

Dustin Daniels | River Bible Church
Matthew 1:18-25 | The Genesis of Jesus Christ
January 16, 2022

WELCOME:

- Please turn your Bibles to Matthew 1:18-25
- Bibles in back—our gift to you.

REVIEW:

Last week we started our new Sermon study of Matthew's Gospel.

I gave you my rationale, my current best thinking, and why I believe the Lord Jesus wants us to continue studying, thinking, and meditating on the Gospels.

So with the opening chapter of Matthew, we learned the genealogy of Jesus Christ.

We learned that all those names are not simply names out of an ancient phonebook, but rather, each name was part of the revealing of who the King of kings is.

Some of the KEYPOINTS:

1. *The Gospels are complementary, not contradictory.*
2. *The Old Testament is a book of promise, while the New Testament is a book of fulfillment.*
3. *Royalty depends on heredity.*
4. *Jesus was the Son of David by royal descent and the Son of Abraham by genealogical descent.*

So last Sunday, Matthew verified without a shadow of a doubt that Jesus' ancestry dotted every "I" and crossed every "t" for Him to be the King of kings.

Today, Matthew moves us from Jesus' family tree to His birth.

INTRODUCTION:

Before we dive into the miracle of Jesus' physical birth, we need to look in the rearview mirror of OT Scripture.

Because God has a habit of showing off His miraculous powers when it comes to women and the birth of their children.

Abraham was 100 years old, Sarah was 90 when God told them they would have a son. (Get 17:16) —ISAAC

When the Lord showed up to Manoah's wife, she was barren.

The Lord promised them a child, and they named him Samson. (Judges 13:3)

Elkanah and Hannah—Hannah went to church to pray for a child.

The priest told her to get out because he thought she was drunk.

1 Samuel 1:15— *"No, my lord," Hannah replied. "I am a woman with a broken heart. I haven't had any wine or beer; I've been pouring out my heart before the Lord."*

1 Samuel 1:16— *"Don't think of me as a wicked woman; I've been praying from the depth of my anguish and resentment."*

1 Samuel 1:17— *Eli responded, "Go in peace, and may the God of Israel grant the request you've made of him."*

And God did. She had a boy, and his name was Samuel.

We see the miraculous births continue in the NT as well.

Zechariah and Elizabeth have been praying for a child, and then they probably stopped praying because they were too old at this point.

But, an angel shows up when Zechariah performs his priestly duties and is terrified.

Luke 1:13— *But the angel said to him, "Do not be afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son, and you will name him John."*

We know him as John the Baptist.

Now as miraculous and wonderful as those births and children are...today, Matthew will teach us the virginal conception of Mary.

Let me make a distinction on some terminology.

There is a difference between saying "the virgin birth" and the "virginal conception."

Yes, Mary was a virgin and gave birth to Jesus. That is true.

But technically, we're not going to learn about the virgin birth today.

We will see how Holy Spirit of Almighty God—supernaturally conceived Jesus in the virginal womb of Mary.

All the other miraculous births required a husband and wife to come together.

But that is not the case today.

There is a deeply ingrained theological reason that

- 1) Mary had to be a virgin
- 2) The Holy Spirit must be the initiator of the conception.

So all that to say this...the supernatural conception and birth of Jesus Christ

^{surpass} ^{those} all the previous miraculous births.

The world finds it inconceivable.

And it's because of human inconceivability, both from a physiological perspective along with a sinful, prideful, unbelieving interpretation—that so many people have doubted the virginal conception.

Ever Some pastors and churches don't understand it, so they don't teach what the Lord is teaching us today.

They refuse to teach their congregations one of the essential doctrines in all of church history.

We see this doctrine found in the Apostles Creed.

The Apostles Creed is the foundation of the Christian faith.

It is affirmed by both Protestant and Catholic Churches alike.

+ *I believe in God, the Father Almighty,
the Creator of heaven and earth,
and in Jesus Christ, His only Son, our Lord:
Who was conceived of the Holy Spirit,
born of the Virgin Mary,*

Let me ask you—What is so fascinating about the virginal conception that Christians from various denominations can believe in Christ's resurrection, but not His virginal conception?

What is the danger in accepting one miracle over another?

Let's find out.

Please stand for the reading and honoring of God's Word.

