

The Genealogy of Jesus Christ – Part 1
Pastor Ty Blackburn
Matthew 1:1-17
December 20, 2015

Young people are dismissed for your classes and children's church. May the grace of the Lord Jesus Christ be upon you as you learn of Him this morning. I'd like to ask you all to turn with me in your Bibles to Matthew 1 for our sermon text today. We departed from the Gospel of John about four weeks ago for a brief time. We spent a couple of weeks in Psalm 103, and the last two Sundays we've been blessed to have Dr. Ernie Baker, and then Joshua Mack, bringing the word of the Lord to us.

Today I wanted us to focus on a Christmas message, and just thinking about the holiday season, trying to keep our focus where it ought to be. One of the things that, I don't know, maybe you may have heard some of the stories this week too. I was listening to the radio one day and heard about the school in Kentucky that was going to be putting on the Charlie Brown Christmas presentation, and they pulled out Luke 2, the reading that Linus does of Luke 2, which is one of the redeeming parts of that Charlie Brown Christmas. I mean, I like it all myself, but that is the highlight. What is the real meaning of Christmas? There it is, Luke 2. Someone was offended so they pulled that out.

And at the same time there were reports about how in Virginia at some high school, a teacher was doing calligraphy class and having children copy down in Arabic letters the Muslim profession of faith, confession of faith that you first publicly state when you convert to Islam. This was their penmanship thing. Then, come to find out, that somebody in Georgia had already done this, and somebody in Tennessee had already done it before too. Uproar, it kind of put an end to it, but come to find out it was a directive from our own administration, Department of Education, "This would be a good way to help people learn about Islam," have them write the Muslim profession of faith. It is insanity, isn't it? It is just crazy.

Well, you look at a world like that, and in reality what we are seeing is the kind of insanity that is normally a part of life for Christians in an ungodly world. I said this a while back that we are now coming back to what used to be normal for Christians throughout all the centuries. In America, we had so much of the blessing of kind of the form that was left by the great awakening, and the movements of God in England and America after the reformation, in the great awakening in England and America. Of course, flowing from the reformation that our thought processes have been basically a pleasant place to live, where people thought biblically in some sense, as

far as world view was concerned. It has been declining for the last 100 years or so, but it really is like the descent is getting very deep now. But it is encouraging to know that we are just now getting back to what most Christians have lived through since Jesus went to be with the Father, when He ascended. That this is the normal Christian experience, to live in a world that is in some sense just so darkened that it is insane spiritually. So that is comforting for us to realize that, “Hey, there are no surprises.” The same spirit that worked in the first century, and throughout the history of the church, is at work in us. The word of God is still the same.

We have the same message, and Christmas, we have the message that the world so desperately needs to hear, that Jesus is the Christ, that He is God’s anointed one, that He is God’s Savior, and that we can proclaim that message knowing that it is the power of God unto salvation, that we unleash the power of God when we unleash the Gospel. That is encouraging. And so we want to look this morning at Matthew, as he begins his Gospel, and unleashes the power of the Gospel in this first chapter, Matthew 1. Now what we are going to do is we are going to read Verses 1-17, and I plan to work on Verses 18-25 on Christmas Eve, on Thursday night. So we have a service at 5:00, we’d love to have you join us. We’ll be finishing this message then. So Chapter 1, Verses 1-17, and we’re going to see we are reading a genealogy. And I want you to pay close attention because all Scripture is given by inspiration of God, and is profitable, even the genealogies, and that is what we are going to preach from this morning, Matthew 1:1-17.

Matthew 1:1-17 ~

1 The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:

2 Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah and his brothers. 3 Judah was the father of Perez and Zerah by Tamar, Perez was the father of Hezron, and Hezron the father of Ram. 4 Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon. 5 Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Jesse. 6 Jesse was the father of David the king. David was the father of Solomon by Bathsheba who had been the wife of Uriah. 7 Solomon was the father of Rehoboam, Rehoboam the father of Abijah, and Abijah the father of Asa. 8 Asa was the father of Jehoshaphat, Jehoshaphat the father of Joram, and Joram the father of Uzziah. 9 Uzziah was the father of Jotham, Jotham the father of Ahaz, and Ahaz the father of Hezekiah. 10 Hezekiah was the father

of Manasseh, Manasseh the father of Amon, and Amon the father of Josiah. 11 Josiah became the father of Jeconiah and his brothers, at the time of the deportation to Babylon.

12 After the deportation to Babylon: Jeconiah became the father of Shealtiel, and Shealtiel the father of Zerubbabel. 13 Zerubbabel was the father of Abihud, Abihud the father of Eliakim, and Eliakim the father of Azor. 14 Azor was the father of Zadok, Zadok the father of Achim, and Achim the father of Eliud. 15 Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Jacob. 16 Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called the Messiah. 17 So all the generations from Abraham to David are fourteen generations; from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations.

