

Pine Knoll Sabbath School Study Notes
Second Quarter 2016: *The Book of Matthew*
Lesson 1 “Son of David”

Read for this week’s study

Matthew 1; Mark 12:35–37; Isaiah 9:6, 7; Romans 5:8; John 2:25; Jeremiah 29:13; Matthew 2:1–14.

Memory Text

“He will save His people from their sins” (Matthew 1:21, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. A Book of Genesis
- III. A Royal Line
- IV. Jesus’ Early Family Tree
- V. While We Were Yet Sinners
- VI. The Birth of David’s Divine Son
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. The lesson author begins with the story of Rick Hoyt and his father Dick and uses it to stress the importance of God the Father in the Gospel of Matthew. In a Bible search program, look for all the references to God as father in Matthew. What do these references tell us about God? (Introduction)
2. Scholars often talk about the Synoptic Problem; how the similarities and differences among the gospels of Matthew, Mark and Luke raise questions as to how and why they were put together. Enter “Synoptic Problem” in any search engine and see what you can learn about this. I particularly recommend the article by Daniel Wallace posted at <https://bible.org/article/synoptic-problem>. As an exercise, compare the genealogy of Matthew 1 with that of Luke 3. What similarities and differences do you notice? What do these tell us about God? (Sabbath afternoon)
3. Read Matthew 1:1. What are some of the Old Testament backgrounds that are referenced here? There is a sense in which genealogy and ancestry are important and another sense in which they are irrelevant. What do Galatians 3:29 and John 3:3-7 have to say about the relevance of ancestry for spiritual life? What do the

- following texts tell us about Jesus? John 1:1-3; Hebrews 1:1-3; Micah 5:2; Mark 12:35-37. How do these relate to what Matthew is trying to do? (Sunday's lesson)
4. Read the following texts: 2 Samuel 7:12-17; Isaiah 9:6-7; 11:1-2; Acts 2:29-30; Revelation 22:16. How do these texts help us understand what Matthew was doing in associating Jesus with David? How does Matthew's approach to Jesus' Messiahship compare with Luke 24:25-26 and Acts 17:1-3? What does associating Jesus with David, Solomon, Rahab and Bathsheba tell us about God? (Monday's lesson)
 5. Read Matthew 1:2-6. Note the four women mentioned in Jesus' genealogy. What do all these women have in common? Why would the Messiah come from such a questionable background? Why would God highlight such features in the record of His revelation to the human race? Was Rahab the prostitute of Jericho really the mother of Boaz? What does this tell us about ancient genealogies? How does this affect our picture of God? (Tuesday's lesson)
 6. What do the following texts say about human nature? Romans 3:9-10; 5:8; John 2:25; Jeremiah 17:9. How did the human race become so evil? What does this imply about the larger view of the cosmic conflict? (Wednesday's lesson)
 7. Read Matthew 2:1-14. What are the similarities and differences in the attitude of the wise men and King Herod? To what degree are religious people today susceptible to the same kinds of attitudes and actions that Herod did? What picture of God do you think Herod had, if any? (Thursday's lesson)
 8. King Herod was interested in prophecy, but that interest led him to do some terrible things. Are there prophetic pictures that are doing great damage today? (Friday's lesson)

Bible Texts for Special Consideration

2 Samuel 7:12-17, ESV

When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³ He shall build a house for my name, and I will establish the throne of his kingdom forever. ¹⁴ I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, ¹⁵ but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. ¹⁶ And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.” ¹⁷ In accordance with all these words, and in accordance with all this vision, Nathan spoke to David.

Isaiah 9:6-7, NIV

For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. ⁷ Of the increase of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.

Isaiah 11:1-2, NIV

A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. ² The Spirit of the LORD will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD—

Acts 2:29-32, ESV

“Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. ³⁰ Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, ³¹ he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. ³² This Jesus God raised up, and of that we all are witnesses.

Revelation 22:16, NIV

“I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star.”

Luke 24:25-26, NRSV

Then he said to them, “Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! ²⁶ Was it not necessary that the Messiah should suffer these things and then enter into his glory?” ²⁷ Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

Acts 17:1-3

When they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. ² As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, ³ explaining and proving that the Christ had to suffer and rise from the dead. “This Jesus I am proclaiming to you is the Christ,” he said.

