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Central Sydney Presbyterian Church
2006

HOMEchurch Prayer Points

Week 3

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HOMEchurch Prayer Points

Week 4

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Week 1

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Week 2

Therefore my heart yearns for him; I have great compassion for him," declares the LORD.

Jeremiah 31:31-34 ³¹"The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah. ³²It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD. ³³"This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. ³⁴No longer will a man teach his neighbour, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."

5. The desperate sound of weeping is a theological time signature—what of?

The Life and Death of Jesus was not that different from his Birth. The beginning is the end but the end brings in the new covenant,

NIV translation

Matthew 1 – 2

A record of the genealogy of Jesus Christ the son of David, the son of Abraham: ²Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, ³Judah the father of Perez and Zerah, whose mother was Tamar, Perez the father of Hezron, Hezron the father of Ram, ⁴Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, ⁵Salmon the father of Boaz, whose mother was Rahab, Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse, ⁶and Jesse the father of King David. David was the father of Solomon, whose mother had been Uriah's wife, ⁷Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa, ⁸Asa the father of Jehoshaphat, Jehoshaphat the father of Jehoram, Jehoram the father of Uzziah, ⁹Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, ¹⁰Hezekiah the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah, ¹¹and Josiah the father of Jeconiah and his brothers at the time of the exile to Babylon. ¹²After the exile to Babylon: Jeconiah was the father of Shealtiel, Shealtiel the father of Zerubbabel, ¹³Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor, ¹⁴Azor the father of Zadok, Zadok the father of Akim, Akim the father of Eliud, ¹⁵Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob, ¹⁶and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. ¹⁷Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Christ.

¹⁸This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit.

¹⁹ Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly. 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, 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 be with child and will give birth to a son, and they will call him Immanuel" --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 had no union with her until she gave birth to a son. And he gave him the name Jesus.

2:1 After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem ²and asked, "Where is the one who has been born king of the Jews? We saw his star in the east and have come to worship him." ³ When King Herod heard this he was disturbed, and all Jerusalem with him. ⁴ When he had called together all the people's chief priests and teachers of the law, he asked them where the Christ was to be born.

⁵ "In Bethlehem in Judea," they replied, "for this is what the prophet has written:

⁶ "'But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will be the shepherd of my people Israel.'" ⁷ Then Herod called the Magi secretly and found out from them the exact time the star had appeared. ⁸ He sent them to Bethlehem and said, "Go and make a careful search for the child. As soon as you find him, report to me, so that I too may go and worship him." ⁹ After they had heard the king, they went on their way, and the star they had seen in the east went ahead of them

The words 'worship' in v2 and 8 is not an indication that there was a recognition of Jesus' divinity here, rather it speaks of the homage paid to a 'great one'.

3. Do we know when the 'star' first appeared?

The celestial event occurred again and they are led to Jesus, to whom they gave three costly unusual gifts.

As Joseph was instructed to take Mary as his wife in a dream, the wise men are warned to avoid Herod and go home another way.

Joseph is then warned to depart from Bethlehem and go to Egypt because Herod intends to kill the young child Jesus.

Read v14-15

4. What is the significance of the quote from Hosea 11.1?

Read v16

Given Herod's ruthlessness, it is perhaps unsurprising that this event is not mentioned elsewhere but... its theological significance is underlined by this quote from Jeremiah 31.

Jeremiah 31:15-25 ¹⁵This is what the LORD says: "A voice is heard in Ramah, mourning and great weeping, Rachel weeping for her children and refusing to be comforted, because her children are no more." ¹⁶This is what the LORD says: "Restrain your voice from weeping and your eyes from tears, for your work will be rewarded," declares the LORD. "They will return from the land of the enemy. ¹⁷ So there is hope for your future," declares the LORD. "Your children will return to their own land. ¹⁸ "I have surely heard Ephraim's moaning: 'You disciplined me like an unruly calf, and I have been disciplined. Restore me, and I will return, because you are the LORD my God. ¹⁹ After I strayed, I repented; after I came to understand, I beat my breast. I was ashamed and humiliated because I bore the disgrace of my youth.' ²⁰ Is not Ephraim my dear son, the child in whom I delight? Though I often speak against him, I still remember him.

