

MATTHEW

1:1-25

Matthew 1:1-25

Taught by Simeon Forder on Sunday morning, 3rd November 2024 @ Deal Christian Fellowship

Reading: Luke 1:26-37

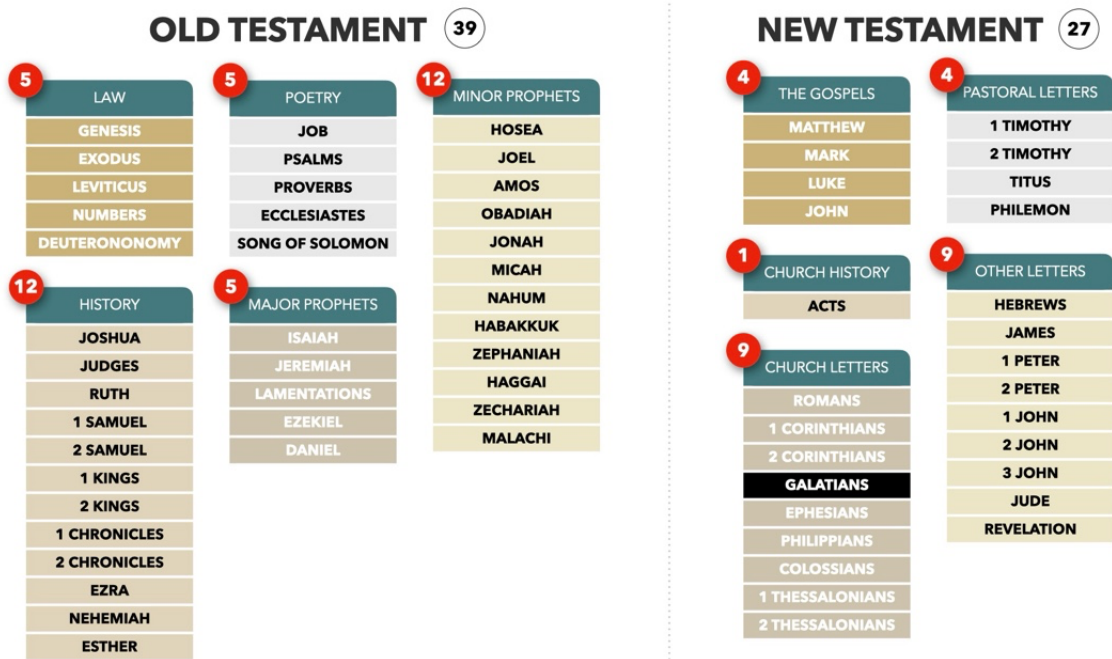
Introduction

This morning we have the pleasure of starting a new verse by verse study of the gospel of Matthew, the 40th book in the Bible, and the first book in the New Testament. And it really is a pleasure, for in it we not only see the life of Jesus recorded, but the words of Jesus too – which are printed in many Bibles in a red font. And these red letters are so important for us to take note of, as they reveal God's character, His warnings, and His instructions for us. And through the actions of Jesus that we see recorded, we'll also see His love so clearly demonstrated to us.

But before we jump into chapter 1, let's take a moment to consider the who, what, where, when and why of this specific book of the Bible (though not necessarily in that order).

Where

First, the events we read in this book took place in and around Jerusalem in Israel. That is, all that happened here literally took place in and around the streets that we regularly see on our TV screens. But second, when asking *where*, let's take a look at where we find this in the Bible...



...which is comprised of two parts — the Old and New Testaments. Together these consist of 66 books that were written down by around 40 different authors, each inspired by the Holy Spirit to write exactly what God would have them say — for our learning, for our obedience, for our comfort, and for our hope.

And each book is different. Some, such as Genesis that we recently studied, offer more of a narrative, following the lives and actions of both individuals, families, and nations. While others, are in the form of poetry, proverbs, or prophecy. Others, such as Galatians that we concluded last Sunday, are more personal, written in the form of a letter to a group of churches, while other letters were written to a specific church or individual — such as Titus that we studied at the start of last year. And as you can see here, there are some logical ways we can group these books together.

In the Old Testament we find 3 groups of 5 books — first the Pentateuch, commonly known as the law, which Moses wrote down, and second, later on, there are 5 poetical books (3 of which were written by King Solomon), plus the 5 major prophets, most named after those who wrote them.