Thoughts from Graham Maxwell

Do we have any perfect examples in the Bible? You know, we've got to be careful about that. Just because saints (who are in Hebrews 11) do something, it doesn't mean it's right necessarily. They're in there because they did trust, and God is very generous about everything else. I mean, think of the things that David did, and yet he's there in Hebrews 11. Just because you're in that list doesn't mean that what you did was approved. So all we can say for sure about the Rahab story is that God is very, very generous; but He does look for something that is of more importance to Him than anything else, and it is trust, and a willingness to listen, and to be reverent. And you may be just starting out, and that's all.

How about the thief on the cross? How much did he know? And yet he'll be in the Kingdom, though he'll need to be straightened out on many, many points. It reminds me of that famous quotation. Ellen White spoke it in Basel, Switzerland and it appeared in the *Signs of the Times*, June 16, 1890:

When it is in the heart to obey God [that is, your heart's in the right place], when efforts are put forth to this end [they may be quite imperfect efforts], Jesus accepts this disposition and effort as man's best service [the best he can do], and He makes up for the deficiency with His own divine merit.

Which needs to be interpreted, to be sure. But what He wants is perfectly clear. Didn't Rahab do her best? And when she went to the door, how many times do you suppose, as a prostitute, she may have said to some inquiring wife, "No, your husband is not here." I mean, it would come to the lips rather readily wouldn't it, in her profession? "No, they're not here." In fact, she spelled it out rather thoroughly. She said, "True, men came to me, but I did not know where they came from;" A little later she discusses that in detail, doesn't she? "But when the gate was to be closed, at dark, the men went out; where the men went I do not know; pursue them quickly, for you will overtake them." I mean, I'm right with you. Catch those fellows. And she'd hidden them so they wouldn't be caught. But she actually had brought them up to the roof, and hid them with the stalks of flax which she had laid in order on the roof. "So the men pursued after them on the way to the Jordan as far as the fords; and as soon as the pursuers had gone out, the gate was shut." And she went upstairs to tell them, "It's all right now." She didn't just tell a short fib. She enlarged on it. Was she doing it to profit herself? What if those soldiers had brushed her to the side and gone on up to the roof, and found the two men there? What would have happened to her? She ran a grave risk for the sake of the two men. A little bit of her own welfare mixed in? She was convinced that the Jews would be successful, the Israelites, and she'd like to go out with them?

Well, I don't think it pays to spend too much time analyzing it, because God doesn't comment on it. He just says, "This is what happened." And He honored her intentions, her motives, and He honors her still further later on. She becomes the mother of Boaz, in the book of Ruth. There

is good reason to think that that's the Rahab that is mentioned there. Therefore, Rahab the prostitute became one of the ancestors of King David, which means that she is one of the ancestors of the Messiah, Jesus Christ.

Think of that! He had one prostitute in the line. Well, He had some worse people than that. Look at David, and Solomon and his harem. I mean, Christ's heritage is hardly something to boast of. Look at it.

And then, of course, in the book of Ruth, Ruth becomes one of the ancestors of Christ, too, doesn't she? And she was a Moabitess, and where do the Moabites come from? They were descended from Lot. And how did Lot have those babies? By his daughters, through incest, when he was drunk. How's that for a heritage? And from one of the descendants of that man who preferred to live in Sodom, from those descendants, through incest, when he was drunk, came another of the progenitors of Christ. That ought to say something to us. You'd think God would want to keep the line a little purer. Or maybe say something. You don't think any Moabitess is going to be in this list, or anybody from the city of Jericho, some inhabitant of Canaan? And Rahab is in the line, and Ruth is in the line. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Joshua, Judges, Ruth, recorded November, 1983, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/11MMPOGIA66> (Pt 1 Joshua & Judges)

<http://pkp.cc/12MMPOGIA66> (Pt 2 Joshua & Judges)

<http://pkp.cc/13MMPOGIA66> (Pt 1 Ruth & 1 Samuel)

<http://pkp.cc/14MMPOGIA66> (Pt 2 Ruth & 1 Samuel)

Do you feel comfortable with a God who could look into the future in detail and even see you and me there in person? Would that mean if God should see me in the future and see me rebelling right to the end that He could not be trusted with that foreknowledge because He wouldn't treat me as well? He can't handle that foreknowledge? Jesus said, "Be perfect as my Heavenly Father is. He causes His sun to shine on the good and evil, His rain to fall on the just and the unjust." And how did Jesus treat Judas? Did He wash his feet? Did He weep over him? Was He just as gracious to Judas as to the eleven loyal ones? And Jesus said, "If you want to know how my Father treats you, even foreknowing that you will let Him down—I foreknew that Judas would be my betrayer, look how I treated Judas. And if you've seen me you've seen the Father."

