it was delivered in the Matthew, the accountant style.
- H. Unlike the other Gospels, Matthew does not arrange his account according to chronology. Matthew arranges his account according to subject as follows:
  - 1. The Lord's **Presentation** to the Jewish People
  - 2. The Lord's **Conflict** with the Jewish Leaders
  - 3. **Prophecy** about the Lord
  - 4. The Lord Presented as a **Prophet**
  - 5. The Lord Presented as a **Priest**
  - 6. The Lord Presented as a **King**

### III. The Book of the Generation of Jesus Christ

- A. The first words in this book leaves you with no doubt about what this book is about.
  - 1. **Matthew 1:1** says, *"The book of the generation of Jesus Christ, the son of David, the son of Abraham."*
- B. This book is about one person by the name of Jesus Christ. This book is **not** about religion.
- C. There are many topics covered in the Book of Matthew like the Sermon on the Mount, like **how we are to live with our fellow man**, like **what happened to the Jewish nation when it came under the rule of Rome**, and like how **a new group of followers of a new leader was formed**. However, this first verse tells what the overriding subject of this book is. This Book is about Jesus Christ.
- D. The first words are refreshingly abrupt where they stand almost like a filter.
- E. Those opening words stand as a lighthouse guiding lost ships into the harbor of being sheltered by the Lord Jesus Christ. This lighthouse is only for the lost ships that want the shelter of the knowledge of the Lord Jesus Christ.
- F. On the other hand, those opening words also serve to turn away those who don't want to come to the Lord Jesus Christ.
- G. If a person is not interested in learning about the Lord Jesus Christ, then Matthew is not for them.
  - 1. Because this book is about the Lord Jesus Christ, the book will answer the question, *"Who is the Lord Jesus Christ?"*
  - 2. That is the all-important question for every person to answer because the Lord Jesus said the following in **John 17:3**: *"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."*
    - 1. **Isaiah 9:6** says, *"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The mighty God, The everlasting Father, The Prince of Peace.**"*
  - 3. His name is "The Mighty God," and the Mighty God has no beginning.
  - 4. His name is "The Everlasting Father," and the Everlasting Father has no beginning.
- H. We know that God the Son is also known as the Lord Jesus Christ because of how the

Book of John opens.

1. **John 1:1-3** says, *“<sup>1</sup>In the beginning was the Word, and the Word was with God, and the Word **was God**. <sup>2</sup>The same was in the beginning with God. <sup>3</sup>All things were made by him; and without him was not any thing made that was made.”*
- I. We know that God the Son is also known as the Lord Jesus Christ because of what He said about Himself in **John 8:56-59**.
  1. The verses say, *“<sup>56</sup>Your father **Abraham rejoiced to see my day: and he saw it, and was glad**. <sup>57</sup>Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? <sup>58</sup>Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am**. <sup>59</sup>Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.”*
  2. Some have said that the Lord Jesus Christ never claimed to be God; this Scripture shows just the opposite.
  3. He used the present tense when He said, “I am.” He did not say, “I was.” It is clear that He was claiming to be the eternal, “I am” that Moses met in the burning bush in **Exodus 3:14**.
    1. The people who were there heard Him say, “I am” and understood that He was claiming to be God. As a result, they took up stones to kill Him.
      - i. The Lord Jesus asked for the reason they were trying to kill Him in **John 10:32-33**.
        - a) The verses say, *“<sup>32</sup>Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? <sup>33</sup>The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, **makest thyself God**.”*
        - b) This shows that they clearly understood that He was claiming to be God.
  4. When they said, *“Thou being a man, makest thyself God,”* they missed the significance of this clause. We marvel at the truth in the verse when it says, *“Thou being God makest thyself a man.”*
  5. It is this very truth that is being expressed in the first verse of the book of Matthew where the statement is *“the generation of Jesus Christ.”*
  6. There was no generational beginning of God the Son, but there was a generational beginning of Jesus Christ. This is what is stated by the careful use of the words “born” and “given” in **Isaiah 9:6**.
    1. **Isaiah 9:6** says, *“For unto us a **child is born**, unto us a **son is given**: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”*
  7. The child was born; the child was not given.
  8. The son was given; the son was not born.
  9. In verse 1, the phrase *“The generation of Jesus Christ”* refers to the child that was born. The child that was **born** was **Jesus Christ**.
  10. The son that was **given** and not born was **God the Son**.
- J. The point of verse 1 is that **God the Son came into the world** and when He did, His name was called Jesus Christ.
  1. Verse 1 is telling us that God came into the world as states again in **1 John 5:20**.
    1. **1 John 5:20** says, *“And we know that **the Son of God is come**, and hath given us an understanding, that we may know him that is true, and*