We also see 2 groups of 12 books — the first being the history books that focus on the history of the nation of Israel (including Ruth that we’re just about to study at our evening services), and the second are the minor prophets, so called because they are typically shorter in length — not lesser in importance.

In the New Testament, we find two groups of 4, and two groups of 9 books — plus one other. And it begins with 4 books that we call the gospels — Matthew, Mark, Luke and John — followed by Acts which records the history of the very early church. There are then 9 letters written by Paul to churches, 4 he writes to individuals, and then 9 more letters that are written by various men — each named after the author (with the exception of Hebrews), and Revelation, which the apostle John wrote (and God willing we’ll get to study again here soon).

And so then, it is here, right at the start of the New Testament that we find the gospel of Matthew.

When

And this gospel was not only the first to be written out of the four, but the first of any of the books we find in the New Testament. Indeed, it was written incredibly soon after the events that it records. A number of scholars believe it was written in AD 37, but there is reason to believe it was written in AD 35 — within 3 years of the crucifixion, resurrection and ascension of Jesus. To put that in perspective, that is closer in time than we are in 2024 to the start of Covid lockdowns and such.

What

But, you may wonder, what is a gospel? Well, simply put, the word gospel, translated from the word euaggelion in Greek means *good news*. That is, these 4 books give us the good news of Jesus Christ being born in human form, of living a sinless life, dying in our place on the cross, and rising from the dead — indeed it they deliver the best news there has ever been. And so we might be inclined to think that the word *good* is an understatement, but I think that is more down to us forgetting how good *good* is. Of having devalued that word to the point that we use the word *good* to describe something mediocre. But there is nothing mediocre about the gospel, about the good news that surpasses *all* good news.

Why

But why four gospels then? Well, each gospel was written by a different man, to offer a different perspective, to a different audience, and as such they record different details of Jesus' life and earthly ministry. But crucially, they all speak the same truth. That is, there is no conflict between them, but rather through each we learn more about Jesus.

And in aggregate, by putting the four gospels together, we get a clear picture of who Jesus was and is, that He was present at the creation of the world, that His earthly life was prophesied throughout the Old Testament, which was fulfilled in the events recorded across the gospels, that He healed the sick, the lame, the lepers, and the blind. That He was transfigured, that He died, rose again, ascended into Heaven, and now prepares a place for His Bride (the church), for whom He'll return, before He finally returns as King of the Jews and will reign forever.

But as mentioned, each gospel in isolation presents Jesus in a unique way for the audience to which it was written. First, the gospel of Matthew was aimed primarily at the Jew who was familiar with the Old Testament, quoting it more than any other of the gospels, and presenting Jesus as Israel's Messiah, the King of the Jews. Indeed, Matthew's gospel alone uses the phrase the "Kingdom of Heaven" — and does so 31 times.

The gospel of Mark was aimed at those that were *not* familiar with the Old Testament, focussing on Jesus as a servant, and as such recording more of Jesus' miracles than the other gospels.

The gospel of Luke was aimed at the intellectual, and records eyewitness accounts of all Jesus did, revealing Him as the perfect man, emphasising His humanity. And the book of Acts, also written by Dr Luke, is much like part two of of Luke's gospel, recording all that Jesus continued to do through His church — believed to be the account of Paul's ministry used in His defence in Rome.

And then, John's gospel presents Jesus to the unbeliever as the Son of God — recording specific details of Jesus' earthly life, "*that you*" — he writes — "*may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name*".

And so in brief the gospels present Jesus as:

- **Matthew:** The son of David (The King of the Jews)
- **Mark:** The son of Man (The servant of God)
- **Luke:** The son of Adam (The perfect man)
- **John:** The Son of God (The Saviour of the world)

The son of David, the son of Man, the son of Adam, and the Son of God, respectively. Again, that is Matthew presents Jesus as The King of the Jews. Mark presents Him as the servant of God. Luke presents Him as the perfect man. And John presents Jesus as the Saviour of the world. And He is all those things.

Who

And all this leads us to the answer to our last question, which is *who*?