SCRIPTURE: Matthew 1:18-25 CSB

- Matthew 1:18**— The birth of Jesus Christ came about this way: After his mother Mary had been engaged to Joseph, it was discovered before they came together that she was pregnant from the Holy Spirit.
- Matthew 1:19**— So her husband, Joseph, being a righteous man, and not wanting to disgrace her publicly, decided to divorce her secretly.
- Matthew 1:20**— But after he had considered these things, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take Mary as your wife, because what has been conceived in her is from the Holy Spirit.
- Matthew 1:21**— She will give birth to a son, and you are to name him Jesus, because he will save his people from their sins."
- Matthew 1:22**— Now all this took place to fulfill what was spoken by the Lord through the prophet:
- Matthew 1:23**— See, the virgin will become pregnant and give birth to a son, and they will name him Immanuel, which is translated "God is with us."
- Matthew 1:24**— When Joseph woke up, he did as the Lord's angel had commanded him. He married her
- Matthew 1:25**— but did not have sexual relations with her until she gave birth to a son. And he named him Jesus.

+ **PRAY:**

*Let your faithful love come to me, Lord,
your salvation, as you promised. (Psalm 119:41)*

+ **EXEGESIS:**

Matthew 1:18— *The birth of Jesus Christ came about this way: After his mother Mary had been engaged to Joseph, it was discovered before they came together that she was pregnant from the Holy Spirit.*

Notice the simplicity of this miraculous verse.

It is so straightforward that a child can understand it.

Matthew speaks in a very factual tone and provides biblical history in the process by speaking God's revelation to mankind—

+ **Matthew 1:18**— *The birth of Jesus Christ came about this way:*

The words *of Jesus Christ* are emphatic.

^{MEANING} This means that the circumstances of Jesus's birth are way different from everyone else in the genealogy from last week.

The Greek word for "birth" is "Genesis."

So verse 18 could be translated this way...

+ *"The genesis, origin, or existence of Jesus Christ came about this way."*

Matthew stresses Mary's virginal and miraculous conception more than Jesus' birth from the very start.

Verse 18 continues. Notice the order of events.

Matthew 1:18— *After his mother Mary had been engaged to Joseph, it was discovered before they came together that she was pregnant from the Holy Spirit.*

Four items in verse 18:

First, Joseph and Mary are engaged.

Secondly, “before they came together.”

Thirdly, “she was pregnant.”

Fourthly, “from the Holy Spirit.”

Let’s start with Mary and Joseph.

We don’t know much about Mary.

She probably was a native of ~~the town~~ of Nazareth.

She most likely came from a poor family.

We know even less about Joseph.

We know that his father’s name was Jacob through the genealogical line of last week.

We’ll learn later in Matthew 13 that Joseph was a contractor of sorts working with wood and stone.

Secondly, the engagement—We know that Joseph and Mary were engaged.

A first-century Jewish marriage was a bit different than ours.

It was normal for the Jews to have a prearranged marriage.

Here's how it worked.

First, the fathers of the two families would commit the couple.

This commitment is what we call engagement.

However, the biggest difference is that this engagement process usually happens in childhood.

As Mary became a teenager, she and Joseph would then be betrothed.

Betrothal is the next step to marriage.

+ Betrothal was the process of confirming the engagement.

During the engagement period, the woman could break it off if she was unwilling to marry the man.

It was her choice.

Secondly, the man could break off the engagement if she had not kept her virginity.

But once they entered the betrothal phase of marriage (which lasted one year), they were legally married.

However, during that year, they still lived separately.

Even though they were considered "husband and wife," they did not sleep together.

All that to say this... the only way a betrothal could be broken was through a legal divorce.

That's the rub...

Matthew 1:18— ...it was discovered before they came together that she was pregnant from the Holy Spirit.

So Joseph and Mary are legally married, and then Mary has a divine disruption to her life.

Let's turn to Luke to get more details:

+ **Luke 1:26**— In the sixth month, the angel Gabriel was sent by God to a town in Galilee called Nazareth,

+ **Luke 1:27**— to a virgin engaged, to a man named Joseph, of the house of David. The virgin's name was Mary.

+ **Luke 1:28**— And the angel came to her and said, "Greetings, favored woman! The Lord is with you."

+ **Luke 1:29**— But she was deeply troubled by this statement, wondering what kind of greeting this could be.

+ **Luke 1:30**— Then the angel told her, "Do not be afraid, Mary, for you have found favor with God.

+ **Luke 1:31**— Now listen: You will conceive and give birth to a son, and you will name him Jesus.

+ **Luke 1:32**— He will be great and will be called the Son of the Most High, and the Lord God will give him the throne of his father David.