*we are in him that is true, even in **his Son Jesus Christ. This is the true God, and eternal life.***"

2. That is why there is a glory to the words, "*The book of the generation of Jesus Christ.*"
  1. The book of Genesis starts with the glory of God creating the world.
  2. The book of Matthew starts with the glory of God bringing Himself as a man into that world. That is a greater glory.
3. Verse 1 is conspicuously very similar to another statement of generation found in Genesis.
  1. **Genesis 5:1** says, "*This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;*"
4. Why does verse 1 parallel **Genesis 5:1**? There is a clear parallel between Jesus Christ and Adam.
  1. Adam was created in the likeness of God which means that he had life in himself. Because of Adam's sin, Adam became a person of death.
5. Jesus Christ picks up where Adam left off.
  1. Adam sinned and took the fruit from the forbidden tree; Jesus Christ put the fruit back.
  2. Adam is called in the Bible the First Adam, and Jesus Christ is called in the Second Adam.
  3. Adam brought death, and Jesus Christ brought life.
    - a) **1 Corinthians 15:45** says, "*And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.*"

#### IV. Verse 1—"*The son of David, the son of Abraham*"

- A. When we read in verse 1 that Jesus Christ is the son of David and the son of Abraham, we are brought to see the establishment of the Lord Jesus to the Jewish people.
- B. This is the first statement in the New Testament and for most people in the world, this comes as a statement that must be wrong.
  1. There has got to be something wrong with saying that Jesus Christ is the son of David and the son of Abraham.
  2. We naturally want to think, "No, He must be the son of some Roman Pope like Pius or Nicolus."
  3. Either that or when the Lord is stated to be the son of David and Abraham, we may think, "No, He is the Son of Mary or the Son of God, but, not the Son of Abraham. Not unless it was Abraham Lincoln, but, not the Son of those Jewish people that come from Abraham."
  4. It is really a shock to pick up the New Testament and the first thing you read is that the Lord is linked to David and Abraham.
    1. For the Lord to be linked to David makes more sense. David was a great king after all! But, for the Lord to be linked to Abraham, the tent dweller whose only property was a grave? Oh, please!
- C. It is so awkward to have the New Testament start with saying that Jesus Christ is the son of David and the son of Abraham. The people that this is the most awkward for are the Jewish people.
- D. Whenever a Jewish person picks up a New Testament and reads it, their response is, "What? One of us? No way!"
- E. First, among the Jewish world, this seems so out of place to link the Lord Jesus to the Jewish people.
- F. When the Lord was on the cross, He considered Himself and said about Himself the

following in **Psalm 22:6**.

1. The verse says, *“But I am a worm, and no man; a reproach of men, and despised of the people.”*
- G. In the case of the Lord Jesus, He is dying on the cross, and He is thinking over His life. As He does, He is thinking of His great commission from the God the Father. That was His great commission found in **Matthew 15:24**.
1. **Matthew 15:24** says, *“I am not sent but unto the lost sheep of the house of Israel.”*
  2. He is remembering when one of the lost sheep of the house of Israel became a child of Abraham by salvation.
    1. **Luke 19:8-10** says, *“<sup>8</sup>And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. <sup>9</sup>And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. <sup>10</sup>For the Son of man is come to seek and to save that which was lost.”*
  3. Zacchaeus was a Jewish tax collector that had repented and was saved. He was commenting on that event the Lord Jesus said that His great commission was to seek and to save the lost. Jesus was specifically referring to the Jewish man Zacchaeus. The great commission for the Lord Jesus was that He was sent to seek to save lost Jewish people.
  4. On the cross, Jesus is thinking over His life with the great commission to seek and save the Jewish people in mind.
    1. **Isaiah 49:4-5** says, *“<sup>4</sup>Then I said, I have laboured in vain, I have spent my strength for nought, and in vain... <sup>5</sup>And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered.”*
- H. Jesus might have been thinking of something like this, “I was sent to be the Savior of the Jewish people. I am not the Savior of the Jewish people. I am a reproach of the Jewish people.”
1. He sees Himself as a **reproach** of men in **Psalm 22:7**, which says, *“I am a reproach of men.”*
- I. The Hebrew word that the Lord used here is **“Cherpah”** which means “a disgrace” or “a shame.”
1. He sees that the people are looking at Him as a shame. The Lord was looked at as a shame of the Jewish nation.
- J. Sadly, today that is still the case.
1. It is interesting if you go to the internet and type in the question, **“Who are the most famous Jews who ever lived?”**
  2. If you get a list of compiled by a Jewish person, you will see names like Albert Einstein, Leonard Bernstein, Moses, Sigmund Freud, Karl Marx, Bob Dylan, Jerry Seinfeld, Anne Frank, and even more.
  3. But, if a Gentile compiles the list of the most famous Jews who ever lived, the Gentile looks at the Jew who is known and worshipped by billions of people. He would put Jesus of Nazareth at or near the top of the list.
  4. This is not the case at the Jerusalem Post. When a typical Jewish person sees Jesus of Nazareth at the top of the list, that typical Jewish person cringes with, “Oh no!”
  5. Jewish persons will not really want to acknowledge Jesus as Jewish and will say something like, **“Yeah, I guess he was.”**