That is, who wrote it, and who is it about? Well, in short, Matthew was a Jewish man of the tribe of Levi, who had become a tax collector — an occupation that was even more despised then than it is today. And his life changed when, as we'll read in chapter 9, Jesus saw him sitting at the tax office, and simply said "Follow Me". And Matthew got up, left all, and followed Him immediately, making Jesus a great feast in his house, where they were joined by many other tax collectors. Then, in chapter 10, Jesus appointed him as one of His 12 disciples, one of the apostles along with his brother (James), and Matthew never turned back from following Him, eventually being martyred in Ethiopia.

But as for who this book is about, it is not Matthew. And indeed, though it records details of many people, it is — as with each of the gospels — ultimately about Jesus Christ, as is the rest of the Bible. So, as we study our way through this book, if we are focussed merely on facts, or the fulfilment of prophecy, or miracles, or parables, then we are missing the point. We should be focussed on Jesus. And I encourage you, any time that you are feeling like you haven't spent enough time with Jesus, turn to the gospels and read them. Read them whole. That doesn't have to be in one sitting, but don't skip anything.

Overview of Matthew's gospel

Now, as we begin our study of Matthew's gospel, let's start zoomed out, noting what is ahead of us.

Overview of Matthew's gospel

- **Author:** Matthew (also known as Levi)
- **Audience:** Jews familiar with the Old Testament
- **Location:** Written in Judea
- **Length:** 28 chapters (1,071 verses, 23,684 words)
- **Timing:** 35AD
- **Theme:** Jesus, the King of the Jews (The kingdom of Heaven)

As already mentioned, it was written by Matthew (also known as Levi) with the Jewish reader in mind, who would have been familiar with the Old Testament. And in its 28 chapters it presents Jesus as the Messiah, the King of the Jews, with Matthew wasting no time, starting with Jesus' royal lineage back to king David of Israel in the opening chapter. But as well as looking back, it looks forward too, being the only gospel to mention the church by name. And so make no mistake, this is a very necessary book for us to read too.

Chapter overview of Matthew's gospel

- **Chapters 1-2:** The person of the King
- **Chapters 3-4:16:** The preparation of the King
- **Chapters 4:17-20:** The preaching & programme of the King
- **Chapters 21-28:** The passion & power of the King

Now, as a rough outline; in chapters 1 & 2, we are introduced to the person of Jesus; His genealogy, His birth, the visit of the wise men, and His escape to Egypt from Herod's massacre of all those under 2 years old. From chapter 3 to a little more than half way through chapter 4, we move ahead a good number of years as John the Baptist prepares the way, before Jesus is baptised by him, ahead of Jesus' trial in the wilderness. Then, from the end of chapter four until chapter 20, we see Jesus begin His public ministry; preaching, healing, delivering, and instructing His disciples.

And finally, in the last 8 chapters of this book, we see what is often call the Passion of the Christ — that is; Jesus' final week before His crucifixion and resurrection — before Matthew closes with the Great Commission, that we would go into all the world to preach the good news of all Jesus has accomplished for us. We're going to cover a lot of ground in the next few months!

Overview of chapter one

Overview of chapter one

- **v1-17** — The genealogy of Jesus Christ
- **v18-25** — The birth of Jesus Christ

Now, zooming in closer to chapter one, then, we find that it can be simply divided into two parts — with the first 17 verses recording the genealogy of Jesus, and the final 8 verses recording His birth. Though as John notes in *his* gospel, this was not when Jesus came into existence — for He is God, He is part of the Trinity, and He was not only present at the creation of the world, but has existed forever. So then, this is recording His *earthly* lineage, and beginning of His *earthly* life. And that is the most remarkable thing, that God would send His only Son to earth to live and die in our place.

But though this *is* remarkable, it's worth considering that this is perhaps not the best gospel to suggest an *unbelieving* friend begin with, if they have never read the Bible before — we would help them more by suggesting they begin with either Mark or John's gospel. Not that this genealogy, or the one we find in Luke chapter 3, is unimportant, but rather this is here to present Jesus as the King of the Jews — quoting many names that they and we are familiar with, especially as we have recently studied Genesis, but names that would likely mean nothing to a non-Christian.