The Magi from the east are astrologers. Probably the best explanation of that heavenly phenomenon was the conjunction of Jupiter and Saturn in the constellation of Pisces, a sign at times connected in ancient astrology with the Hebrews. This conjunction occurred in 7BC in May, October and November.

The Magi from the east may well have combined the citing of the 'Star' with the prophecy in Numbers 24.17f.

Numbers 24:17-18 ¹⁷"I see him, but not now; I behold him, but not near. A star will come out of Jacob; a scepter will rise out of Israel. He will crush the foreheads of Moab, the skulls of all the sons of Sheth. ¹⁸Edom will be conquered; Seir, his enemy, will be conquered, but Israel will grow strong.

It is interesting that Edom in v18 will be conquered. Herod is from Edom (Idumea) and may have seen the appearance of the star as a specific threat to him.

1. Where did the Magi think a good place to find a King would be and why?

Given what you know of Herod, it is no surprise that Herod is disturbed (in more ways than one) and that Jerusalem is disturbed with him. When Herod felt threatened, people lost their lives.

What is interesting, is given that the people's chief priests and teacher of the law know where the Christ is to be born, there was no watching brief at the Bethlehem office of Births, Deaths & Marriages.

2. How is the ruler born in Bethlehem described and how does this contrast with Herod's behaviour?

until it stopped over the place where the child was. ¹⁰When they saw the star, they were overjoyed.

¹¹ On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold and of incense and of myrrh. ¹² And having been warned in a dream not to go back to Herod, they returned to their country by another route. ¹³ When they had gone, an angel of the Lord appeared to Joseph in a dream. "Get up," he said, "take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him." ¹⁴ So he got up, took the child and his mother during the night and left for Egypt, ¹⁵ where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: "Out of Egypt I called my son."

¹⁶ When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi. ¹⁷ Then what was said through the prophet Jeremiah was fulfilled:

¹⁸ "A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children and refusing to be comforted, because they are no more."

¹⁹ After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt ²⁰ and said, "Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child's life are dead." ²¹ So he got up, took the child and his mother and went to the land of Israel. ²² But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been warned in a dream, he withdrew to the district of Galilee, ²³ and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets: "He will be called a Nazarene."

4 A King to Search for & Worship

Matthew 2.1-20

Herod was a king that no-one searched for and no-one worshipped.

Herod, an Idumean, was appointed 'King of the Jews' because in a politically tumultuous time for Rome, (the movement from being a Republic to an Empire) there needed to be a strong man to take control of the difficult and strategic kingdom of Judea. In the power vacuum of the declining Jewish ruling family, Herod was chosen and appointed King of the Jews.

Herod was a paranoid. The non-Jewish King of Israel he sought, on the one hand, crush any criticism of or threat to his rule; he executed his wife, his mother-in-law, his brother-in-law, his two oldest sons, Alexandros and Aristobulos, executes his son, Antipater.



He was also a patron of the 'arts' erecting magnificent buildings—the incredible Temple complex in Jerusalem being only one of a great number of impressive building projects. He ensured the continuation of the Olympic games when it was financially strapped for cash.

On his death, he had planned to execute the leading members of families throughout Judea ensuring there would be no celebrations.

Herod was every inch a king according to the standards of the world—rich, powerful and impressive. You didn't have to ask who the King of Israel was—everyone knew.

Three miles from small unimpressive Bethlehem, stands Herodium. One of Herod's palaces that would eventually be where Herod was buried. Herod took a hill and made it a mountain—a testimony to his power and prestige. Herod buried in impressive Herodium, Jesus born in unimpressive Bethlehem.

1 A Story of Advent

Matthew 1.1-6

Read 1.24-25

8. How does Joseph now show his righteousness in a different way?
9. How does this genealogy set us up to understand what God is doing in the ministry of Jesus?