- K. Why is that? Why don't Jewish people put the name on the top of the most famous Jewish people of the only Jew that is known by everyone all around the world and followed by billions of people? Why don't Jewish people think of Jesus as the number one most influential and famous Jew that ever lived?
- L. Why do Jewish people typically not think of Jesus as Jewish? Why do Jewish people typically cringe at the thought that Jesus was Jewish? The answer to those questions is found in verse 6.
  - 1. **Psalm 22:6** says, "*I am a reproach of men meaning Jewish men ⇒ I am a Cherpah of men ⇒ I am a shame to my people.*"
    - a. Jesus is still a shame to the Jewish people. They never say, "He is one of us."
- M. How amazing that after 2000 years, the Jewish people still view the Lord of Glory, the Lord Jesus as a shame to Israel! How amazing that after 2000 years the Jewish people still see verse 1 as a shame!
- N. It is not just the Jewish people who see verse 1 as awkward; it is also the Gentiles who look at verse 1 and say, "Jesus Christ is the son of David and the son of Abraham? Jesus Christ is Jewish? You mean Jesus Christ is linked to the Jewish people? You mean Jesus Christ is linked to those Jewish ACLU lawyers that work so hard to take prayer and Bible reading out of our schools and remove Crosses from public lands? That is the people that Jesus Christ is linked to? No!"
- O. It is just so awkward for Gentiles to read in verse 1 that the Lord Jesus is linked to the Jewish people. When that is done, that is a set up for seeing another Jesus other than the real Jesus
  - 1. The real Jesus is the exiled King of the Jews. The real Jesus is the Jewish Jesus/
- P. When verse 1 that links Jesus Christ to the Jewish people is read by both Jews and Gentiles, the immediate thought may be, "Verse 1 means that Jesus Christ used to be Jewish, but, He converted to Christianity. Now He is no longer Jewish."
- Q. So, what a great way to start off the New Testament with a statement that Jesus Christ is linked to the Jewish people. However, linking the Lord Jesus to the Jewish people in the first verse of Matthew is important because this book is written to the Jewish people.
- R. Linking the Lord Jesus to the Jewish people to the first verse of the New Testament is important because of the following reasons:
  - 1. The New Testament is written to the Jewish people who were commissioned to go out into all the world and preach the Gospel.
  - 2. All the people that the Lord Jesus Christ told to go into all the world and preach the Gospel in **Matthew 28:18-20** were all Jewish.
    - a. Even Peter was Jewish even though there is a big cathedral in Rome called Saint Peter.

V. Verse 1—"*The book of the generation*"

- A. You might ask why verse 1 starts by saying that the Lord Jesus is the descendant of David and then of Abraham. Abraham came before David, so, why doesn't verse 1 follow chronology and start with Abraham?
  - 1. Why doesn't verse 1 say, "*The book of the generation of Jesus Christ, the son of Abraham, the son of David?*"
- B. The reason is because this lineage of the Lord Jesus we can see from verse 16 is the lineage of Joseph and not of Mary. Both Joseph and Mary descended from Abraham to David. Both Joseph and Mary had the same relatives.
- C. But, from David, Joseph and Mary descended through different branches
  - 1. Joseph descended through one son of David, and Mary descended through another son of David.



D. Matthew is linking the Lord Jesus to the Jewish people, and in Jewish law, a person is seen as descending from the parents of his father and not his mother.

1. That is why the emphasis is first from David because that marks out the line of Joseph—the father as opposed to Mary, the mother.

VI. Verse 1—*“The generation of”*

A. What is this genealogy all about? Why is this genealogy important to start off the New Testament?

1. Think of this genealogy as a marking out or a choosing.

B. Think of the time when the father of the house during the Passover time had to go out among his herd of lambs and find and mark out that chosen lamb.

1. The father carefully looks over the herd to find that special lamb. This was very carefully done to comply with the instructions in **Exodus 12**.
2. **Exodus 12:3** says, *“Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.”*
3. **Exodus 12:5-7** says, *“<sup>5</sup>Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. <sup>7</sup>And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.”*
4. The selection of that lamb by the father was not haphazard. That was going to be the lamb that saved the house from death.
5. Picture the father looking over each lamb very carefully to make sure he had a lamb that qualified to be the family salvation lamb. That is the purpose of this genealogy; it is a pedigree.
6. Now, picture the father having made his choice, marking out the lamb and then coming back to the family with the “I found the lamb! Rejoice with me.”

