

Matthew 01 - The Genealogy of Christ (Line of Joseph, from Solomon); The Birth of Christ

I. Presentation of the King (Matt 1:1–10:42)

(1) Birth (Matt 1:1–2:23)

(A) Genealogy (1:1-17)

(a) Abraham to David (1:1-6a)

(b) David to Babylonian deportation (1:6b-11)

(c) Babylonian deportation to Christ (1:12-16)

(d) Summation (1:17)

(B) Virgin birth (1:18-25)

Matthew 1

I. Presentation of the King (Matt 1:1–10:42)

(1) Birth (Matt 1:1–2:23)

(A) Genealogy (1:1-17)

(a) Abraham to David (1:1-6a) (Cf. Ruth 4:18-22; 1 Chr 1:34; 2:1-15; Luke 3:23-38; John 1:1-2)

1 The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:

1 The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:

1 This is a record of the life of Jesus the Messiah, the son of David, the son of Abraham.

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

- "...Jesus" - the Greek form of the Hebrew name "Joshua" (Yehoshua, long form; Yeshua, short form) meaning "Yahweh is salvation"

— The two major "Joshua's" in the OT anticipated Jesus Christ by providing salvation (Cf. Heb 3-4; Zech 6:11-13)

- "...the Messiah" - the rough equivalent of the Hebrew "Anointed One"

- Matthew began his Gospel with a record of Jesus' genealogy because Christians claimed that Jesus was the Messiah promised in the OT, but to qualify as such, He had to be a Jew from the royal line of David (Is 9:6-7)

- Matthew's genealogy proves that Jesus descended not only from David, the founder of Israel's royal dynasty, but also from Abraham, the father of the Israelite nation
- "...son of David, the son of Abraham" - Matthew, in beginning his Gospel this way, was calling attention to the fact that *Jesus came to fulfill the everlasting, unconditional covenants made with both Abraham and David.*
- Both Abraham and David received a covenant from God, vowing that He would unconditionally provide seed, land and blessing to Abraham and his descendants. The Davidic Covenant (2 Sam 7) promised that a descendant in the line of David would have an everlasting rule over Israel.
- This genealogy proves that Jesus qualifies to be the King of Israel by both genealogy and OT prophecy (Is 1:22-23). Christ came to earth to institute the covenanted Messianic kingdom.
- The OT predicted that the Messiah would be born of a woman (Gen 3:15), of the seed of Abraham (Gen 22:18), through the tribe of Judah (Gen 49:10), and of the family of David (2 Sam 7:12-13). Matthew demonstrates that Jesus is qualified in every respect.
- "son of Abraham" - Isaac was Abraham's immediate son, who was offered up on the altar of sacrifice. Isaac thus foreshadowed the death and resurrection of Christ (Cf. Gen 22:1-14; Heb 11:17-19).
- In 22:41-46, Jesus asked the Pharisees a question that baffled their minds and which they could not answer: **"What do you think about the Christ? Whose son is He?"** They responded (correctly), "The son of David." Then Jesus asked them, **"Then how does David in the Spirit call Him 'Lord,' saying, 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES UNDER YOUR FEET"?'**
- This question can only be answered when we realize that Jesus was both God and man. As God He existed long before Bethlehem and He was David's Lord and Master (Rom 1:4, "the Son of God"). As a Man He was David's son, that is, He descended from the line of David (Rom 1:3—"made of the seed of David according to the flesh").