Chapter one

This morning, however, again given we *are* familiar with the Old Testament, let us consider why this genealogy is here, and the names we have in it. We read in verse 1:

Matthew 1:1

The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:

And so Matthew begins with this phrase — *the book of the genealogy of* — which is only found in one other place in the Bible, which is back in Genesis 5, as Moses begins that chapter saying “*This is the book of the genealogy of Adam.*” So this phrase is used of Adam, and of Christ — who is also known as the *second Adam*. But unlike Luke, Matthew doesn't take his genealogy as far back as Adam, rather he only goes as far back as Abraham.

But then, we might wonder, is why is David listed first, since he was born long after Abraham? And the answer is simple, for Matthew was underlining Jesus' claim to the throne of Israel as a direct descendant of King David, the most revered king in Israel's history, whom Jews still revere today, with the emblem on the Israeli flag being called the star of David. This is a royal claim to the throne. But Matthew *also* notes that Jesus was a descendant of Abraham, for He was the promised Seed, He was *the* Seed that would be the Saviour of the world, through whom all the nations would be blessed — as we read just a few weeks ago in our study of Galatians chapter 3.

And so starting at Abraham, Matthew writes:

Matthew 1:2

Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers.

Not Reuben the eldest, nor Simeon and Levi the next in line. Not even Joseph, whom Jacob loved, but *Judah* and his brothers are listed here. Why? Well in the case of Reuben, Simeon and Levi, they were disqualified from the line through to Christ passing through them because of their sin — in the case of Reuben it was because he slept with Bilhah, one of his father's concubines, and the mother of some of his brothers. And in the case of Simeon and Levi it was because of their deceit and murders they committed at Shechem. These things are recorded in chapters 34 and 35 of Genesis.

So therefore, the line came through Judah, Jacob's fourth-born, even though he sinned too, as we're reminded of in verse 3 which says:

Matthew 1:3

Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram.

Now, Judah had sinned by sleeping with whom he thought was a prostitute, but in fact turned out to be his daughter-in-law, Tamar, from whom he was keeping his third son from marrying. But unlike we read with his brothers, we see in Genesis 38 that there was a change in his heart, for when confronted with what really happened, and that the twins Tamar was pregnant with were his, he said “*She has been more righteous than I, because I did not give her to Shelah my son.*” And he never knew her again. That is, he confessed his sin, and he went and sinned no more.

And so, with these contrasting pictures in this genealogy, we see that there is consequence to sin, but that repentance, that turning *from* sin is also key to God using us. And Matthew continues:

Matthew 1:4-5

Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse,

And here we see mention of Boaz, who was king David's great grandfather. And the remarkable thing we see is that his mother was Rahab, who had been a prostitute in the city of Jericho, yet though being a gentile she gave refuge to two Hebrew spies, and believed in God saying *"He is God in heaven above and on earth beneath."* as recorded in Joshua chapter 2.

Likewise, we see the mention of Ruth, a Moabitess, whom Boaz married, as recorded in the book of Ruth which we're about to study at our Sunday evening services. And she famously said to her mother-in-law, Naomi, who was a Jew, *"...wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God."*

So here in Jesus' genealogy we not only have the picture of repentance in Judah, but we the picture of faith in Rahab and Ruth, and the picture of God blessing both sinners and gentiles. And that would have been shocking to the Jews, who took purity of their racial line so seriously, that if they even if they accidentally brushed against a gentile would burn their clothes and have a bath.

But nonetheless, they could not dispute this lineage, for it ran through to their revered king David, whom we read of next as Matthew continues:

Matthew 1:6

...and Jesse begot David the king. David the king begot Solomon by her who had been the wife of Uriah.

And once *again* we're reminded of God's mercy and grace at David's infidelity where he not only slept with another man's wife, but killed him to cover it up. And what lesson this is for us as we look at these individuals, for we might think that God cannot use us because we have sinned. Yet look who God placed in this family tree — a man who slept with his daughter-in-law that he *thought* was a prostitute, a woman who *was* a prostitute. And king who slept with another mans wife! Yet we should also note their hearts, for they each turned to God, and each left their sin behind.

Now, as Matthew continues on, we see he traces the line through to Christ via Solomon, the son of David and Bathsheba, who had been married to Uriah. We read:

Matthew 1:7-11

Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa. Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah. Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon.