Let's pray together.

Father, we ask that as we bow before Your word, that You would make the entrance of Your word to bring Your light. That in Your light we might see light. That we might see the glory of our Savior. That we might respond to Him in repentance and faith. For His glory, we pray in Jesus' name, Amen.

Now you think about Matthew, when he sat down to write his Gospel. He was called by God, like the other three Gospel-writers, to give an accounting of the amazing story of Jesus who is the Christ. I mean, he had experienced three plus years walking in the trail, I mean, with Jesus through life. He had seen Him heal, he had heard Him teach. He had seen Him touch the eyes of the blind, and they were able to see. He saw Him raise the dead. There was so much to say. "Matthew, how are you going to begin your Gospel?" You know, you often hear nowadays people are getting shorter and shorter attention spans. You've got to gather them in the first so many seconds. They decide, people click and stuff, and they decide if they are going to read something, I don't know what the statistics are, it probably gets lower, and lower, and lower each year. So Matthew was really not thinking in 21st Century terms when he starts off his Gospel with genealogy, but obviously this is what God wanted him to do, and it is the right thing. It is amazingly profitable when we look at it.

But I want us to consider this under three questions. The rest of our time together, three questions. We're going to have two W's and an H. Not five, we're just going to do two and an H. We are going to look at *Why? Who?* and *How? Why?* is our first

point. Then, *Who?* Then, *How?* looking at the genealogy and what the Lord is showing us here in this passage. What was on Matthew's heart? What was inspired by the Holy Spirit for us?

1) Why?

The first question is *Why?* Why does Matthew begin with genealogy? And why is genealogy so important in the Bible? Because genealogy is an important piece of the revelation that we have. I mean, Genesis we have ten different genealogies in the book of Genesis. One of the key words in the book of Genesis is the word '*this is the account of*'. It is the Hebrew word '*toledot*', which is '*this is the account of*', '*these are the generations of*'. So these are the generations of Adam, these are the generations of Seth, these are the generations of Noah, these are the generations of Shim, these are the generations of Terah, these are the generations of Isaac, etc., all the way through the book of Genesis. What is going on with that? You have them in Exodus, a brief genealogy in Exodus that confirms Moses and Aaron are from the tribe of Levi. You have genealogies in Numbers. You have genealogies in Joshua. A brief one in Judges. Then you have a bunch of them again later in Israel's history, after the exile, and the return from the deportation that was talked about in the passage. After they return from deportation you have another flurry of genealogies. 1 Chronicles and 2 Chronicles were written after the exile, when they've come back from the deportation, and the first nine chapters.

I mean, if you are reading through the Bible, and you are reading maybe five chapters a day so you can get through it in roughly a year, you come to 1 Chronicles 1-5, and you read five chapters of what we just read, genealogies. It doesn't really seem like that is stirring your soul when you are reading genealogies is it? My biggest concern was making sure I tried to come close on pronouncing the names right as I was going along. You know, just do the best you can, keep moving, and that's the way. Don't let them have time to think about, "Well, I don't think he got that one right." But what is going on? Why genealogies? That is the first question, *Why?* And why, particularly, why does God say so much about genealogy? But why, particularly, does Matthew begin here? That is the question. I think there are four reasons to answer the question *Why?* So four sub-points under our first point *Why?*

1) Why?

A) The Historicity of Jesus Christ:

Why does Matthew begin here? Why does he start with the genealogy? First answer to why is because he is concerned about the historicity of Jesus Christ, and genealogy is really about that. It is about the historical reality of biblical revelation. The Bible is not like Homer's *Iliad*. It is not a fanciful fantasy with mythical creatures. It is not this kind of tale that is spun, that is disconnected. No, the Bible is about real people, and the real people come in real families, they live in real places, it is about real events. So when Matthew begins with this genealogy, he is saying, "Listen, my message is to tell you about Jesus. Jesus of Nazareth is the Christ." That is his theme. How is he going to start? "Let me tell you this, Jesus of Nazareth is a man that lived at a point in time in history. He didn't just show up on the scene as an apparition or something. He is the Son of Man. He is bone of our bones and flesh of our flesh. He is a real person." And so genealogy has that sense in which it does that.