Jesus Genealogy According to Matthew

1. Abraham	15. Solomon	29. Shealtiel
2. Isaac	16. Rehoboam	30. Zerubbabel
3. Jacob	17. Abijah	31. Abiud
4. Judah	18. Asa	32. Eliakim
5. Perez	19. Jehosaphat	33. Azor
6. Hezron	20. Jehoram	34. Zadok
7. Ram	21. Uzziah	35. Achim
8. Amminadab	22. Jotham	36. Eliud
9. Nahshon	23. Ahaz	37. Eleazar
10. Salmon	24. Hezekiah.	38. Matthan
11. Boaz	25. Manasseh	39. Jacob
12. Obed	26. Amon	40. Joseph
13. Jesse	27. Josiah	41. Jesus
14. David	28. Jeconiah	

Many question why Matthew only gives a portion of the genealogy of Jesus. Matthew only chooses to include three sets of 14 generations each (Cf. v17). The reason may be due to his use of Hebrew *gematria*, where a number is attached to each letter of the Hebrew alphabet, so everyone's name could be calculated into a number.

The Hebrew *gematria* for "David" adds up to 14, so this is why Matthew chooses 14 generations back from Jesus to the Babylonian Captivity. He also chose 14 generations from the Babylonian Captivity back to David, then 14 from David back to Abraham.

Whatever reason Matthew had for only including 14 generations in each of these sections, rather than a complete genealogy, his primary purpose was to demonstrate is that Jesus is the rightful Heir to all of Israel's promises funneled through David.

2 Abraham fathered Isaac, Isaac fathered Jacob, and Jacob fathered **Judah and his brothers.**

2 Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah and his brothers.

2 Abraham fathered Isaac, Isaac fathered Jacob, and Jacob fathered Judah and his brothers.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

- Matthew begins with Abraham instead of Adam because he wanted to show Jesus' Jewish heritage, and to do this only required going back to Abraham

- "...Judah and his brothers" - Judas (or "Judah") is separated from his brothers because the messianic promise of rulership went to him alone (Gen 49:10)

3 Judah fathered Perez and **Zerah by Tamar**, Perez fathered Hezron, and Hezron fathered Ram.

3 Judah was the father of Perez and Zerah by Tamar, Perez was the father of Hezron, and Hezron the father of Ram.

3 Judah fathered Perez and Zerah by Tamar, Perez fathered Hezron, Hezron fathered Aram,

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

- "...Zerah by Tamar" - the (twin?) brother of Pharez; Pharez was a key figure in OT genealogies (Ruth 4; 1 Chr 4). He was the illegitimate son of Judah and Tamar (Gen 38:6-29).

4 Ram fathered Amminadab, Amminadab fathered Nahshon, and Nahshon fathered Salmon.

4 Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon.

4 Aram fathered Amminadab, Amminadab fathered Nahshon, and Nahshon fathered Salmon.

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 Salmon fathered Boaz by **Rahab**, Boaz fathered Obed by **Ruth**, and Obed fathered Jesse.

5 Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Jesse.

5 Salmon fathered Boaz by Rahab, Boaz fathered Obed by Ruth, Obed fathered Jesse,

5 And Salmon begat Booz of Rahab; and Booz begat Obed of Ruth; and Obed begat Jesse;
- "...Rahab...Ruth" - including Tamar (v3), Rahab and Ruth, along with Bathsheba (v6) was unusual, since the Jews traced their heritage through the male line until the Middle Ages. In God's grace they came to know the God of Israel and they became Jewish proselytes or converts.

- Rahab and Ruth were both foreigners; Tamar, Rahab and Bathsheba were stained with sin. Tamar and Rahab were Canaanites; Ruth was a Moabite; Bathsheba was (presumably) a Hittite.
- These women exemplify the principle of sovereign grace of God, who not only is able to use foreign, even disreputable, people to accomplish His eternal purposes...and He even seems to delight in doing so.

Four Reasons Women Were Included in Jesus' Genealogy

1. To show that Jesus came to include sinners by seeking and saving the lost (Cf. v21)
2. Shows the universal character of Jesus' ministry and kingdom
3. Prepares the reader for the role of Mary in the messianic line
4. To highlight OT stories that illustrate a common point, which was that a Gentile shows extraordinary faith in contrast to Jews

(b) David to Babylonian deportation (1:6b-11)

6 Jesse fathered David the king. David fathered **Solomon** by **her who had been the wife of Uriah**.

6 Jesse was the father of David the king. David was the father of Solomon by Bathsheba who had been the wife of Uriah.

6 and Jesse fathered King David. David fathered Solomon by the wife of Uriah,

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

— "...Solomon" - this is the record of the line of Joseph and differs from Luke 3, which is the line of Christ through Mary. Both Joseph and Mary were descended from David, but through different sons (Joseph through Solomon; Mary through Nathan).