So we see Matthew note this lineage of the kings of Judah — many of whom were not good kings — through to the time that Judah joined the rest of Israel as captives in Babylon. And of particular note is the last king mentioned here, that is Jeconiah — for he had acted so wickedly that God had said that no descendant of his would ever sit on the throne of David again, which we might think posed a real problem here. But what we read here in this lineage is the legal kingly line through Joseph to Jesus, whereas Luke traces the family line through another of David's sons, Nathan, through Mary to Jesus. And thus there is no difficulty in this genealogy.

We then read:

Matthew 1:12

And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel.

Whom you may recall the book of Haggai speaks about. And Matthew continues:

Matthew 1:13-16

Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor. Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.

So then, Matthew completes this family tree through to Jesus via Joseph, showing the royal line, though these men didn't reign as kings of Israel as their ancestors had, and he notes that Jesus was called Christ — that is, Christ isn't Jesus surname, but a title. A description. And it means *anointed*, and specifically, that he was the Messiah — the one whom Israel had been waiting for, who had been promised to them many times. Thus making a clear statement to the Jewish reader, that Jesus was of the kingly line from David through Solomon, and that He was the Messiah.

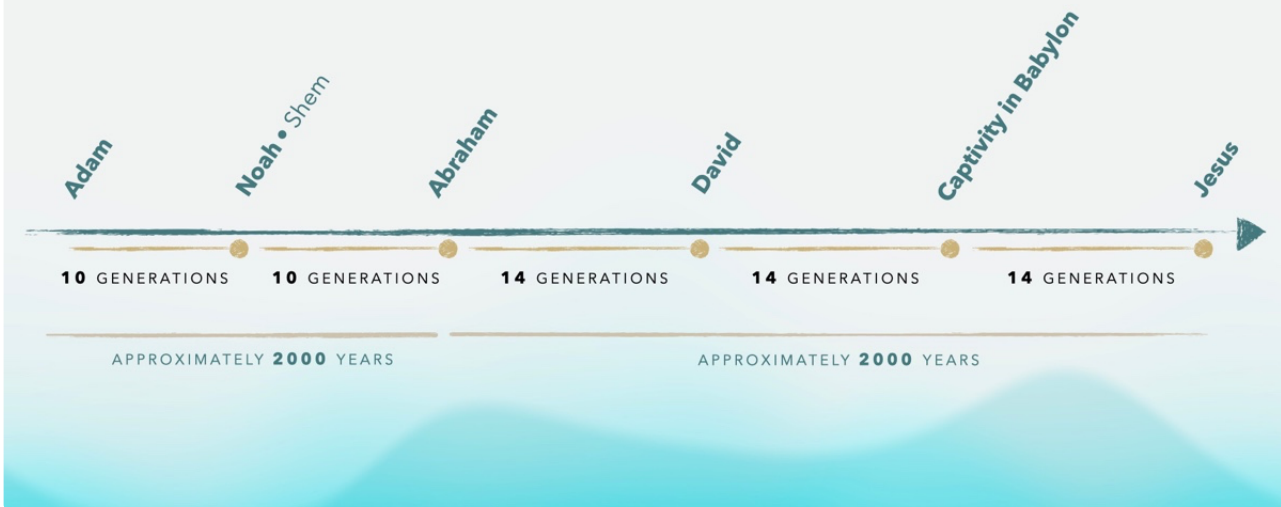
But also note how Matthew changes the description of the next generation as he reaches Jesus, for he doesn't write that Joseph begot Jesus — but rather that he was the husband of Mary, of whom was born Jesus — which we'll come to in the next part of this chapter. In other words, though it was important to show that the royal line flowed through to Jesus, Joseph was not Jesus' biological dad.

And he concludes this genealogy by stating:

Matthew 1:17

So all the generations from Abraham to David are fourteen generations, from David until the captivity in Babylon are fourteen generations, and from the captivity in Babylon until the Christ are fourteen generations.

The generations to Jesus



So, Matthew records that there were then 14 generations from Abraham to David, 14 generations from David to Israel's captivity in Babylon, and 14 generations from that point to Jesus (the second Adam). And as mentioned in our study of Genesis, there were (prior to this) around 2000 years from Adam to Abraham, then 2000 years from Abraham to Christ, and as we know, there's around 2000 years since Jesus was born to today. And so this lineage covers around a third of human history.