C. This genealogy was the Lord being **marked out** as **the chosen sacrificial Lamb** of Israel and of the world.

D. When we read this genealogy, we can see God the Father say, “I have found Him—the perfect lamb that was taken from the herd of humanity.”

1. **Hebrews 2:14** says, *“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;”*
2. When we look over the genealogy of the Lord, we can ask a question for each person.
  1. “Is that an angel? No, that is a human.”
3. The genealogy establishes that God the Son became a man.
4. When we look over this genealogy, we can ask another question for each person in that genealogy.
  1. “Did that person die?” “Yes.”
  2. Perfect, then Jesus Christ will die also. That qualifies Him to die for our sins. The perfect sacrificial lamb has been found to die for the sins of man.

VII. Verse 1—*“The son of David”*

A. When we read that Jesus Christ was the son of David, we think of the various chapters in David’s life as follows:

1. The Son of David, the shepherd of Bethlehem
2. The Son of David, the persecuted fugitive in the cave of Adullam
3. The Son of David, the warrior and conqueror

4. The Son of David, the king of Israel

VIII. Verse 1—*“The son of Abraham”*

- A. Abraham was told, *“In thy seed shall all the nations of the earth be blessed.”* Since that time, all the world waited for the seed of Abraham that would bless the world.
- B. Abraham had a unique relationship with the world. He expressed his relationship with the world in the choice he made of his housing. He lived in a tent
  - 1. **Hebrews 11:8-10** says, *“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.<sup>8</sup> By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:<sup>9</sup> For he looked for a city which hath foundations, whose builder and maker is God.<sup>10</sup>”*
- C. This is an important parallel with the Lord Jesus. Abraham was known as the man who refused to see this world as his home very similar to Jesus.

IX. Verse 1—*“Jesus Christ”*

- A. When God the Son came into the world as a man, He was given the new name by the angel. That name was announced to Joseph in **Matthew 1:21**.
  - 1. The verse says, *“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”*
- B. This name is also told to Mary in **Luke 1:31** which says, *“And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.”*
- C. Rabbis have asked me, *“If Jesus existed before He was born, then why don’t we find His name of Jesus in the Scriptures before He was born?”*
  - 1. The reason is that before the child was born He was known as was God, Elohim, Jehovah, or El.
- D. When God came into the world as a man, then He had the name of Jesus.
  - 1. This why He can be called Jehovah Jesus
- E. So, verse 1 gives us a new name, *“Jesus.”*
  - 1. The name of Jesus is relatively new
  - 2. The name of Jesus is similar to the name of Jehoshua or what we call Joshua. This is similar to that name first appeared as Moses’ helper in **Exodus 24:13**.
    - 1. **Exodus 24:13** says, *“And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.”*
- F. Then, the derivative of the name Joshua appeared in Scripture. That was the Jeshua or Jesus which can be seen in **Nehemiah 7:7**.
  - 1. The verse says, *“Who came with Zerubbabel, **Jeshua**, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was this;”*
  - 2. This new name Jeshua means *“God is Deliverer.”*
- G. The name Jesus was given to Him too because He was God who became a man to deliver man from his sins.
- H. Christ means Messiah which means *“anointed,”* and this was the term used for the priests and the kings and the prophets that indicated that God had sent that person.
- I. The name Jesus Christ has the meaning of *“God the Father sent God the Son as a man into the world to save the world from their sins.”*

X. Verse 1—*“The son of David, the son of Abraham”*

- A. In the first verse, we are told that the generation of Jesus Christ will be showing that He is the son of David, the son of Abraham.
- B. Now, He is also the son of Adam, but the focus of this book of Matthew is to show His Jewish or Hebrew lineage.

- C. And by making this clear in the first verse, that sets the stage for the 2 words that describe what is in this book. He is the Jewish Messiah and King.
  - 1. The one word that this book will be pointing out is the word “fulfillment.” Jesus is the fulfillment of the prophetic promises of God.
- D. Because He is also the rejected Jewish Messiah and the Rejected Jewish King, the other word that this book will be pointing out is the word “antagonism” or “conflict.”
- E. Those two words of fulfillment and antagonism are basically the voice of two persons speaking about Him.
  - 1. The first voice is the voice of God, and the second voice is the voice of the Jewish people.
  - 2. God said, “Yes” and the Jewish people said, “No.”
- F. We will see the conflict specifically when it appears that Jesus is conquered by death. When He is resurrected, it will be seen that He had the greatest triumph over death.