— Solomon is not given the title of king here, even though he was one, probably to focus attention on David and on Jesus as the fulfillment of the prophecies given to David.

Solomon did not fulfill these promises.

— "...her who had been the wife of Uriah" - Bathsheba; it's interesting that Bathsheba's proper name isn't used. This draws attention to David's sins (adultery and murder).

— Evidently Bathsheba was the daughter of an Israelite (Cf 1 Chr 3:5), but the Jews would have regarded her as a Hittite since she married Uriah

— God places the sin of Adam and Eve at Eve's feet (1 Tim 2:14)...but places the sin of David and Bathsheba at David's feet. Eve and David were both deceived...Eve by the servant, and David by the fact that he wouldn't get caught.

— We get a hint of this in Proverbs 31...in the first few verses, Bathsheba recognized the tendencies and downfalls of David, and is counseling Solomon to not go in the same direction.

In these genealogies, the 10th man is always relevant...

7 Solomon fathered Rehoboam, Rehoboam fathered Abijah, and Abijah fathered Asa.

7 Solomon was the father of Rehoboam, Rehoboam the father of Abijah, and Abijah the father of Asa.

7 Solomon fathered Rehoboam, Rehoboam fathered Abijah, Abijah fathered Asaph,

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 Asa fathered Jehoshaphat, **Jehoshaphat fathered Joram**, and Joram fathered Uzziah.

8 Asa was the father of Jehoshaphat, Jehoshaphat the father of Joram, and Joram the father of Uzziah.

8 Asaph fathered Jehoshaphat, Jehoshaphat fathered Joram, Joram fathered Uzziah,

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

- "...Jehoshaphat fathered Joram" - there are three guys missing here, all were exceptionally wicked:

- Ahaziah slain by Jehu (2 Kings 9)
- Joash slain by a servant (2 Kings 12)
- Amaziah slain by people of Jerusalem (2 Kings 14)
- All three were slain because they got into idolatry
- There is no tolerance for idolatry (Deut 29:20)

Deut 29:20: The LORD will not be willing to forgive him, but rather the anger of the LORD and His wrath will burn against that person, and every curse that is written in this book will lie upon him, and the LORD will wipe out his name from under heaven.

9 Uzziah fathered Jotham, Jotham fathered Ahaz, and Ahaz fathered Hezekiah.

9 Uzziah was the father of Jotham, Jotham the father of Ahaz, and Ahaz the father of Hezekiah.

9 Uzziah fathered Jotham, Jotham fathered Ahaz, Ahaz fathered Hezekiah,

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 Hezekiah fathered Manasseh, Manasseh fathered Amon, and Amon fathered Josiah.

10 Hezekiah was the father of Manasseh, Manasseh the father of Amon, and Amon the father of Josiah.

10 Hezekiah fathered Manasseh, Manasseh fathered Amos, and Amos fathered Josiah.

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 **Josiah fathered Jeconiah** and his brothers, at the time of the deportation to Babylon.

11 Josiah became the father of Jeconiah and his brothers, at the time of the deportation to Babylon.

11 Josiah fathered Jechoniah "and his brothers at the time of the deportation to Babylon.

11 And Josias begat Jechoniah and his brethren, about the time they were carried away to Babylon:

- "...Josiah fathered Jeconiah" - there are two guys missing here: Jehoahaz and Jehoiakim. Both were evil and experienced violent deaths.