My personal conviction is on the basis of all the evidences that I see in scripture about God's unlimited foreknowledge, that when God looks into the future He can see you and me, in

person, and He knows whether we will respond. And I wouldn't trust anybody else with that foreknowledge. I wouldn't trust myself with it. He doesn't trust us with it. But God who is infinitely gracious can handle that knowledge. And if anything, if He knows we're going to be lost He'll treat us even better. That's the way He is. Wouldn't you do that to one of your children, if you knew he would be lost? Wouldn't you go out of your way to be generous to him? And the universe looking on sees God treating people like this. Of course, they can't see the future; they don't know which way we're going to go. But when they look back, they'll look back as we do now, and see Jesus on His knees in front of Judas washing Judas' feet, and He knew Judas would betray Him, and look how He treated him. And that's the way God is. I'm not afraid of God having unlimited foreknowledge of every detail because He can handle it. He's infinitely gracious. If He knows I'm going to be lost, I won't miss out on any good thing that He offers me, except by my own foolish wasting of these good things. He's generous to all His children. {Graham Maxwell. Excerpt from the audio series Romans, chapter 8, recorded November, 1977, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/15MMROMANS66> (Part 1) <http://pkp.cc/16MMROMANS66> (Part 2)

Further Study with Ellen White

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God. . . . {8T 265.5}

The law of Jehovah was burdened with needless exactions and traditions, and God was represented as severe, exacting, revengeful, and arbitrary. He was pictured as one who could take pleasure in the sufferings of his creatures. The very attributes that belonged to the character of Satan, the evil one represented as belonging to the character of God. 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. That men might have salvation he came directly to man, and became a partaker of his nature. {ST, January 20, 1890 par. 6}

Had God the Father come to our world and dwelt among us, veiling His glory and humbling Himself, that humanity might look upon Him, the history that we have of the life of Christ would not have been changed in unfolding its record of His own condescending grace. In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in effect, it is the voice and movements of the Father.—Letter 83, 1895. {21MR 393.1}

Christ came to restore this knowledge. He came to set aside the false teaching by which those who claimed to know God had misrepresented Him. He came to manifest the nature of His law, to reveal in His own character the beauty of holiness. {Ed 76.2}

By coming to dwell with us, Jesus was to reveal God both to men and to angels. . . . But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which "angels desire to look," and it will be their study throughout endless ages. {DA 19.2}

With intense interest the unfallen worlds had watched to see Jehovah arise, and sweep away the inhabitants of the earth. And if God should do this, Satan was ready to carry out his plan for securing to himself the allegiance of heavenly beings. He had declared that the principles of God's government make forgiveness impossible. Had the world been destroyed, he would have claimed that his accusations were proved true. He was ready to cast blame upon God, and to spread his rebellion to the worlds above. But instead of destroying the world, God sent His Son to save it. Though corruption and defiance might be seen in every part of the alien province, a way for its recovery was provided. At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassy of divine grace. Through every age, through every hour, the love of God had been exercised toward the fallen race. Notwithstanding the perversity of men, the signals of mercy had been continually exhibited. And when the fullness of the time had come, the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled. {DA 37.2}

Satan was exulting that he had succeeded in debasing the image of God in humanity. Then Jesus came to restore in man the image of his Maker. None but Christ can fashion anew the character that has been ruined by sin. He came to expel the demons that had controlled the will. He came to lift us up from the dust, to reshape the marred character after the pattern of His divine character, and to make it beautiful with His own glory. {DA 37.3}

Recommended Reading:

Desire of Ages Chapter 1 – "God With Us"

Desire of Ages chapter 4 – "Unto You a Savior"

Steps to Christ chapter 1 – "God's Love For Man"

<https://egwwritings.org/>