

**SOC Adult Sunday School
Matthew (2007-2008)**

Week 1 – Mathew 1:1-17

Questions for Monday/Tuesday

Text: Matthew 1:1-5

Most Americans are not very concerned about their own genealogy, much less the genealogy of another person. In the life of Israel, however, one's descent was important and had significant consequences. By each set of verses below, indicate why the record of a person's ancestors would be important for an Israelite.

**Joshua 14:1-5; 15:1; 16:1; 17:1; 18:1, 8, 11; and
Leviticus 25:10**

Deuteronomy 10:8-9; Hebrews 7:11-14

An important theme or purpose of all the gospels is to present Jesus the Savior. As Matthew writes especially to Israel, he presents Jesus as the fulfillment of the promises made by God to the patriarchs. As you read the verses listed, look for the thread of that promises a savior (blessing) for all nations. What words/phrases are used? How do these scriptures affect you? Genesis 3:14-15; 12:1-3; 15:1-6; 17:19, 21; 22:15-18; 26:2-4.

What names in Matthew 1:2-5 are found in the following verses? Was anything new or exciting to you? Genesis 49:10; Ruth 1:22; 2:3; Isaiah 9:6; 11:1; Micah 5:2.

Three women, Tamar, Rahab, and Ruth, are named in Matthew 1:2-5. What do you find about their nationalities and/or character from the following passages? Why do you think the Lord included them in the Savior's genealogy? Genesis 38; Joshua 2:1-11; Ruth 1:4,16.

Questions for Wednesday/Thursday

Text: Matthew 1:6-11

David is Israel's most renowned King, yet he freely confessed his own sins. The most famous of his sins involved "the wife of Uriah" (Bathsheba). David saw her bathing, lusted after her, brought her to his chambers, lay with her, sought to conceal his adultery but failed, and then contrived to send Uriah into harms way in battle where Uriah died. Uriah was a Hittite not a Jew, and he was a loyal and honorable soldier and servant of David. Prepare to share some thoughts on why "the wife of Uriah" is named in the genealogy of Jesus the Christ.

When the southern kingdom in Israel (Judah and Benjamin) was threatened by an alliance of Israel's northern kingdom and the King of Aram (Syria), God sent his prophet Isaiah to Ahaz (Matthew 1:9). With what great prophecy was Ahaz ingloriously associated (Isaiah 7:3-14)?

What promise does God make to David in 2 Samuel 7:12-16? How did Israelites expect this promise to be fulfilled (Matthew 9:27)?

How do you think an Israelite would have been affected by Matthew's recounting of the Patriarchs and Kings in Jesus' genealogy? How have you been affected?

Questions for Friday/Saturday

Text: Matthew 1:12-17

The northern kingdom of Israel was conquered and carried off into exile by the Assyrians. Later, the southern kingdom was conquered and carried off into exile by the Babylonians (who had conquered the Assyrians). Psalm 137 was written during the exile in Babylon. What impresses you in Psalm 137:1-6 about the Jewish attachment to Jerusalem, the heart of the Land of Promise?

To the Jews, the Temple in Jerusalem was more dear than the throne of their kingdom. Review the following scriptures and summarize Zerrubabel's (Matthew 1:12-13) role in rebuilding the temple the Babylonians had destroyed. (Ezra 3:2; 4:18-24; 5:1-2; Haggai 1:1-12)

Note: Joseph and Mary will be considered next week.

Based on other records in the Bible, it is clear that the "generations" spoken of in Matthew 1:17 are not an unbroken sequence of fathers and sons. There are some significant "gaps" in Matthew's genealogy of Jesus. Even so, God's word through Matthew presents Jesus' lineage as 14 generations from Abraham to David, 14 from David to the exile (in Balylon), and 14 from the exile to the Christ. Without looking at commentaries, what possible reasons occur to you for this record to be put this way?