- Jehoiakim's reign was very short...only 3 months
- "Jechoniah" - also called "Coniah" (Jer 22:24-30) was the recipient of the blood curse, which meant none of his descendants could ever sit on David's throne
- Had Jesus not been born of a virgin, and instead had Joseph as a father, He could never reign in power and righteousness because of this curse
- However, Christ came through Mary's line, not Joseph's; as the adopted son of Joseph, the curse on Jechoniah did not affect Him
- See [Daughters of Zelophehad](#) for additional background on this topic.

Blood Curse on Jeconiah

Background: Israel was divided...Northern Kingdom was so bad that God gave them up...they no longer exist (invaded and taken by Assyria). The Southern Kingdom was not much better...the only reason they were spared is because of God's promise to David.

Things had gotten so bad that God pronounced a "blood curse" on Jeconiah...

Jer 22:30: Thus says the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

- What God just did here was put a blood curse on the royal line of the Messiah, which ended up being on Joseph's line
- The only way around this exception is for the Messiah to be born of a virgin

*As a side note...ask a Jewish Rabbi sometime how he is ever going to get a Messiah considering Jer 22:30. If he's intellectually honest, he'll tell you that it would have to be a virgin birth.

(c) Babylonian deportation to Christ (1:12-16)

12 After the deportation to Babylon: Jeconiah fathered Shealtiel, and Shealtiel fathered Zerubbabel.

12 After the deportation to Babylon: Jeconiah became the father of Shealtiel, and Shealtiel the father of Zerubbabel.

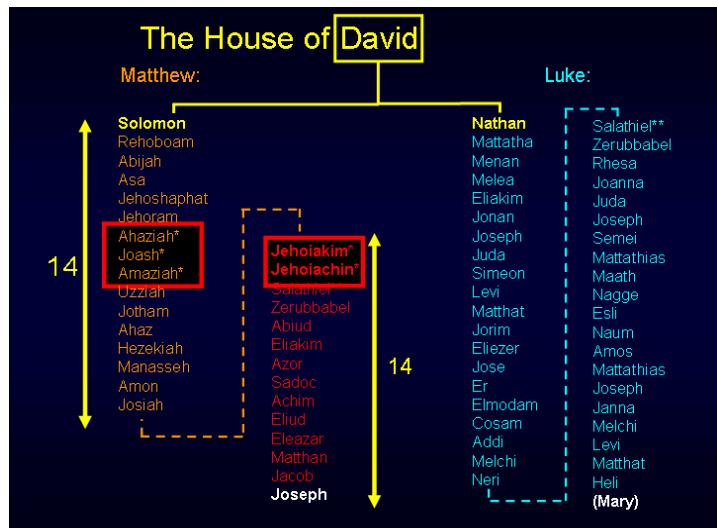
12 After the deportation to Babylon, Jechoniah fathered Salathiel, Salathiel fathered Zerubbabel,

12 And after they were brought to Babylon, Jechoniah begat Salathiel; and Salathiel begat Zorobabel;

The House of David

Picking back up on the genealogy at David...

