**Lesson – 1 Son of David (The Book of Matthew)**

**Read for your study: -**[Matt. 1:1-25](http://biblia.com/bible/niv/Matthew%201.1-25); 2:1-14; [Mark 12:35-37](http://biblia.com/bible/niv/Mark%2012.35-37); [Isa. 9:6](http://biblia.com/bible/niv/Isa.%209.6), [7](http://biblia.com/bible/niv/Isa%209.7); [Rom. 5:8](http://biblia.com/bible/niv/Rom.%205.8); [John 2:25](http://biblia.com/bible/niv/John%202.25); [Jer. 29:13](http://biblia.com/bible/niv/Jer.%2029.13).

**Memory Text: -** “He will save His people from their sins” ([Matthew 1:21, NKJV](http://biblia.com/bible/nkjv/Matthew%201.21)).

**Introduction: - Matthew** was a despised tax collector when Jesus called him to follow Him. Later realizing the divine call, Matthew emphasizes the generous, gracious forgiveness of Jesus and His loving acceptance of all who were willing to turn to Him. His gospel has unique characteristic that includes individuals who do not seem to be as important to the other Gospel writers. He also portrays Jesus as standing firmly for truth contrary to popular opinion.

The Gospel of Matthew establishes Jesus' credibility as a legitimate "son of David" and "son of Abraham." In comparison with the other Gospel writers, Matthew quotes the Old Testament most frequently in support of Christ's ministry and to show that Jesus alone adequately met the requirements of messiahship. In doing so, he had to deal with a large number of fallacious assumptions regarding the nature of the promised King.

Matthew begins his Gospel with Christ's genealogy through Abraham. **Why did he do that?** Perhaps to help the Jews accept Christ as Messiah and King.

However, Matthew's Gospel appeals to Gentiles, as well as to Jews, setting in the joyful hope of the nation for their kingdom to be restored and the Messiah to sit forever on the throne. Thus, the Gospel of Matthew is the call to the Kingdom.

But the kingdom Jesus brought was not the popular kingdom of force, power, and strict authority that the chosen people expected. Instead, it was and is a kingdom of those who exhibit a humble, teachable spirit. Christ, the King of the kingdom of grace within us, will return soon to reign as King of the eternal kingdom of glory. Let us dive into our study and learn!

**The Book of Genesis: -** Matthew begins his Gospel with the verse saying, **“This is the genealogy of Jesus Christ… (Matt. 1:1).** The Greek word translated “genealogy” or “generation” is from a word that can be translated “genesis.” Hence, it could be said that Matthew started his Gospel with “a book of genesis.”

Genealogies may not provide the most inspirational devotional material, but they serve an important function in enabling us to tie Bible events together and help us understand the background and relationship of these events. To Matthew, as a devout Jewish Christian, the genealogy of Christ was an important factor in introducing Jewish readers to Jesus as a son of David, and thus a son of Abraham.

**A Royal Line: -** Matthew traced the genealogy of Jesus from Abraham to Jesus. In **Luke 3:23-38**, the genealogy is traced backwards from Jesus all the way to Adam and then to God.

Some of the Jews sneered at Jesus' birth as illegitimate and thus thought He was automatically excluded from any right to kingship. Yet they fully believed that the future messianic King would come from the line of Judah, whose sons were born out of wedlock.

**The Women in His Genealogy**

**Women were not mentioned in old genealogies. Nevertheless, Matthew included four women in the Messiah’s genealogy.** Matthew's inclusion of the **four women** mentioned above prepares the reader for Matthew's story of Joseph's hesitation to wed Mary owing to her apparent unfaithfulness to her betrothal. Christ's birth was misunderstood, and His ancestry was not well known. Thus, Matthew wanted his readers to know that Jesus is indeed rightful Saviour and King of the world. On the shoulders of our wonderful Counsellor, mighty God, everlasting Father, and Prince of Peace was placed the government, not just of this world, but of the entire universe. **Those alone who are patient like Tamar, a Canaanite woman, humble like Ruth, a virtuous Moabite, teachable like Rahab, the Canaanite Prostitute, and gentle and unobtrusive like Bathsheba fit into the kingdom ruled by such a gracious King.**

**The Saviour for Sinners: -** “And she will bring forth a Son, and you shall call His name Jesus, for He will save His people from their sins.” **(Matthew 1:21)**