Even the other genealogies, one of the things that people struggle with are the first 11 chapters of Genesis. Some Christians even believe that they are figurative, or the first three chapters anyway. That God didn't create in six literal days in Genesis 1, and they then flirt with the fact that maybe Adam is typical, he is some kind of, you know, the word means '*man*' anyway. This is the chicken and the egg argument. Why does Adam's name mean '*man*'? Because God made the first man and He named him '*man*'. But anyway, so the point is, are the first three chapters mythical? Well, what you find in Genesis 5 is the genealogy from Adam all the way down. Adam has a son named Seth. Seth has a son, has a son, has a son, has a son, has a son, has a son, and finally you are to Noah. The Bible is presenting it as real history, with real people, in real places. You see that? To take it as it is given is to accept that. And so genealogy has that significance. The first reason that he does that is for the historicity of his subjects.

B) The Consistency of the Word of God:

Secondly, the consistency. Genealogy is about consistency. The second reason Matthew uses genealogy is he is showing the consistency, or the continuity, you could use that word instead of consistency, the continuity of all of Scripture. But the New Testament is not something that is radically different, it flows from the Old, that there is one plan of salvation that is being worked out from Genesis to Revelation. And so you have these genealogies that bridge and hold it together. Matthew is concerned, like all the other New Testament authors, to say, "Look, I'm not giving you some strange new doctrine." This isn't something radical and wacky like the Book of Mormon that was just dropped down, or given by an angel in a cave, allegedly, to Joseph Smith which really isn't connected, though they say it is. It is totally disconnected to the Old and New Testaments. No, the New Testament authors

were very concerned to show that what they were teaching was exactly what Moses had taught and that is what genealogy does, it shows the continuity, consistency of the word of God.

C) The Specificity of His Audience:

Thirdly, I think Matthew uses this because of the specificity of his audience. He is writing to a specific group of people who have a bigger interest in genealogy maybe than we do. But you know, as I thought about this, isn't it interesting that in the last few decades there is an increased interest in genealogy? Have you noticed that? I mean, there are all kinds of websites now, Ancestry.com, Genealogy.com, MyHeritage.com, FindMyPast.com. The PBS show you might have seen, 'Finding Your Roots', with Henry Lewis Gates, where he takes stars, and he goes back and he finds their roots. People watch that, I actually watched a few episodes myself. You get intrigued by what is really true of this person's past. Where did they come from? So there is that sense in which I think that shows that there is something in our hearts as human beings, we know we are rooted in something, family, and our past is important, so Matthew is affirming that.

He is realizing that particularly though, the Jewish people value genealogy. They place great value on it. I mentioned that the first book they get of Scripture is the book of Genesis, and the book of Genesis actually, in the name Genesis that we have in our Bible is the Greek word '*g nesis*', which means, transliterated into '*Genesis*', which means basically '*genealogy*'. In fact, it is exactly the same word as the word translated in Matthew 1:1, the record of the genealogy of Jesus the Messiah, the word there is '*geneseos*', which is the genitive form of '*g nesis*'. '*Genealogy*' in the Greek is the same word as the title of the book of Genesis. So when the Greek translators were translating the Bible from Hebrew into Greek, they said, "Look, I think we should name this book Genesis because it is all about genealogies and where we come from."

So the Jewish people had known that from the beginning it was very important. Their identity, God gave them Genesis when? After they had been delivered from the oppression of Egypt. So they come out, He wants them to know that they are connected with Abraham, that they are a part of His plan of salvation. So that is what the Lord does in giving the genealogies. He is giving to the Nation of Israel something that they really could relate to, and it was something that continued to be important because after they went into the land, their apportionment of land was due to where they fell in the genealogy, what tribe were they of? And that continued to be that way throughout their history. So they were very interested in genealogy. The

third reason, not only historicity, or continuity, and specificity, but fourthly, not just the specificity of his audience, because he was writing to Jewish people. Matthew is writing primarily to a Jewish audience to convince them that Jesus is their Christ, their Messiah. So he is focused on Jewish people, that is another reason that he deals with the genealogy.

D) The Identity of His Subject:

Fourthly, why does he start with genealogy? Because of the identity of his subject. He is concerned to show us that Jesus is the Christ, and he knows that for his audience to believe that he is going to have to prove his point, and he is going to use genealogy to do that. *The Identity of His Subject*, that leads us to the second point. We've covered *Why? Why did he use genealogy?* Now we move to *Who?* the second question.

2) Who?

This is about Jesus. The edition I am using says '*The Messiah*'. In the Greek it actually says '*Christos*', '*the Christ*', and so many of your translations say '*the Christ*'. But '*Christ*' and '*Messiah*' are both English transliterations of words. '*Messiah*' is an English letter-for-letter rendering. That is what a transliteration is versus a translation. A translation is a meaning-for-meaning. Transliteration is a letter-for-letter. So '*Messiah*' transliterated is actually the Hebrew word '*mashiach*' transliterated into '*Messiah*'. If you wanted to translate '*mashiach*', you would say, '*anointed one*'. That is what the word means. Well, '*Christos*' is the Greek word that means the same thing. If you wanted to translate '*Messiah*' into Greek, you would use the word '*Christos*'. So when you say Jesus Christ, you are saying, '*Jesus, the Messiah*', '*Jesus, the anointed one*'. Okay?