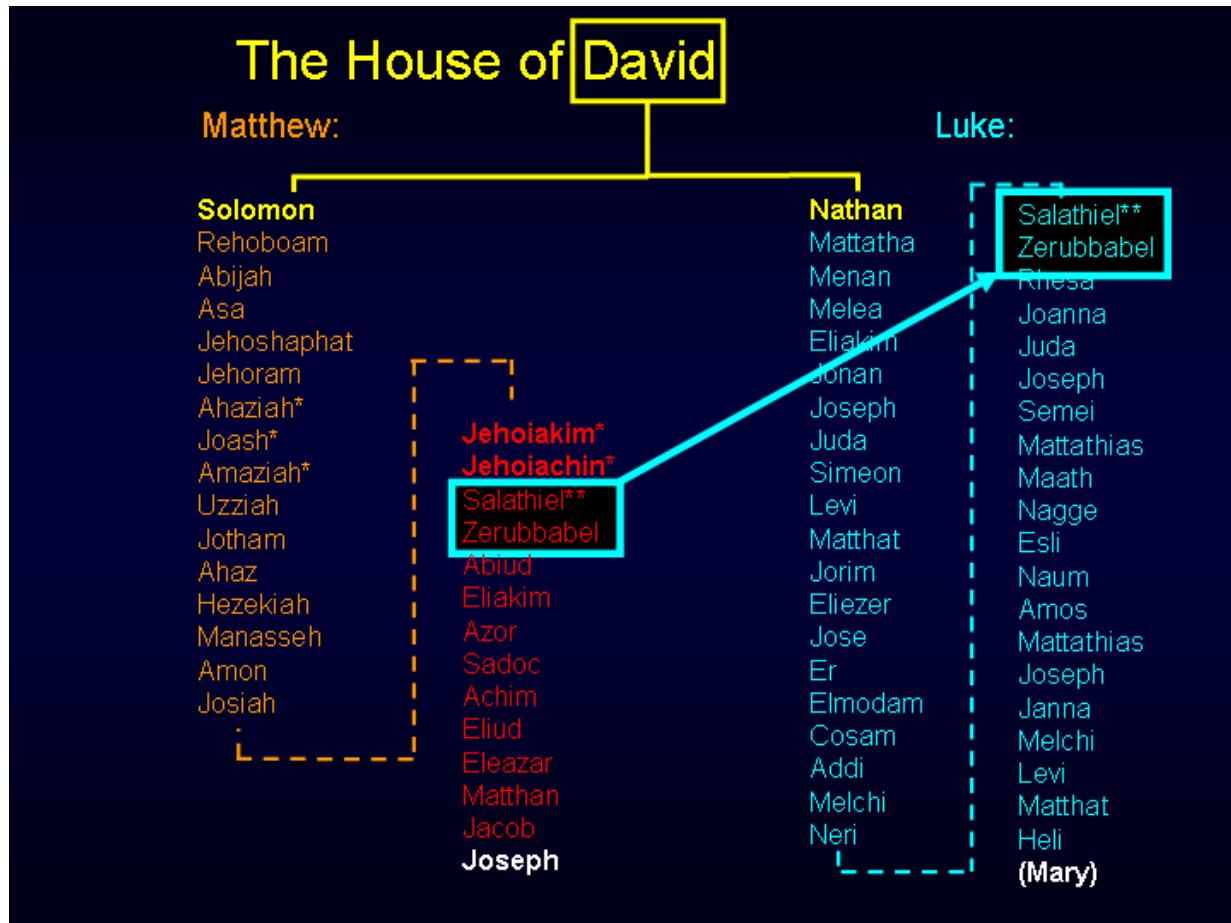
- Matthew picks the first surviving son of David and Bathsheba...Solomon —> Joseph
- Joseph was the "legal" father of Jesus...not the blood father (Legal line)
- Luke picks the second surviving son of David and Bathsheba...Nathan —> Mary
- Mary was the biological mother of Jesus (Blood line)
- Heli, Mary's father, was then the father-in-law of Joseph



*Ahaziah, Joash & Amaziah were killed (and blotted out) because of idolatry

**Salathiel - likely married a daughter of Jehoiakim, then was adopted by him (both Matthew and Luke's lines)

Salathiel and Zerubbabel are in both lines because they aren't blood lines...they are son-in-law types



13 Zerubbabel fathered Abihud, Abihud fathered Eliakim, and Eliakim fathered Azor.

13 Zerubbabel was the father of Abihud, Abihud the father of Eliakim, and Eliakim the father of Azor.

13 Zerubbabel fathered Abiud, Abiud fathered Eliakim, Eliakim fathered Azor,

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 Azor fathered Zadok, Zadok fathered Achim, and Achim fathered Eliud.

14 Azor was the father of Zadok, Zadok the father of Achim, and Achim the father of Eliud.

14 Azor fathered Zadok, Zadok fathered Achim, Achim fathered Eliud,

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 Eliud fathered Eleazar, Eleazar fathered Matthan, and Matthan fathered Jacob.

15 Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Jacob.