All things God can do,
but this thing He will not;
Unbind the chain of cause and consequence,
Or speed times Arrow backward
...Adam, sinned indeed
And with him all mankind; and from that sin
God wrought a nobler virtue out for Adam,
And with him all mankind...
[and] from the griefs of time
Wrought out of splendour of his eternity.
There is no waste with God; He cancels nothing
But redeems all

T. S. Eliot



Beginning with a Genealogy

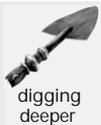
You could certainly be excused for thinking that Matthew had failed to go to an open learning course on 'Creative Writing' in Jerusalem somewhere.

Starting a significant work on a life and death subject with a genealogy could be considered a profound error of judgement. But if we made that judgement we would be missing what Matthew, a writer of considerable ability, is trying to do for his readers.

If someone becomes a Christian and asks you, 'where should I start reading the Bible?' what would you say?

Surely start at the New Testament and most people would suggest Mark because it's short and punchy or John because it's longer and reflective. But what about Matthew?

Matthew does what none of the other gospels do by putting the ministry of Jesus, from the 'get go', into the whole story of Israel and, by doing so, anticipates the fulfilment of God's long plan, in



It is possible that the reason for the reverse order is that the title term 'Christ' in 'Jesus Christ' when tied to 'Son of David' is unambiguously identifying Jesus as the King of Israel.

Another possible reason for this reverse arrangement is that the Christ, the son of David was to lead Israel to be who she was while Israel the Son of Abraham is to bring blessing back to the whole world.

the ministry of Jesus Christ, the Son of David and the son of Abraham (v1).

Overview Part 1

v1 A record of the genealogy of Jesus Christ the son of David, the son of Abraham:

1. How does Matthew remind us that Jesus isn't an extra terrestrial who has just popped in for 33 year stint?

2. What is significant about the order of these two forefathers of Jesus?

What is most significant is that Jesus is described as the **son** of both David and Abraham. This identifies that the focus of the genealogy is not on paternity alone but firstly purpose.

Read 2 Samuel 7.8-16

3. What does the LORD promise for David's son?

Read Genesis 12.1-3

4. What does the LORD promise to Abraham (this is a promise that passes to his offspring)?

2. What was the character of the other four women mentioned and what would you be expecting of this strange way of describing Jesus' paternity?

3. Jesus is identified as the 'Christ'. What does that mean?

4. So what should we be expecting will happen through this Jesus?

5. So to the end of Matt 28.18f did you guess right?

In Matthew 1.18-25 the strange description of Jesus paternity in v16 is explained.

6. How does Joseph's righteousness display itself?

Angel Words Read v20-23

Joseph is tied to David as his son and the intervention of the Holy Spirit allays his fears that any adultery has occurred. There is no reason not to take Mary home as his wife. As the de facto father, Joseph is to give the child a name. The name 'Jesus' is explained.

Jesus—Joshua means the 'LORD saves' but here the meaning is extended.

'He will save his people from their sins.'

7. What are some implications of this name?

'Immanuel' means 'God with us'. The presence of Jesus is, over and over again, the presence of God present in the world in some extraordinary way.



Pledging

digging deeper

A pledge to be married was binding to separate at this stage was a matter of divorce. 'Pledging' is not the same as our engagement.

Before the official time of living together had started Mary is found to be pregnant. At this point it looks as if our worse fears about Mary are realised, from Joseph's perspective.

We are given an explanation that remains enigmatic—'she was found to be with child through the Holy Spirit'.

nothing less than a brand new beginning that climaxes in Ezekiel 40ff with a new vision of the Temple. Blessings will flow out from God's throne in the Temple and bring health and wholesomeness for all who come to Israel.

The story of Israel covered by the 3rd section of the genealogy is one that is only partially represented in the Bible.

The 'Return' was fairly disappointing. They came back, but they were slow to build the walls under the fierce opposition of their neighbours; they were slow to build the Temple and when they did, it was second rate; they were slow to keep the law (Nehemiah, Ezra, Malachi) the parents intermarried with Gentiles and the Sabbath was dishonoured.

