

Digging Deeper Study
Matthew-God's Kingdom Comes
Royalty Redefined
Week of September 14, 2025

NIV Matthew 1:1-17	<p>"In essentials, unity; (1 Corinthians 12:12-13) in non-essentials, liberty; (Romans 14:1) in all things, charity." (John 13:34)</p> <p>Quote: The world says, "Hide your messy history." King Jesus says, "I redeem your messy history."</p> <p>Getting Started: Share about a time you felt pressure to present a "perfect" image of yourself or your family. What did that feel like?</p> <p>Open your Bible to Jesus' genealogy. You don't have to read it all, but glance through all the names. In the ancient world, a genealogy was meant to establish a flawless pedigree and prove a person's right to power or prominence. Any hint of scandal or foreign bloodline would be a source of shame and was often hidden. Matthew opens his book by presenting Jesus's perfect resume ("Messiah, Son of David, Son of Abraham") and then immediately subverts all expectations by highlighting the messy, scandalous, and broken people God chose to list in Jesus' family tree.</p> <p>Jesus' royalty isn't defined by a sanitized, perfect history. It's defined by a God who relentlessly weaves His golden thread of grace through a tapestry of deception, betrayal, idolatry, and failure to bring forth the one perfect King.</p>
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<p>Matthew 1:18-25</p> <p>¹⁸ This is how the birth of Jesus the Messiah came about^[d]: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit. ¹⁹ Because Joseph her</p>	<p>Find a couple of these lesser-known names in Jesus' genealogy and then read their story. Rehoboam... 1 Kings 12, Manasseh... 2 Kings 21, Jeconiah (Jehoiachin)... Jeremiah 22:30</p> <p>Why do you think Matthew, inspired by the Holy Spirit, chose to intentionally include all these people and their difficult stories on the front page of Jesus' story? What message was he sending from the very beginning? 1 Corinthians 1:27-29, Isaiah 49:6, 2 Corinthians 5:17</p> <p>Read 1 Samuel 16:7. This is the principle that builds Jesus's family tree. How does this verse redefine what God looks for in people, compared to what the world values? Psalm 51:16-17, Matthew 23:27-28, Luke 16:15</p> <p>The sermon used the Japanese art of Kintsugi (repairing broken pottery with gold) as a metaphor for God's redeeming grace. Where in your own story do you need to see God's "golden grace" not just fixing, but beautifying a broken piece of your past?</p> <p>Read this text in its entirety. Then come back and reflect on the questions.</p>
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husband was faithful to the law, and yet^[e] did not want to expose her to public disgrace, he had in mind to divorce her quietly.

This passage puts us right in the middle of an impossible situation. Joseph, a good man, is faced with a crisis that threatens his future, his reputation, and his faith. His response provides a powerful model for how we can navigate moments when God's plan seems to make no worldly sense.

Put yourself in Joseph's shoes. What would have been the immediate, gut-level emotions upon hearing this news? What were the social, religious, and personal consequences he was facing? Deuteronomy 22:23-24, Proverbs 22:1, Psalm 55:12-14

The text says Joseph was "faithful to the law" AND merciful. How do we who are under the new covenant relate to that statement?

Consider these statements in answering that question...

When our faith is in Jesus...

Our Righteousness is a Gift Received, Not a Standard to Uphold.

2 Corinthians 5:21

Mercy Becomes Our Primary Response, Not Our Last Resort.

Colossians 3:12-13

Righteousness Guides Our Mercy Toward Restoration.

Galatians 6:1

In summary, Joseph foreshadowed the character of God by trying to balance justice and mercy. In Christ, that balance is perfected. We are now called to

²⁰ But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. ²¹ She will give birth to a son, and you are to give him the name Jesus,^[f] because he will save his people from their sins." ²² All this took place to fulfill what the Lord had said through the prophet: ²³ "The virgin will conceive and give birth to a son, and they will call him Immanuel"^[g] (which means "God with us"). ²⁴ When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. ²⁵ But he did not consummate their marriage until she gave birth to a son. And he gave him the name Jesus.

live as recipients of both—secure in His righteousness and compelled by His mercy.

The angel revealed that this new King is Jesus (who saves us from our past sins) and Immanuel (who is with us in our present mess). Considering this, the ultimate question Matthew 1 asks us is:

In what specific area of your life do you need to stop trying to build a kingdom based on your own perfect record and instead start living like a citizen of a kingdom whose King is named 'Savior' and 'God With Us'?

To put it another way:

Where do you need to trade your fear of being disqualified by your past for humble trust in the King who is present with you now?

Once you've answered these questions, how can these scriptures help you?
Romans 8:1 and Philippians 3:8-9