And having brought us, then, as far as Jesus in this genealogy, Matthew next records His birth, and writes in verse 18:

Matthew 1:18

Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit.

We read then, that Joseph and Mary were betrothed, they were espoused to each other, of which the closest parallel in our culture is being engaged. But unlike engagement, betrothal meant that they were legally committed to being a husband and wife, with legal documents signed, and any separation requiring a bill of divorce. However, the marriage *relationship* would not commence until the marriage ceremony, and so neither during the time of betrothal, nor *before* it, would the couple have any sexual relationship. And that remains the instruction of the Bible today, that sex be reserved for marriage between a man and woman — with all contexts out of that deemed sinful.

So, it would have been a massive shock to Joseph to learn that Mary was pregnant, for he knew that he had obeyed God in keeping himself for marriage to her, and thus the child was not his. His reaction? Well, under the Mosaic law, he not only could have broken off the betrothal, but he could have charged her with immorality, consigning her to death by stoning (along with the man who, if he was right, had slept with her). But we read:

Matthew 1:19

Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly.

And what a wonderful example of love and mercy this is on Joseph's part. While he was moral, he was also merciful — a rare and Godly combination indeed. Rather than apply the letter of the law and publicly reveal her sin, he had a spirit of gentleness toward her. And this is exactly what we looked at last week in Galatians chapter 6, which says:

Galatians 6:1

Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.

So, as one commentator pointed out, Mary is rightly highly esteemed (of course, too highly esteemed by the Catholic Church), but so should Joseph be, for his character here is wonderful. He wasn't rash, but like we read in Luke chapter 2 that Mary pondered these things in her heart, so Joseph took time to think through the situation. There was no outburst of wrath, no petulance. And that was a good thing indeed, for we read in the next verse:

Matthew 1:20

But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit.

And so Joseph was also visited by the angel Gabriel, as Mary had been, and it was revealed to him that the child Mary was carrying was neither his, nor another man's, nor indeed Mary's, but of *the Holy Spirit*. That is, this was no normal baby. Though the line through to Christ had been protected and preserved, that Jesus might sit on the throne of David, Jesus Himself was not born with the sinful nature that had been passed down from Adam to and through each generation, for like the first Adam, Jesus body was formed by God.

Of course, that's at odds with Catholic teaching that venerates Mary as the mother of God. But the Bible is clear enough, that this was entirely supernatural. And for further reading on this, I highly recommend the study Maureen wrote on this in volume one of her Lifestyle Bible study notes. But also, the late Dave Hunt, commenting on 1 Corinthians 15:45-47, noted this:

Just as Adam needed no mother to contribute 'half of the genes', neither did Christ. The first man was created by God without father or mother. It is therefore proper to conclude that, although Mary's womb and blood contributed to the nourishment and growth of the One to whom she gave birth, she had nothing to do with the physical origin of the body of this 'second man.' He was created in her womb, just as God created Adam.

Dave Hunt

And this news delivered by the angel Gabriel changed Joseph's course of action, as we will see. But first he continued speaking to him, saying:

Matthew 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."

And this was big news in every way. The smallest part of this news was that Joseph was told in advance that Mary would give birth to a Son, at a time where gender tests were not possible in pregnancy. But second, he was instructed to call this boy Jesus — the Greek form of the Hebrew **Yehowshuwa**, typically translated Joshua, meaning "Saviour" or "God Who is Salvation.". And third, he was to call him Jesus, because He would indeed save His people from their sins — which was the biggest, and best news of all. That finally there would be One who not only *could*, but indeed *would* save sinners. This was the *purpose* of Jesus birth.

And Matthew continues, noting that this had been prophesied long before by the prophet Isaiah — one of over 300 prophecies that were fulfilled concerning the first coming of Christ:

Matthew 1:22-23

So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."

And this tackles two groups who deny what God did in sending Jesus to earth. First, there are those who deny the virgin birth, some who even claim the word used for *virgin* simply means *young woman*. But they are ignorant of where this verse comes from, for we read in Isaiah chapter 7, as Isaiah speaks to king Ahaz:

Isaiah 7:14

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

What would be that sign? A *young woman* conceiving? That's hardly a sign. I can assure you, the maternity ward at William Harvey Hospital is full of young women who have conceived! No, what would be a real and remarkable sign would be a *virgin* conceiving, for there is no way that could have happened here without God's intervention. And besides, the Hebrew word used for virgin here, the word **almah**, means *virgin* — Strong's Bible dictionary noting that "*There is no instance where it can be proved that this word designates a young woman who is not a virgin.*".

