



Matthew 1:1-17
THE MISSION OF THE MESSIAH - Part 1

Jesus

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Born King of the Jews

WHY DAVID IS NAMED BEFORE ABRAHAM

Furthermore, he did not say “of Jesus Christ, Son of God” but instead “Son of David, Son of Abraham.” But why then did John immediately point out the nature of his divinity by saying in the beginning of his Gospel, “In the beginning was the Word, and the Word was with God”? Because John’s Gospel was set in exile among the Gentiles. He wrote in the Greek language for the benefit of the Gentiles, who knew little of such matters as whether God had a Son or in what sense God had offspring.

Therefore, it was important to first show to the Gentiles the mystery of his incarnation, since they did not know who he was at that time. For that reason, it was first necessary for them to realize that the Son of God is God. Then, because God took on flesh, John said in the next phrase that “the Word was made flesh and lived among us.” Matthew instead wrote his Gospel to the Jews in the Hebrew language, so that the Jews might be edified in faith. Indeed, the Jews always knew that he is the Son of God and how he is the Son of God.

(ANONYMOUS)

Matthew linked Jesus
to the Davidic
covenant prophecies
of the Old Testament.

- 2 Samuel 7:12-16
- Psalms 89:29

- Isaiah 9:6-7; 11:1-10;
- Jeremiah 23:5-6; 30:9; 33:14-26
- Ezekiel 34:20-24; 37:24-28
- Hosea 3:5
- Amos 9:11
- Zachariah 3:8

Matthew linked Jesus to the Messianic prophecies explicitly expressed in the Prophets

- Gen. 12:1-3; 22:18
- In which God promised to bless all the nations of the earth through Abraham's seed.
- The two covenants are brought together in Ps. 72:17 (Matt. 28:19)

- Matthew also linked Jesus to the Abrahamic covenant

• HEBREW ROOTS: 1:1

Matthew opens with a genealogy, because in the first-century Jewish world, descent is often more important than character. Furthermore, the phrase “This is the genealogy” reflects the Hebrew framing of the story of Messiah Yeshua (Jesus) as a reflection and continuation of the narratives of the Torah. This genealogy confirms that Yeshua (Jesus) meets all the requirements of the Tanakh for the Messiah: a descendant of Avraham (Abraham; Gen. 22:18)

Yeshua is Jesus 'name in Hebrew and Aramaic, which are the languages he spoke. The word Iesous represents the ancient Greek speakers ' attempt at pronouncing “Yeshua.” The Greek word for “Messiah” is Christos, with the Hebrew Mashiach, meaning “anointed” or “poured on.”

While there is no easy answer to this historical question, it is helpful to read each genealogy within its own narrative context to hear the strategy of each evangelist in using a genealogy. Luke includes Jesus ' genealogy to tie into his emphasis on Jesus as God's son in the baptism scene (3:21–22, 23–37), while Matthew draws upon the genealogy at the very beginning of his Gospel to evoke Israel's story from Abraham onward and to introduce themes of kingship, exile and restoration, and Gentile inclusion. (Hagner, Matthew, 1:8)

Jesus is the Messiah, who brings restoration of Israel from exile.

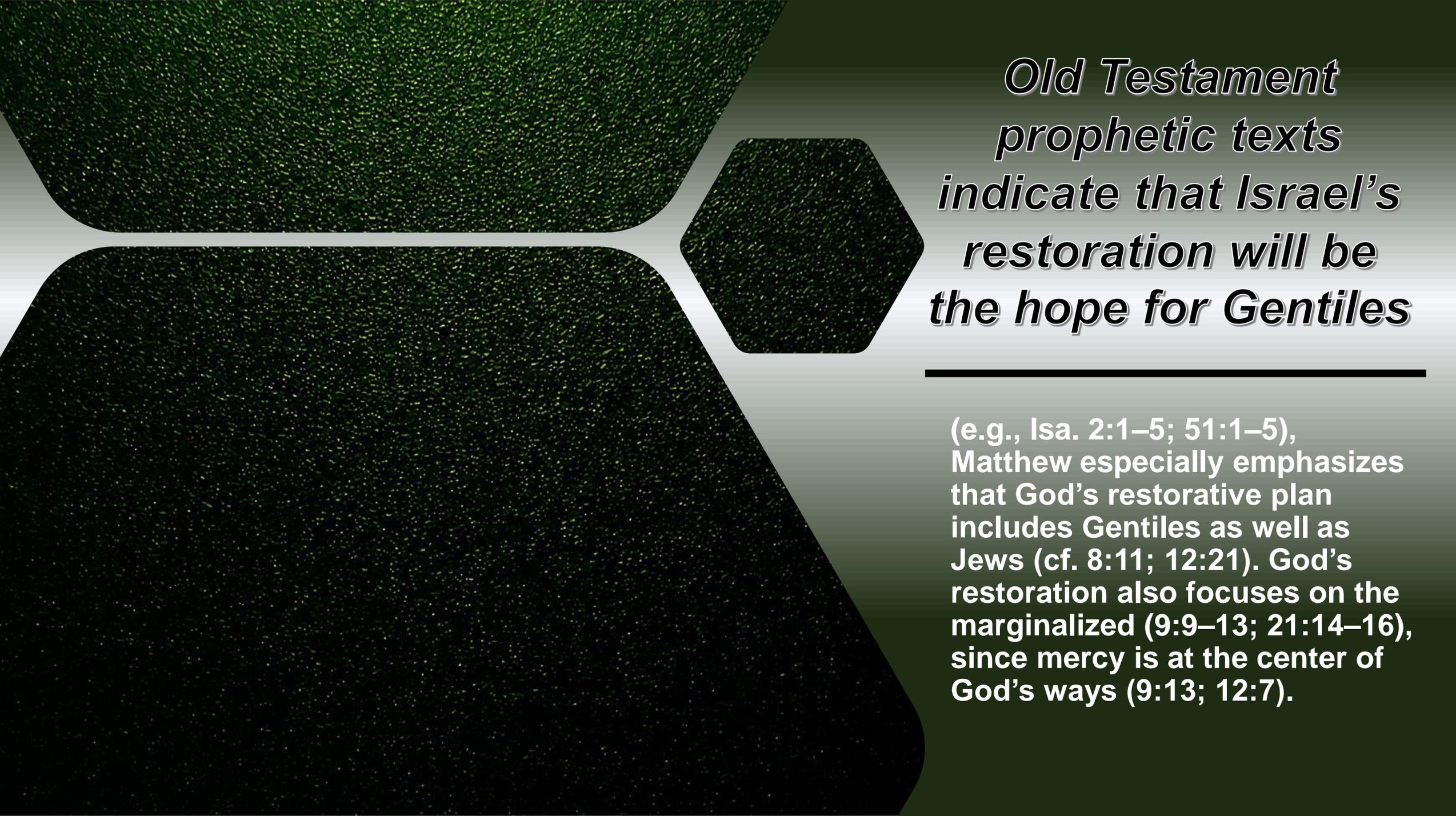
The pattern of exile and restoration is an important theological motif in both Testaments. Matthew announces this truth claim at each hinge of the genealogy:

Abraham: God chooses a people of promise.

David: God gives them a king of promise.

Exile: They are without their promised king.

Jesus: Kingship and the people are restored.



*Old Testament
prophetic texts
indicate that Israel's
restoration will be
the hope for Gentiles*

(e.g., Isa. 2:1–5; 51:1–5),
Matthew especially emphasizes
that God's restorative plan
includes Gentiles as well as
Jews (cf. 8:11; 12:21). God's
restoration also focuses on the
marginalized (9:9–13; 21:14–16),
since mercy is at the center of
God's ways (9:13; 12:7).

(1:11–12)

The time of the exile.

The exile emphasized at this second hinge of the genealogy is the exile of the southern kingdom of Judah to Babylon in the early sixth century BC. As the book of Kings narrates, the Babylonian king Nebuchadnezzar captured Jerusalem during the reign of King Jehoiachin (called “Jeconiah” in Matt. 1:11–12) and took many captives from among Jerusalem’s elite, soldiers, and artisans (2 Kings 24:8–16). (Archeological Study Bible)

Footnote:

Comparing Matthew's and Luke's Genealogies

A historical question often posed is how Matthew's genealogy compares to Luke's (Luke 3:23–38), since they are not identical throughout. In fact, the two agree only about a third of the time (from Abraham to David, two names at Matt. 1:12 // Luke 3:27, and Joseph and Jesus). Some have suggested that Matthew draws on Jesus' royal (legal) lineage, while Luke focuses on his biological ancestry. A popular though speculative suggestion is that Luke's genealogy follows Jesus' descent from Mary's family (but see Luke 3:23).

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Footnote:

Messianism in First-Century Judaism

The word messiah (mashiakh, “anointed one”) had several OT uses, but it came to refer primarily to a person like David, who was anointed to rule God’s people in righteousness and justice. By the late OT period, the concept of messiah began to take on an eschatological, or end times, role, in which a worthy anointed man would bring about the final political and religious deliverance of Israel. In the centuries between the Testaments, hope for a righteous king and/or priest began to be expressed as opposition to Greek or Roman rule or as opposition to the Hasmonean high priesthood. The misuse of royal and temple authority by the Herodian family only fanned these hopes. The Dead Sea Scrolls speak of two messiahs, one “of David” (who would restore the kingdom to Israel) and another “of Aaron” (who would turn the Jewish hearts back to God). During the NT period, several people claimed to be God’s messiah (or to be acting on the messiah’s behalf). Whenever they gained a following among the masses, they typically attempted revolt against Rome. Three such messiahs are referenced in Acts (Theudas, Judas the Galilean, and the Egyptian; Acts 5:36–37; 21:38). In addition to these, Josephus mentions Achiab, the cousin of Herod; Judas, the son of a brigand chief named Ezekias; Simon, a slave of Herod; Athronges and his brothers; Theudas (probably different from the one above); “a man from Egypt who declared himself to be a prophet” (probably the same as the Egyptian); and “a certain imposter who promised salvation and rest from troubles if anyone chose to follow him into the wilderness.” Josephus labels others of the same ilk with the terms brigand, imposter, deceiver, or assassin. All such messianic movements were invariably crushed by Roman authorities

(see “Nationalist Rebellions in First-Century Judea” on p. 1393). Jesus’ claims to be the Messiah stand in stark contrast to these individuals, even though most people he encountered, and even Pontius Pilate, must have understood his claims through the actions of these political messiahs (cf. Acts 1:6). (ESV Archeological Study Bible)