+ **Luke 1:33**— He will reign over the house of Jacob forever, and his kingdom will have no end."

+ **Luke 1:34**— Mary asked the angel, "How can this be, since I have not had sexual relations with a man?"

Pause...notice that Mary herself is the first to doubt the virginal conception.

So Mary asks this question for clarification.

+ **Luke 1:35**— The angel replied to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore, the holy one to be born will be called the Son of God.

v. 35 is fascinating!

Just as "*the Spirit of God was hovering over the surface of the waters*" during creation in Genesis 1:2, the Holy Spirit "*overshadowed*" Mary's womb for mankind's salvation.

Being a godly woman, Mary [no doubt] picked up on that terminology.

She knew that if God could produce the world out of nothing, then God could ~~undoubtedly~~ produce a child in her womb without the assistance of a human father.

+ **Luke 1:36**— And consider your relative Elizabeth—even she has conceived a son in her old age, and this is the sixth month for her who was called childless.

Luke 1:37— For nothing will be impossible with God."

Mary has great faith...we see it here in verse 38. *w/ her response*

Luke 1:38— "See, I am the Lord's servant," said Mary. "May it happen to me as you have said." Then the angel left her.

Mary doesn't ask any more ~~clarifying~~ questions.

She doesn't argue with the angel Gabriel. *like Zechariah*

She doesn't tell him to find someone else *like Moses* because ~~this event isn't what she has planned for her life.~~

She simply submits to God and says, "amen...let it be."

At this point, Luke goes on to tell us that Mary visits Elizabeth.

Mary probably stays with Elizabeth and Zechariah for three to four months, and then she returns to Nazareth.

Mary is about four months pregnant at this moment...and this is where Matthew picks up the narrative.

Mary returns, Joe discovers that she's pregnant.

Matthew 1:19— *So her husband, Joseph, being a righteous man, and not wanting to disgrace her publicly, decided to divorce her secretly.*

Notice Joseph is a righteous man.

This terminology puts Joe in the same class as Zacharias and Elizabeth, who were ***"Both were righteous in God's sight,"*** (Luke 1:6)

Joseph is similar to Simeon, who was ***"righteous and devout."*** (Luke 2:25)

The picture here is that Joseph's heart and conduct are godly.

He is a good man.

He loves God. He worships YHWH.

He's a good Jew.

Joseph dearly loves Mary. How do we know?

+ **Matthew 1:19**— *and not wanting to disgrace her publicly, decided to divorce her secretly.*

Joseph chooses not to embarrass Mary.

He decides not to make a mockery out of her and shame her.

Joseph is a man who is merciful and forgiving.

He loves Mary, and he chooses to deal with this situation in a godly, gracious way.

Let me ask you this—what's going through Joseph's head as he wrestles with this decision? *How much sleep is he losing over this?*

As you can imagine, he is so excited to start his new life with Mary.

He was physically building their home.

That's what Jews did during the one-year betrothal period.

He was looking forward to raising a family.

And then Mary comes back from visiting Elizabeth, and she's four months pregnant.

She's starting to show.

Man, this whole thing is so scandalous.

Mary is pregnant, and Joe knows that he is not the father of this baby.

Joseph is devastated.

It's hard for us as American's living in the 21st century to grasp the reality of this.

Because We're used to hearing about engagements being broken off. *All the time*

We're numb to sex before marriage.

BUT In Jewish culture, Mary's virginity was evidence of her godliness.

Gentlemen, let me ask you this

How would you feel at that moment, looking upon your bride that you haven't seen for months and seeing that she is with child?

Would you be humiliated?

Angry or jealous?

Matthew doesn't tell us how Joseph felt. But we can all bet that he felt all those emotions.

So what's Joe to do?

What are his options?

Joseph is a good Jew...so he can not disregard God's Law.

Committing adultery was punishable by death. (Deuteronomy 22:23-26)

So spill the beans, Mary

There's only two options going through Joe's mind.

Did you have a one-night stand while visiting Elizabeth?

Or were you raped?

Secondly, Joseph can't ignore this whole thing.

He can't say the child is his when it's not.

He would be living a lie the rest of his life.

That lie would become unbearable, and everyone would eventually find out the truth.

Notice here that Matthew, nor any of the Gospels, include a conversation between Joseph and Mary at this point.

Nor is there a conversation recorded between Mary and her parents.

Surely, they all talked about this, didn't they? Yes.