Of course, that doesn't stop the hardened skeptic, and sadly the Revised Standard Version of the Bible offers a very poor, in fact outright wrong translation of Isaiah, replacing the word virgin with young woman, because the translators leant on the Hebrew lexicon by a man named Gesenius, who was a Bible critic, and didn't believe in the supernatural. You can see the issue there already!

But there is no ambiguity on what this word means, for the 72 Hebrew scholars who translated the Old Testament into Greek hundreds of years *before* Jesus was born, translated this Hebrew word into the Greek word **parthenos**, which means *virgin*, which is where we get the name of the Parthenon temple from in Athens, because Athena was the *virgin* goddess of Athens.

The second group that deny what God did in sending Jesus to earth for us, that these verses tackle, are those that deny that Jesus was God. That includes the Jehovahs Witnesses of course. For we read here that *they shall call His name Immanuel,*” which is translated, “*God with us.*” This is categorically stating that Jesus was God. For Immanuel doesn't mean *a good man* with us, but God with us. And so we have Jesus as His human name, Christ His official name (or title), and Emmanuel as His descriptive name.

And this is all so very important, for if Jesus was merely a man, born through natural means, the He could not have paid for each of our sin. For even if there were one perfect, sinless man, he could only pay for one other man's sin. But because *Jesus* was fully man *and* fully God, He was able to pay the price for each one of us. Let us praise God that He didn't send a mere man, but that He sent Himself. What love! This gospel really does start with good news from the very beginning!

Now, with Joseph having been told that which was conceived in Mary was of the Holy Spirit, he no longer even intended to put her away quietly, bur rather we read:

Matthew 1:24-25

Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, and did not know her till she had brought forth her firstborn Son. And he called His name JESUS.

What wonderful obedience we have in this godly man, who had already shown a spirit of gentleness toward Mary. He now went on to marry her, but we read, there was no sexual relationship between them until after Jesus was born. There is good and godly restraint, that even though married to Mary, he kept himself from her physically until she had given birth. But we know following this, that they went on to have children of their own — both sons and daughters, including James and Jude whose letters we find in the New Testament.

And once again, we find that the Bible is at odds with Catholic teaching that Mary was a perpetual virgin. Was Mary special? Yes. Was she highly favoured among women? Yes. But was she perpetually a virgin? No. Was she the mother of God? No. Was she sinless? No. For she herself praised “*God her Saviour*”. We must hold fast to what the God's Word, and not man's word says.

But with this observation that Joseph and Mary had children of their own, let us also note that they were not Jesus' half-brothers and half-sisters. We can call them *brothers*, for that's what Paul does in Galatians chapter 1, speaking of James, the Lord's brother. But to call them half-brothers implies that Mary contributed half of Jesus' genes, when the Bible shows that was not the case.

Conclusion

Now, as we come to a close this morning, let's remember that back in verse 18 Matthew had said “*Now the birth of Jesus Christ was as follows*”. And we have seen him write of Joseph and Mary. But you might be wondering why there is no mention of the shepherds, or where Jesus was born. Well, those are details that Luke records because he is writing an orderly account of eyewitness reports. But Matthew, is writing with a focus on Jesus to present Him as the King of the Jews. And that's why he begins with this royal lineage to establish that legal right Jesus had to sit on the throne of David.

But since Jesus had the right to that throne, that would mean trouble for anyone who wanted that position for themselves, and as we get into chapter 2 next week, we'll see a man who wanted just that, and would stop at nothing to achieve or maintain it — and that man was Herod. Please do read ahead — there are details in chapter 2 that are so often missed, so many wrong assumptions made. So it will do us good to look at it again.

Application questions

Before I close our time of Bible study in prayer, let me ask you three things:

- Have you forgotten how good the good news is?
- Do you realise that God can use a sinner like you?
- Do you act in a spirit of gentleness, as Joseph did?

For the audio recording of this Bible study, and for additional studies, please see the DCF web site:



dcf.church

Deal Christian Fellowship

Simply teaching the Bible, simply

 <https://dcf.church>