15 Eliud fathered Eleazar, Eleazar fathered Matthan, and Matthan fathered Jacob.

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 Jacob fathered Joseph the husband of Mary, **by whom** Jesus was born, who is called the Messiah.

16 Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called the Messiah.

16 Jacob fathered Joseph, the husband of Mary, who was the mother of Jesus, who is called the Messiah.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

- "...by whom" - feminine singular pronoun, referring to Mary. Jesus was not born of a man, but of a woman. He had no human father. This reference protects and proclaims the doctrine of the virgin birth.

(d) Summation (1:17)

17 So all the generations from Abraham to David are fourteen generations; **from David to the deportation to Babylon, fourteen generations**; and from the deportation to Babylon to the Messiah, fourteen generations.

17 So all the generations from Abraham to David are fourteen generations; from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations.

17 So all the generations from Abraham to David totaled fourteen generations, and from David to the deportation to Babylon totaled fourteen generations, and from the deportation to Babylon to the Messiah there were fourteen generations.

17 So 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.

- Clearly, the three groups of 14 generations Matthew recorded do not represent a complete genealogy from Abraham to Jesus (Cf. v8). You can easily see this by a quick review of the genealogies in 1 Chr 1-9.

— Matthew likely uses the number 14 because of *gematria*...both Greek and Hebrew assign a numerical value to each letter; if you spell out a person's name and total the numbers associated with each letter, you get a total

— This is the significance of the Antichrist and 666...666 is the *gematria* (numeric total) of the name in Greek. This is how those in the Tribulation will know who the Antichrist is.

— Matthew picks the number 14 because the *gematria* of "David" is 14. It's a literary device to show that Jesus is the Davidic heir, the heir to the Davidic Covenant.

— Matthew's genealogy shows that Jesus is "the Guy." He is the promised Messiah. He is the rightful heir of the Abrahamic Covenant and the rightful heir of the Davidic Covenant.

- Jesus is called Son of David (Matt 9:27), and the rightful heir to David's throne (Luke 1:32-33,68-69)
- Luke recorded several names from the exile to Jesus' birth that Matthew omitted (Luke 3:23-27)
- Each of the 14 sections ends with a significant person or event connected with the Davidic dynasty:
 - Group 1: the Davidic throne is established
 - Group 2: the throne is cast down and deported to Babylon
 - Group 3: the throne is confirmed in the coming of the Messiah
- Also, a basic covenant is set forth in each period:
 - Group 1: the Abrahamic Covenant (v2-5; Gen 15)
 - Group 2: the Davidic Covenant (v6-11; 2 Sam 7)
 - Group 3: the New Covenant (v12-16; Jer 31)
- "...from David to the deportation to Babylon, fourteen generations" - there were actually 17 generations, but 3 guys were "blotted out"

The King's Birth

18 Now the birth of Jesus the Messiah was as follows: when His mother Mary **had been betrothed** to Joseph, before they came together she was found to be pregnant **by the Holy Spirit.**

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

18 Now the birth of Jesus the Messiah happened in this way. When his mother Mary was engaged to Joseph, before they lived together she was discovered to be pregnant by the Holy Spirit.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

- "...had been betrothed" - *mnēsteuō*, engaged to be married. In those days the engagement was far more binding than it is today. Today in our society is not legally difficult to break an engagement.

— The engagement of Mary and Joseph was very binding. It was considered a marriage in every way except for the physical sexual union. In those days, to break an engagement would require a divorce ("send her away," v19).

- "...by the Holy Spirit" - Just as His physical birth was by way of the Holy Spirit (v18,20), so our spiritual birth must be by way of the Holy Spirit (Cf. John 3:5; Titus 3:5). By His physical birth He stepped into our world; by our spiritual birth, we step into His world.

19 And her husband Joseph, since he was **a righteous man** and did not want to disgrace her, planned to **send her away** secretly.