+ **Matthew 1:18**— ...it was discovered before they came together that she was pregnant from the Holy Spirit.

Scripture doesn't say specifically that they talked about it, but was "discovered."

Mary had to tell somebody.

I have a hunch as, why Matthew doesn't include their conversation.

My hunch is that it shows Mary's faith in God.

Mary knows that Gabriel spoke to her.

She knows that she was a virgin one day, and the next, she is with child.

Mary knows the truth...and it's almost like, if you don't believe her...that's on you—regardless of the consequences to her personally.

Dear friends, that's faith. *Her faith is costly.*

Mary doesn't have to explain or reexplain or have to convince or rationalize what happened.

She stated the truth.

She has nothing to prove and nothing to hide.

Mary is not a liar.

So what does Joseph finally decide after losing all this sleep?

Well, Joe does what ^{Mary} ~~the rest~~ of us would do.

Matthew 1:19— ...*decided to divorce her secretly.*

He doesn't believe her.

"Oh right, you're pregnant with God's baby, nice try Mary—give me a break."

So he decides to divorce her, and that's his decision.

He's going to own that decision because he is a righteous man.

The supposed "other man" can't be found to uphold the law found in Deuteronomy.

Notice here that Scripture said that Joseph is a righteous man—not a perfect man.

And it's this idea of perfection that brings us to ~~the importance of the doctrine of~~ the virginal conception.

Now Pause...as divinely miraculous and humanly scandalous as the virginal conception is...does God say anything about this in the OT?

As we were going through the Gospel of Mark, we learned of all the things that were prophesied about Jesus...and then we saw Jesus fulfill those prophecies in real time.

Does Scripture prophesy or predict or even hint at the virginal conception between Mary and the Holy Spirit?

What do you think?

Scripture reveals not one but two OT passages regarding the virginal conception.

Genesis 3:15 and Isaiah 7:14.

Let's go back to the beginning of Genesis.

Let me set this up.

Adam and Eve are naked and without shame.

~~They are living life as God intended them to live.~~

They have a vibrant, passionate personal relationship with God.

They live in paradise.

What could possibly go wrong?

Well, it just so happens that a talking snake shows up and tempts them with a piece of fruit of all things.

side note I'm thinking that ~~this kind of~~ ^{the} fruit was at least be dipped in chocolate.

Satan tempts them through the snake; they fall into temptation and eat the piece of fruit.

The pre-incarnate Jesus Christ shows up walking in the garden during the cool of the day.

He says, "*Adam, where are you?*" (Genesis 3:9)

Adam is now afraid, hiding, knows he's naked, and immediately blames God and his wife.

Eve jumps out from behind a tree and says, "Oh no, it was the snake."
-not whole story - throw me under the bus

And we pick up the story with God dealing with the snake.

+ **Genesis 3:14 NASB**—*The Lord God said to the serpent,
"Because you have done this,
Cursed are you more than all cattle,
And more than every beast of the field;
On your belly you will go,
And dust you will eat
All the days of your life;*

+ **Genesis 3:15 NASB**—*And I will put enmity
Between you and the woman,
And between your seed and her seed;
He shall bruise you on the head,
And you shall bruise him on the heel."*

That word, enmity, gives us the picture of animosity, antagonism, or hatred.
Your Bible may translate it as hostility.

In other words, enmity is an enemy.

Notice here that in Genesis 3:15, we learn two essential prophetic truths.

Notice First, God makes Satan's seed (worldly people) and the woman's seed *enemies*.

Let's pause for a moment.

How can Satan's seed be an enemy of a *woman's* seed?

Women don't have seed - they have ovaries and eggs for reproduction.

Men, on the other hand, have sperm or seeds. *So what's going on?*

+ *Seed of the woman*—indirect ^{prophetic} language that the Jesus would come from a woman but not a natural human father.

This is the first prophecy of the virginal conception.

Genesis 3:15 is known as the *Proto-Evangelium*— the first Gospel.

All that to say this, the importance of Genesis 3:15 is that the Jesus would come from a woman but not a natural human father.

Back to our narrative.

Matthew 1:20— *But after he had considered these things, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take Mary as your wife, because what has been conceived in her is from the Holy Spirit.*

So Joseph has made a wise, godly, and gracious human decision to divorce Mary.

But its still the wrong decision. (don't you hate when that happens)

And then, suddenly, Joseph has a divine disruption to his ^{own life} life plans—just like Mary.

God sends an angel to enlighten him.