As we finish the Old Testament, Israel appears ripe for judgement yet again. All of the promises have disappeared because of rebellion like mist in the morning light

The first century awakes with Israel returned, with a 'foreign' king, the Romans in the land and Israel oppressed.

The bright moments of the Maccabean period raised hopes only to have them dashed again.

Read v16

1. What is different about the genealogy when it gets to Jesus?

5. What indications of the purpose and direction of Jesus' ministry are being anticipated in this first verse?

V17 Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Christ.

Overview Part 2

Matthew states what he has already done—we are to read the genealogy in three groups that correspond to three periods.

6. What are they?

7. Have you ever counted to see if there are three groups of fourteen?

Ab—David	David—Exile	Exile—Christ
1. Abraham	1. David - Bathsheba	1. Jeconiah
2. Isaac	2. Solomon	2. Shealtiel
3. Jacob	3. Rehoboam	3. Zerubbabe
4. Juday—Tamar	4. Abijah	4. Abiud
5. Perez	5. Asa	5. Eliakim
6. Hezron	6. Jehosophat	6. Azor
7. Ram	7. Joram	7. Zadok
8. Amminadab	8. Uzziah	8. Akim
9. Nathon	9. Jotham	9. Eliud
10. Salmon—Rahab	10. Ahaz	10. Eleazar
11. Bouz—Ruth	11. Hezekiah	11. Matthan
12. Obed	12. Manasseh	12. Jacob
13. Jesse	13. Amon	13. Joseph—(Mary)
14. David	14. Josiah	14. Jesus (Christ)
	15. Jeconiah	
TOTAL 14	15 (remove David)	14 Do we take away Jeconiah?)

8. The problem is this:

i) list 1 in fine

ii) list 2 and 3 are problematic

iii) list 2 has 15 but if we omit David, (who ended list 1) We get 14 but...

iv) if we apply the same rule to list 3, we get 13.

So assuming that Matthew didn't make a mistake, we are left with

List 1: 14, List 2: 14, List 3: 13

Where is the missing father in Jesus' genealogy?

A Look at Matthew 3:17

9. The three lists of Israel's history are interpreted by their relationships to the promises made to David or Abraham.

Summarise the three periods.

Period 1 Abraham—David

Period 2 David—Exile

Period 3 Exile to Jesus

One more feature of the genealogy we should take notice of is the presence of the four women.

10. Who are they?

Tamar

3 A Story with a Surprise at Last Matthew 1.12-24

Matthew's Genealogy of Jesus begins with a section from Abraham to David called 'Count your Blessings' which saw the promises to Abraham largely fulfilled by the time of David's reign.

The second section from David to the exile demonstrates that the Lord is faithful to the promises he made to David in 2 Samuel 7 regarding a son who would build a house for the LORD and sit on his throne but faithfulness on God's part has not been met with faithfulness on the part of the great majority of David's sons, despite being disciplined (2 Sam 7).

Israel in Exile has lost every outward indication that she remained the people of God;

- *the people were deported to Babylon & beyond*
- *the temple was destroyed*
- *There are no sacrifices*
- *the king is imprisoned in Babylon*
- *This is the abandonment of the LORD of his people from the outside it looks as if Israel is finished and with it, God's plan to redeem the world and bring blessing (Gen 12.1-3, esp. v3)*



In the lead-up to the Exile and in the question of Israel's continuing existence was raised. The LORD's message through Isaiah, Jeremiah, Daniel, etc and particularly Ezekiel was a 'yes' but there would be changes—there would be a new covenant.

Ezekiel's radical message was that Israel's problem was more than skin deep. The vision of the valley of dry bones (37) portrays Israel as dead and in need of re-creation and resurrection by God's Spirit. In chapter 36, he describes the LORD's fierce jealousy for His Name and how he will act to bring Israel back and reinstate her for his name sake. This will happen when Israel is cleansed, given a new heart of flesh and the Spirit of God is placed in Israel so that she can fulfil the law (36.27). Israel would return to the land and she would be blessed.

These are Israel's expectations of reform. This magnificent vision—

Sin is the perversion of every good thing. Temple, priest, sacrifice, king and prophet and even the Promised Land is defiled — God's people corrupt themselves.