19 And Joseph her husband, being a righteous man and not wanting to disgrace her, planned to send her away secretly.

19 Her husband Joseph, being a righteous man and unwilling to disgrace her, decided to divorce her secretly.

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

- Matthew tells the story of the birth of Jesus from Joseph's view; Luke gives it from Mary's point of view

- "...a righteous man" - Joseph, being a "righteous man," could hardly let his fiancee's pregnancy pass without action, since it implied that she had been unfaithful and violated the Mosaic Law. He had three options:

1. Expose her publicly as unfaithful, which may have resulted in her stoning (although rare). She would have suffered the shame of a public divorce (Deut 22:23-24)
2. Grant her a private divorce by handing her a certificate of divorce before two witnesses (Cf. Num 5:11-31)
3. Remain engaged to Mary and not divorce her, but this appeared to Joseph to require him to break the Mosaic Law (Lev 20:10)

— We don't know much about Joseph except for what we learn in Matt 1-2: we know he was a righteous man, thoughtful, did not act in haste, and he kept himself sexually pure.

— Likely the reason why the Bible does not say more about this righteous man is that in John's Gospel, Jesus speaks of "His Father" about 40x, and each time He is referring to God the Father rather than Joseph. God doesn't want us to forget who Jesus' "real" Father is.

— Joseph is mentioned again when Jesus was 12 years old (Luke 2:42-43), but after that he is never mentioned again. It's likely that Joseph died while Jesus was a teenager or in His early 20s.

- "...send her away" - a formal divorce, which was required in those days to sever a betrothal (engagement, Cf. v18)

20 But when he had thought this over, behold, an angel of **the Lord appeared to him in a dream**, saying, "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.

20 But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "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.

20 After he had thought about it, an angel of the Lord appeared to him in a dream. "Joseph, son of David," he said, "don't be afraid to take Mary as your wife, because what has "been conceived in her is from the Holy Spirit.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

- Joseph evidently decided to divorce her privately, allowing him to preserve his righteousness (and not break the Law) while also allowing him to demonstrate compassion
- "...the Lord appeared to him in a dream" - God spoke to men in various ways (Cf. Heb 1:1); one of these ways was through dreams (Cf. 2:12,19). Today if we want to hear from God, we don't go to sleep and expect a dream...we open the Scriptures.
- "...do not be afraid" - Joseph was probably afraid of the consequences of his decision to divorce Mary
- The angel's announcement obviously dissuaded his initial decision

21 She will give birth to a Son; and you shall name Him **Jesus**, for **He will save His people from their sins.**"

21 She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins."

21 She will give birth to a son, and you are to name him Jesus, because he is the one who will save his people from their sins."

21 And she shall bring forth a son, and thou shalt call his name JESUS [Yeshua]: for he shall save his people from their sins.

- The angel announced God's sovereign prerogative in naming the child. Joseph simply carried out the will of God by giving Jesus His name at the appropriate time (v25).
- "...Jesus" - Hebrew "Yeshua" or "Joshua" means "Savior." Salvation was the reason He came (Cf. John 3:17; 1 Tim 1:15)
- "...He will save His people from their sins" - an allusion to Ps 130:8 (Cf. 1 John 3:5) and the purpose of the birth
- The Jews anticipated a Messiah who would be both a political Savior and a Redeemer from sin
- "save" - *sōzō*, He would save His people from their sin in three ways:
 - He would save them from the *penalty* for our sins (justification)
 - He would save them from the *power* of sin in our lives (sanctification)
 - He would save them from the *presence* of sin (glorification)
- "...His people" - Israel (Cf. 2:6). It is not the birth of Christ that saves us

The goal of Bethlehem was the Place of the Skull. The mystery of the Virgin Birth can be read only in the blazing light of Calvary. The Incarnation of our blessed Lord was the first historic step of the eternal God on His solemn march to the judgment of the Cross. The Manger and the Cross are joined inseparably in the redemptive purpose and plan of God. And what God hath joined together let no man put asunder. [Alva McClain, theology notes]

22 Now all this took place so that what was spoken by the Lord through the prophet would be fulfilled:

22 Now all this took place to fulfill what was spoken by the Lord through the prophet:

22 Now all this happened to fulfill what was declared by the Lord through the prophet when he said,

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

- This verse records the fulfillment of the prophecy. Notice the drastic difference in details provided between Matthew's account (a summary statement) and Luke's account
- The wording Matthew uses makes it clear to the reader the difference between the source of the prophecy—God—and the instrument through whom He gave it—the prophet.