Matthew 1:20— “Joseph, son of David, don't be afraid to take Mary as your wife,

The angel's opening words, “~~Joseph~~ son of David,” connect last week's text to this one.

Joseph must have been encouraged when the Angel reminded him that he was indeed of the kingly line of David.

As a Jew, this phrase—the “son of David” wakes him up to the important call on his life.

“*Son of David*” regards Joseph as a prince of the kingly line.

Important things are ^{now} expected of ^{him} them—and as Joe is getting ready to find out, he is to be a provider and protector of King Jesus.

Don't be afraid— means, “stop being afraid”—to take Mary as your wife.

Here's the reason...

Matthew 1:20— ...because what has been conceived in her is from the Holy Spirit.

It's precisely as Mary said. Mary was telling the truth!

But, the only way Joe would believe Mary is if God told him.

And He did. He continues...

Matthew 1:21— *She will give birth to a son, and you are to name him Jesus, because he will save his people from their sins."*

and you are to name him Jesus —for those of you who are parents, you know the privilege of parents to name their children.

It's a privilege because there is theology embedded into providing a name to someone or something.

Going back to the book of Genesis, God gave Adam the responsibility and authority to name the animals.

Adam was the first zoologist.

Similarly, a parent has the right and responsibility to name their children.

But, as we read throughout Scripture, when God chose a child to do something unique, God took away the privilege from the parent and named the child himself.

Why? Because God was demonstrating that the child belonged to Him.

The name Yeshua/Jesus/Joshua/Hosea, all come from the same root name, meaning, "God Saves."

God saves who from what?

Matthew 1:21— ... because he will save his people from their sins."

God will deliver ^{His} people from the danger of their sins.

In other words, God saves us from sin, death, and hell.

God saves us from ourselves, from His wrath, and for His Kingdom.

Matthew 1:22— Now all this took place to fulfill what was spoken by the Lord through the prophet:

Matthew 1:23— See, the virgin will become pregnant and give birth to a son, and they will name him Immanuel, which is translated "God is with us."

Here we see the second OT prophecy regarding the virginal conception.

Matthew quotes Isaiah 7:14.

He introduces Jesus as "God with us."

God has many names in Scripture - Most important YHWH - "I AM WHO I AM"

By doing so, Matthew gives us a starting point for the doctrine of the incarnation.

The incarnation—the doctrine of how Jesus is truly divine and truly human at the same time.

It's called the Hypostatic Union.

Hypostasis of divinity & humanity.

Matthew 1:24— When Joseph woke up, he did as the Lord's angel had commanded him. He married her.

So, can you imagine that conversation?

Joe goes to Mary's house early in the morning.

“Mary, you’re not going to believe this, I had a dream and God said, ‘You will give birth to a Son and I’m supposed to name Him Jesus because He’ll save people from their sins.’”

Mary responds, “Well, it’s about time you got with the program, now go take the trash out.”

Matthew 1:25— *but did not have sexual relations with her until she gave birth to a son. And he named him Jesus.*

Matthew makes it clear that she remained a virgin **until she gave birth.**

PREACH:

Let me ask you this.

Is there any other way that God could have saved us other than the virginal conception and substitutionary atonement on the cross?

Why didn’t The Father send Jesus directly from Heaven, in a blaze of glory, for the whole world to see?

If that would have happened, do you think Jesus would have been able to relate to the pain and the shame of being human?

“Why can’t God just forgive sin like we do?”

Because that would go against His character.

God is a just God—justice must be served.

God doesn’t wink at sin. *like we do*

*- Don't worry about it - forgive!
- No big deal.
- It is a big deal.*

Dealing with sin is the sole distinction of this narrative.

We, as humans, can't save ourselves.

We need someone from outside to step in and perform that ^{Supernatural} task.

Dear friends, there is no other way to be saved.

Jesus had to be born a man ^{of a virgin} because it was man who sinned.

But, Jesus also had to be divine, to be our mediator ^{between us & God the Father.}

^{He's holy, we are not} Here's why the virginal conception is a matter of eternal perspective.

The virginal conception completely severs the sinful seed of mankind.

It terminates the human faterly lineage that we read about last week.

This is why we must be born again—we must be born from a Heavenly Father.

PRAY:

Most famous bible verse is John 3:16 - For God so loved the world that he gave his one & only son, so that everyone who believes in him will not perish but have eternal life.

DEACONS
3
BAIL

v.17 - God did not send his son into the world to condemn the world, but to save the world through him.