As we come to the end of this second section, 'A Story of Woe ...' we need to realise that this is not some disconnected story of ancient kings in far off lands. This is a commentary on you and me. We cannot please God by ourselves—we don't want to.

Rahab—

Ruth

Uriah's wife (Bathsheba)

Mary

11. Why might Matthew highlight the involvement of the first four women?

Meditation

Sin has so infected our idea of God that we always get it wrong in one of two directions. Either he is so lofty and great that he is removed and distant or human beings make images of gods or humans that encapsulate one aspect or attribute, but all such representations are at best caricatures, and at worst, just plain wrong.

Surprisingly, we forget we are made in God's image. We are the God-chosen vehicle of revelation but that image has been broken, crazed and distorted.

Christmas is, in one way, not a new direction or idea of God's, rather it is the reassertion of his original purpose explored in profound ways. The God of the Bible has always been committed to the human story being a means of revealing to us who he is.

Creation, particularly the creation of human beings, is the beginning of God's revealing of his story in this world. A story affected, but not permanently postponed by sin, but rather sin provides the possibility for God to reveal more of himself as gracious and merciful. He does this primarily in the nation, Israel—Abraham's children. It is in Israel's story that the wonderful story of redemption is replaced by the devastating story of Exile, and the promise is postponed again.

Incarnation is the next movement in God's revelation of himself and it is a return to the beginning but a better one. God becomes a man and Man. Here

is the true image because if we watch, look, taste and trust we will see God as God had always intended himself to be fully revealed in the life of a human being—Jesus.

Jesus' life, the controversies, the joys and sorrows, the dying, the rising—this is God's full self-expression. It cannot and will not be any clearer.

Romans 11:33-36 ³³ Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out! ³⁴ "Who has known the mind of the Lord? Or who has been his counsellor?" ³⁵ "Who has ever given to God, that God should repay him?" ³⁶ For from him and through him and to him are all things. To him be the glory forever! Amen.

Are you ready for the final audacity?

God wants to show himself in your life and in our life together. We are the body of Christ—the image of God too.

9. What did Manasseh do 2Kings 22.1-9?

Manasseh's son, Amon, followed in his father's footsteps and was assassinated but his son Josiah reigned in his place. Josiah wasn't like his father—he was one of the greatest kings of Judah—it's brightest light before the darkness of the Exile descends.

The book of the covenant was found and Josiah understood the enormity of Israel's sin. He cleansed the Temple and destroyed all of the idols of other gods—he then held the Passover. The summation of his reign ...

2 Kings 23:25-27 ²⁵ Neither before nor after Josiah was there a king like him who turned to the LORD as he did— with all his heart and with all his soul and with all his strength, in accordance with all the Law of Moses. ²⁶ Nevertheless, the LORD did not turn away from the heat of his fierce anger, which burned against Judah because of all that Manasseh had done to provoke him to anger. ²⁷ So the LORD said, "I will remove Judah also from my presence as I removed Israel, and I will reject Jerusalem, the city I chose, and this temple, about which I said, 'There shall my Name be.'"

Matthew jumps to Jehoiachin, the last king mentioned in his genealogy of Jesus—Jehoiachin only lasted three months before he was taken to Babylon by Nebuchadnezzar.

Judah goes into exile unwilling to repent despite God's efforts to warn and encourage them through good prophets, priests and kings.

The Babylonians come again and destroy the city, burn the temple and deport the majority of the population.

As Jesus was taught this family tree what would he learn ?

Good kings are those who love and follow the LORD with all their heart.

Asa's son, Jehosaphat, was another beam of light in a dark place.

Read 1 Kings 22.41-50

6. i) What did Jehosaphat do that was right?

ii) What did he overlook?

iii) What did the LORD save him from (v48)?

Jehosaphat's son, Jehoram, maimed the daughter of Ahab (Ahab is legendary for his wickedness) and imported more idolatry. Matthew skips Ahaziah, Ahab's daughter, Athaliah's rule, Joash Amaziah before coming to Uzziah. Uzziah is called Azariah in 2 Kings 15.1-7. Uzziah's right (mentioned in Isaiah 6) was good and bad. He made a mistake when he acted like a priest and was punished with leprosy.