The Israelites should have been looking for and expecting the Savior and waiting eagerly to receive Him. This was true of a few (Anna and Simeon are good examples; Cf. Luke 2:25,36) but sadly it was not true of the great majority. Most of the Jews would reject the Savior (John 1:11). They should have received Him with open hearts and open arms, but they did not. The rejection of the Messiah by Israel is seen as early as Matt 2.

23 "BEHOLD, THE VIRGIN WILL CONCEIVE AND GIVE BIRTH TO A SON, AND THEY SHALL NAME HIM **IMMANUEL**," which translated means, "GOD WITH US."

23 "Behold, the virgin shall be with child and shall bear a Son, and they shall call His name Immanuel," which translated means, "God with us."

23 "See, a virgin will become pregnant and give birth to a son, and they will name him Immanuel," which means, "God with us."

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

- Quoted from Is 7:14...

- Matthew's style is to quote the verse from the OT that is being fulfilled in prophecy. Matthew is the only gospel writer to do this.

- "...IMMANUEL" - "God with us." No one can qualify as mankind's Savior unless He is God, and Jesus fully qualifies (John 1:1; 5:18; 10:30). He is the great God and He is our Savior (Cf. Titus 2:13).

Gal 4:4: But when the fullness of the time came, God sent His Son, born of a woman, born under the Law,

24 And Joseph awoke from his sleep and did as the angel of the Lord commanded him, and took *Mary* as his wife,

24 And Joseph awoke from his sleep and did as the angel of the Lord commanded him, and took *Mary* as his wife,

24 When Joseph got up from his sleep, he did as the angel of the Lord had commanded him and took *Mary* as his wife.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

- The angel's instructions caused Joseph to change his mind about divorce and continue with their engagement and eventually consummate it (v25)

— Adoption in Israel was informal rather than formal (Cf. Gen 15:2; 17:12-13; 48:5; Ex 2:10; 1 Kings 11:20; Esther 2:7; Luke 2:23). Joseph would give Jesus his legal status by virtue of his marriage to Mary.

25 but kept her a virgin **until** she gave birth to a Son; and he named Him Jesus.

25 but kept her a virgin until she gave birth to a Son; and he called His name Jesus.

25 He did not have marital relations with her until she had given birth to a son; and he named him Jesus.

25 And knew her not till she had brought forth her firstborn son: and he called his name Jesus.

- "...until" - *heos*, Joseph and Mary did not have marital sexual relations until after Jesus was born. The wording of this verse makes it clear that the doctrine of the perpetual virginity of Mary is unbiblical. If Mary and Joseph never had normal marital sexual relations, this verse would say that Mary remained a virgin until death.

— The Bible tells us that Jesus had at least six "half-brothers" (John 7:3): James, Joseph, Simon, Judas (Matt 13:55; Mark 6:3; Cf. 1 Cor 9:5), and at least two sisters (Matt 13:55-56; Mark 6:3).

The NT does not directly teach Mary's perpetual virginity, although certain passages are interpreted that way:

- Mary was a virgin up to and through the time of Jesus' birth. This is attested to in Matt 1:25.

- References to "brothers of Jesus" (Cf. Mark 6:3; John 7:3) are interpreted as meaning cousins or other relatives, or they were children of Joseph from a previous marriage. Both arguments are tenuous, at best.
- In John 19:26-27, Jesus entrusts Mary to John rather than His "brothers." This is seen by those who believe in this doctrine as strange and abnormal if Mary had other sons.