**What is significant to us today about the name Jesus?** No name ever has had such an impact on the world as that of Jesus. We pray in His name. We sing about it. We talk about its power. Too many use it carelessly or in anger. **Why is the name so important?** Others bore that name between 4 B.C. and A.D. 31. Actually, in Hebrew, Jesus was called by the same name as the one who led the Israelites into Canaan—Joshua (Yeshua). This is appropriate. In the same way that Joshua led out in the final act of Israel's deliverance from slavery and the wilderness wanderings, Jesus was to deliver His people from sin. **The name Joshua is a compound word meaning, "Jehovah saves."**

He came to this earth to live among sinners! **(Romans 3:9-10, 23; 5:8; John 2:25; Jeremiah 17:9; Ecclesiastes 7:20)** We are all sinful, fallen, broken people; and that certainly included the lineage of Jesus Himself. Jesus came to rescue people like us; sinners who need salvation.

**“But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.” (Romans 5:8)**

Christ came to reveal God and to consume sin. "Satan sought to intercept every ray of light from the throne of God. He sought to cast his shadow across the earth, that men might lose the true views of God's character, and that the knowledge of God might become extinct in the earth. . . . God was represented as severe, exacting, revengeful, and arbitrary. . . . Jesus came to teach men of the Father, to correctly represent Him before the fallen children of earth. Angels could not fully portray the character of God, but Christ, who was a living impersonation of God, could not fail to accomplish the work. The only way in which He could set and keep men right was to make Himself visible and familiar to their eyes. . . .

"Those who would behold this glory would be drawn to love Jesus and to love the Father whom He represented."—Ellen G. White, Signs of the Times, Jan. 20, 1890.

"To sin, wherever found, 'our God is a consuming fire.' Heb. 12:29. In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them. . . . In the time of John the Baptist, Christ was about to appear as the revealer of the character of God. His very presence would make manifest to men their sin. Only as they were willing to be purged from sin could they enter into fellowship with Him. Only the pure in heart could abide in His presence."—**The Desire of Ages, pp. 107, 108.**

**The Birth of David’s Divine Son: - (The King of the Jews).**

“Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.” **(Matthew 2:2)**

Jesus is portrayed as a King who came to “rescue” His people and set up His kingdom; and when He did, His own people rejected His conditions. (John 1:11) They did not want the kind of kingdom that He offered. They wanted a Messiah who would help them to conquer the Romans and rule the world!

How sad! The Jews who believed they were the chosen people of God were not even ready to welcome Him because they were so spiritually proud. **What should our attitude be?**

“It is thus that every sinner may come to Christ. “Not by works of righteousness which we have done, but according to His mercy He saved us.” **Titus 3:5**. When Satan tells you that you are a sinner, and cannot hope to receive blessing from God, tell him that Christ came into the world to save sinners. We have nothing to recommend us to God; but the plea that we may urge now and ever is our utterly helpless condition that makes His redeeming power a necessity.—**Ellen G. White, The Desire of Ages, p. 317.1.**

Luke explained how Jesus was born in a humble manger and was worshiped by shepherds who took care of the flock out in the open (that couldn’t have happened on December 25—winter time in the northern hemisphere).

**Matthew shows Joseph and Mary living at a house. They were willing to make Bethlehem their new home (Matthew 2:11).**

**The remarkable point in this story is that some Gentiles recognized Jesus as the king of the Jews while the Jews were ignoring or fearing the coming of the King.**

**What is our attitude about Jesus, today? Do we have any admonition for us today?**

“The professed churches of Christ in this generation are exalted to the highest privileges. The Lord has been revealed to us in ever-increasing light. Our privileges are far greater than were the privileges of God’s ancient people. We have not only the great light committed to Israel, but we have the increased evidence of the great salvation brought to us through Christ. That which was type and symbol to the Jews is reality to us. They had the Old Testament history; we have that and the New Testament also. We have the assurance of a Saviour who has come, a Saviour who has been crucified, who has risen, and over the rent sepulcher of Joseph has proclaimed, “I am the resurrection and the life.” In our knowledge of Christ and His love the kingdom of God is placed in the midst of us. Christ is revealed to us in sermons and chanted to us in songs. The spiritual banquet is set before us in rich abundance.” **E.G.W. (Christ’s Object Lessons, cp. 24, pg. 317)**

**God Bless You!!!**