Jonathan, another bright moment in the dark, did right in the eyes of the LORD by his son, Ahaz (2 Kings 16).

7. What detestable things did Ahaz lead Judah into doing?

You wouldn't give much hope for Hezekiah, Ahaz's son, turning out with any chance of loving God but something extraordinary happened, Hezekiah was one of the great kings of Israel but even he slipped

8. What is extraordinary about 2 Kings 18.5?

Hezekiah remained trusting in the LORD even when the might of the Assyrian empire was launched against it. If Hezekiah shows that faith can be found in surprising places the same can be said of Hezekiah's son and unfaith.

2 A Story of Woes

Matthew 1.6b-11

If our first advent meditation was called 'Count Your Blessings' (with a few hiccups), this passage is a matter of counting your sins (with a few hiccups).

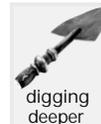
The list of kings from David to Jeconiah is the story of tragic decline punctuated by moments of brilliance but the moments of brilliance are not sufficient to halt the slide of Israel into idolatry at exile.

Our lives can so easily become this without God—moments of brilliance and promise but these moments are never enough to change the direction. They are 'blips on the screen' but no the indication of a new beginning.

Read Matthew 1.6b-11

1. Look at the list of the Rulers of Judah covered by this period and the names of those mentioned in the account. What does this tell you about what Matthew is doing?

	Kings	Date	Matthew	
1	David	1010-970	David	1
2	Solomon	970-928	Solomon	2
3	Rehoboam	928-911	Rehoboam	3
4	Abijah/Abijam	911-908	Abijah/Abijam	4
5	Asa	908-867	Asa	5
6	Jehoshaphat	867-851	Jehoshaphat	6
7	Jehoram/Joram	851-843	Jehoram/Joram	7
8	Ahaziah/Jehoahaz	843-842		
9	Athaliah	842-836		
10	Joash/Jehoash	836-799		
11	Amaziah	799-786		
12	Uzziah	786-758	Uzziah	8
13	Jotham	758-742	Jotham	9
14	Ahaz	742-726	Ahaz	10
15	Hezekiah	726-697	Hezekiah	11
16	Manasseh	697-642	Manasseh	12
17	Amon	642-640	Amon	12
18	Josiah	640-609	Josiah	14
19	Jehoahaz	609-608		
20	Jehoiakim/Eliakim	608-597		
21	Jehoiachin	597	Jeconiah	15
22	Zedekiah	597-587		



Solomon's Mistakes

Read 1 Kings 10.14–11.13.

This section comes under the initial title 'Solomon's Splendour' in the NIV.

Read Deuteronomy 17.14-20.

What assessment can you make on Solomon's Splendour in this light of this passage?

2. Solomon is the second fruit that comes from the liaison of David and Bathsheba. What is the first fruit? (2 Sam 11)

3. Solomon, David's son, like the genealogy of Jesus itself, starts so well. Rather than asking for riches or long life, he asks the Lord for wisdom (1 Kings 37). He builds the LORD's house (1 Kings 58) but at the height of his splendour and power he deserts wisdom (Prov 1.7) How? (1 Kings 11.1-13)

4. What is the punishment for this Betrayal by Solomon?

Under Solomon's son, Rehoboam, the Kingdom was divided into north and south. The south would be called 'Judah' and the northern collection of tribes would now be called 'Israel'.

The new king of the new 'Israel' is called Jeroboam but out of the fear that his people would deflect to Judah when they went to the Temple in Jerusalem, he set up two golden bulls; one in the north, in Dan and the other in the south, at Bethel. Under Rehoboam, Judah did little better. She worshipped the Canaanite fertility gods and goddesses (1 Kings 14.21-24)

Rehoboam's son, Abijah, did little better than his father (1 Kings 15.1-8). His son Asa is the first bright point in this story of decline.

5. What did Asa do? (1 Kings 15.11-15)