

Sermon Discussion Guide

Matthew 1:1–17 – “The King from a Crooked Family Tree”

Preaching Date: February 15, 2026

Opening Prayer

Ask God to open our eyes to see Jesus as He truly is: the Christ, the Son of David, the Son of Abraham. Thank Him for His covenant faithfulness across generations, even through human sin and failure. Pray that we would marvel at His sovereign grace in Christ’s genealogy, confess our own sin and need, and bow to Jesus as King. Ask the Spirit to use this passage to humble our pride and stir us to take the good news of this King to our neighbors and the nations.

Recap

In Matthew 1:1–17, the New Testament begins in a surprising way: with a genealogy. Matthew is answering the most important question before any story is told: “Who is this Jesus?”

Matthew 1:1 gives three titles (and the name Jesus) that shape the whole Gospel:

- **Jesus** – “Yahweh saves,” the One who will “save His people from their sins” (v. 21).
- **Christ (Messiah)** – God’s anointed Prophet, Priest, and King; the One appointed to speak God’s truth, offer Himself as sacrifice, and rule forever.
- **Son of David, Son of Abraham** – the promised King in David’s line and the promised Seed through whom all nations would be blessed.

The genealogy proves that Jesus stands in the royal line of David and the covenant line of Abraham. But this is no clean family tree. It includes liars, adulterers, idolaters, and even notorious kings who led Israel astray. It also includes women like Tamar, Rahab, Ruth, and “the wife of Uriah,” several of whom are Gentiles and all of whom are associated with scandal. Matthew is showing that Christ came **through** a crooked line in order to save crooked people.

Understanding the Text

1. Why do you think God chose to begin the New Testament with a genealogy instead of a miracle story or a parable? What does that choice tell us about the importance of Jesus’ identity?
2. Look at the titles in Matthew 1:1 – “Messiah,” “son of David,” “son of Abraham.”
 - What does each title emphasize about who He is and what He came to do?
 - How would the original Jewish readers have heard each of these?
3. How does calling Jesus the “son of David” connect Him to the promises of 2 Samuel 7 and the prophetic hope in passages like Isaiah 9 and Jeremiah 23?
How does “son of Abraham” connect Him to the promises in Genesis 12 and 17?
4. How does this list undercut any idea that Jesus came because Israel had finally become righteous enough?
5. What do these women’s stories and backgrounds (moral scandal, Gentile status, outsider status) communicate about the kind of Savior Jesus is?

6. How do you see both human responsibility and God's sovereignty at work in this genealogy?
7. How does this genealogy already hint that Jesus' mission will not be limited to ethnic Israel but will extend to the nations?
How does Matthew's ending in 28:18–20 tie back to 1:1?
8. If Jesus really is the Christ, the Son of David, and the center of history, what are some implications for how we view:
 - Our personal plans and ambitions?
 - Our view of the church?
 - Our priorities in mission?

Personal Reflection & Application

1. When you are honest, how do you tend to think of Jesus day to day?
 - As a consultant, a comforter, a distant judge, a King?
How does Matthew 1:1–17 confront any tendency in you to "customize" Him rather than receive Him as He truly is?
2. If you look at your own life, which kinds of people in this genealogy do you most identify with (the morally broken, the religious but compromised, the outsider, the ashamed)?
How does seeing them in Jesus' family line encourage you to come to Him honestly with your own sin and shame?
3. This genealogy screams that salvation is by grace, not merit. Where do you see subtle forms of self-reliance in your life – trusting your background, morality, or "Christian activity"?
4. If Jesus is truly the Son of David (your King) and the Son of Abraham (the blessing for the nations), how should that shape:
 - The way you obey Him in specific areas (time, money, sexuality, relationships)?
 - Your concern for those who do not yet know Him – both near you and among the nations?

God Has More to Say

God's Covenant Promises and the Coming King

- Genesis 12:1–3
- Genesis 17:5–6, 15–16
- 2 Samuel 7:12–16
- Isaiah 9:6–7
- Isaiah 11:1–10
- Jeremiah 23:5–6
- Ezekiel 37:24–28
- Galatians 3:16

God's Grace to Sinners and Outcasts

- Luke 5:31–32
- Matthew 9:9–13
- 1 Timothy 1:15–16
- Romans 5:6–11
- Ephesians 2:1–9

Jesus and the Nations

- Genesis 12:3
- Matthew 8:11–12
- Matthew 28:18–20
- Ephesians 2:11–13
- Revelation 5:9–10