BIBLIOGRAPHY:

PREACHING BIBLE:

Christian Standard Bible. Nashville, TN: Holman Bible Publishers, 2020.

BIBLES:

The Apostolic Bible Polygot, edited by Charles Van der Pool. Newport, OR: The Apostolic Press, 2013.

American Standard Version. Oak Harbor, WA: Logos Research Systems, Inc., 1995.

The Holy Bible: English Standard Version. Wheaton, IL: Crossway Bibles, 2016.

The Holy Bible: King James Version. Electronic Edition of the 1900 Authorized Version. Bellingham, WA: Logos Research Systems, Inc., 2009.

Legacy Standard Bible. Irvine, Ca: Steadfast Bibles, 2021.

New American Standard Bible: 1995 Update. La Habra, CA: The Lockman Foundation, 1995.

The New King James Version. Nashville: Thomas Nelson, 1982.

PARAPHRASE BIBLES: (Used as Commentaries)

Biblical Studies Press. The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible. Biblical Studies Press, 2005.

Peterson, Eugene H. *The Message: The Bible in Contemporary Language*. Colorado Springs, CO: NavPress, 2005.

The New International Version. Grand Rapids, MI: Zondervan, 2011.

The Everyday Bible: New Century Version. Nashville, TN: Thomas Nelson, Inc., 2005.

Tyndale House Publishers. *Holy Bible: New Living Translation*. Carol Stream, IL: Tyndale House Publishers, 2015.

GOD'S WORD Translation. Grand Rapids: Baker Publishing Group, 1995.

COMMENTARIES:

Blum, Edwin A., and Trevin Wax, eds. 2017. *CSB Study Bible: Notes*. Nashville, TN: Holman Bible Publishers.

Boice, James Montgomery. 2001. *The Gospel of Matthew*. Grand Rapids, MI: Baker Books.

Brown, Jeannine K. 2015. *Matthew*. Edited by Mark L. Strauss and John H. Walton. Teach the Text Commentary Series. Grand Rapids, MI: Baker Books.

Crossway Bibles. 2008. *The ESV Study Bible*. Wheaton, IL: Crossway Bibles.

Doriani, Daniel M., Hans F. Bayer, and Thomas R. Schreiner. 2021. *Matthew–Luke*. Edited by Iain M. Duguid, James M. Hamilton Jr., and Jay Sklar. Vol. VIII. ESV Expository Commentary. Wheaton, IL: Crossway.

Fruchtenbaum, Arnold G. *Yeshua: The Life of Messiah from a Messianic Jewish Perspective*. Vol. 1. San Antonio, TX: Ariel, 2017.

Gaebelein, Frank E., D. A. Carson, Walter W. Wessel, and Walter L. Liefeld. 1984. *The Expositor's Bible Commentary: Matthew, Mark, Luke*. Vol. 8. Grand Rapids, MI: Zondervan Publishing House.

Geisler, Norman L., "Virgin Birth of Christ," *Baker Encyclopedia of Christian Apologetics*, Baker Reference Library (Grand Rapids, MI: Baker Books, 1999), 760.

Lenski, R. C. H. 1961. *The Interpretation of St. Matthew's Gospel*. Minneapolis, MN: Augsburg Publishing House.

MacArthur, John F., Jr. 1985. *Matthew*. MacArthur New Testament Commentary. Chicago: Moody Press.

MacArthur, John F., Jr. 2013. *One Perfect Life: The Complete Story of the Lord Jesus*. Nashville: Thomas Nelson.

O'Donnell, Douglas Sean. 2013. *Matthew: All Authority in Heaven and on Earth*. Edited by R. Kent Hughes. Preaching the Word. Wheaton, IL: Crossway.

Kasdan, Barney. 2011. *Matthew Presents Yeshua, King Messiah: A Messianic Commentary*. Clarksville, MD: Messianic Jewish Publishers.

Sproul, Robert Charles. 2013. *Matthew*. St. Andrew's Expository Commentary. Wheaton, IL: Crossway.

Wiersbe, Warren W. 1996. *The Bible Exposition Commentary*. Wheaton, IL: Victor Books.

DICTIONARIES | ENCYCLOPEDIAS:

MEDIA | SERMONS:

<https://www.gotquestions.org/apostles-creed.html>

<https://www.ligonier.org/learn/devotionals/proto-evangelium>

<https://www.ligonier.org/learn/sermons/birth-jesus-matthew>

Tommy Nelson, Matthew 1:18-25. Denton Bible Church