



MILLINGTON
baptist church

Small Group Questions

Date: 6/21/2026

Text: Matthew 1:1-17

Speaker: Eric Yee

1. Jesus' genealogy serves as a "recap" connecting the Old Testament to the New Testament. Why do you think Matthew chose to begin his Gospel account this way, rather than jumping straight into Jesus' birth or ministry?
2. By calling Jesus the "son of Abraham" and "son of David" (Matt. 1:1), Matthew gives us a concise yet thick description of Jesus' identity. Reflect on the central promises God gave to Abraham (see Gen. 12:1–3; 22:18) and David (see 2 Sam. 7:11–16; Ps. 89:3–4). What light do these shed on what Jesus came to do? *Note: This question was taken from <https://www.thegospelcoalition.org/course/knowning-bible-matthew>*
3. Not including Mary, Matthew deliberately includes four women in the genealogy—Tamar, Rahab, Ruth, Bathsheba (or "the wife of Uriah")—all connected to Gentile nations and to stories involving sin. What do you think Matthew wants his readers to notice by including them?
4. Most of the kings listed in Jesus' genealogy were wicked, and even the "good" kings were flawed. How does it affect the way you read this list to know that Jesus chose to come through this exact family line?
5. "The family that Jesus came from shows the family that he came for." How does this truth offer comfort to someone who feels like their own family history, or their own past, disqualifies them from God's grace?
6. The story of Brad Buser and the Iteri people illustrates that missionaries don't go because people are "deserving." How have you been tempted to think someone (including yourself) is too far gone for the gospel? How does this passage push back on that?
7. Jesus' genealogy is the last genealogy in the Bible because entrance into God's family is not based on physical descent but personal faith in Christ. How does this affect the way we think about church membership?
8. By starting his Gospel account with "the book of the genealogy" (or in the original Greek, *biblos geneseōs*)—the same phrase that gives the structure and name to the book of Genesis—Matthew signals to his readers that the coming of Jesus marks a new book of Genesis, a new beginning, a new creation (see 2 Cor. 5:17). What does it look like practically for someone to be a "new creation" in Christ—not just a "nicer version" of who they were before?
9. The sermon lists several signs of spiritual life in a church (e.g., Bible discussion, confession of sin, hospitality toward those different from us, sharing the gospel, pursuing those who are struggling). What evidences of spiritual life have you seen in others in the church? How can you encourage others by the work of God you see in their lives?
10. "Missions begins right here as you're a faithful member of your local church." What's one practical way you could take a step toward this kind of faithfulness this week—whether toward someone in the church or someone far from God?

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www.millingtonbaptist.org | 908.647.0594 | 520 King George Road, Basking Ridge, NJ 07920