So that is his message, the record of the genealogy of Jesus, the Messiah, or Jesus, the Christ. "This is who I'm telling you about," Matthew says. "My message is Jesus is the Christ," and this was the message that Jews had been longing to hear. This was the greatest news that any Jew could ever hope to hear, and truly it is the greatest news that any human being could ever hear. This means that all the Old Testament promises about God sending a Savior have been realized. Matthew is announcing to his Jewish audience, "All of the promises throughout the Old Testament have now been realized." Jesus is the anointed one of God and He has come.

Now it is interesting to note what '*anointed one*' means. To say that He is the Christ, to say that He is the Messiah, how does that relate to our lives? Well, there were

basically three anointed offices in the Old Testament and when we understand those three anointed offices we understand more of what Jesus does for us, okay? The first anointed office is the office of *'prophet'*. The second office is the office of *'priest'*. And the third is the office of *'king'*. And these were three offices in Israel's history where when someone would assume that position, they would be anointed with oil, and the anointing with oil was to symbolize that they needed the ministry of the Holy Spirit to fulfill their calling. So the anointed office meant they were specially empowered by God to do His work. And so you had prophets, you had priests, you had kings throughout the Old Testament, and the Messiah, as the Old Testament continues to develop, it becomes clear that God one day is going to send the greatest prophet, one day He is going to send the greatest priest, one day He is going to send the greatest king, and they are all three going to be the same person. The greatest prophet is the greatest priest is the greatest king is the Messiah, and the Old Testament anticipates Him, longing for Him.

What does the prophet do? What is the office of the prophet? The prophet speaks for God, the prophet reveals God's word, he speaks for God. And so you have the prophets of the Old Testament, but Jesus is the greater prophet. The author of Hebrews says in former days God spoke to us in many and diverse ways through the prophets, but in these last days, He has spoken to us in His Son. Do you see the climactic nature of Jesus' prophetic ministry? All of the prophets, in all the diverse ways God spoke, were just an anticipation in these last days, God has spoken to us in His Son. That is why John calls Him *'The Word'*, He is the full revelation of who God is. He is the one who truly speaks for God.

He is also the priest. The priest was also an anointed office, and what does a priest do? The priest is responsible to bring man to God, to bring men into the presence of God by offering sacrifices, to be a mediator between God and man. And so the priest, in particular the high priest, their ministry, they were anointed by God to bring men into the presence of God. Well who is the greatest priest? Paul has that in mind when he says in 1 Timothy 2, "There is one mediator between God and man, the man Christ Jesus." And as Hebrews makes clear, he is our High Priest. He is the true High Priest, the priest of the Order of Melchizedek.

And not only is He the prophet and the priest, but He is also the king. What does the king do? The king leads, the king governs, the king rules over his people. David was a great king, Solomon was a great king, but they were just anticipations of the Lord Jesus Christ, who is the true and final King.

Now, so when Matthew says Jesus is the Christ, he is saying, “Listen, the one that God promised, that would be the great prophet, the one that God promised would be the great priest, the one that God promised that would be the great king is here. He has come and all of the hopes of the people are now realized if you will receive that.” So that is who he is talking about, and he wants to make that clear in this book, in this Gospel, and he starts out with this genealogy for that purpose. So we looked at *Why does he use genealogy?* We’ve looked at *Who is he talking about?* Now the third question is *How?*

3) How?

How does he make his case? He has made an assertion that Jesus is the Christ. How does he prove that point? That is our third question. *How does he prove that point?* Now I want to give you, basically there are three points he makes. We are going to cover two of them today, and the third on Thursday night. Basically, how does he prove that Jesus is the Christ? He does it three ways. He makes three statements about Jesus that prove it and proves these. He says Jesus is, first of all, the son of David. Secondly, He’s the son of Abraham, and thirdly, we’re going to see in Verses 18 to 25 that He’s the Son of God. This is how we know the Christ has come, because Jesus of Nazareth is the son of David, Jesus of Nazareth is the son of Abraham, and Jesus of Nazareth is the Son of the living God. That’s what he’s doing. So we’re going to look at the first two points today: A) *Son of David*, and B) *Son of Abraham*, how he makes his case. First of all, and this is really what he’s doing in Verses 1-17 is he’s proving those first two points, that He’s the son of David and He’s the son of Abraham. Now, the son of David:

A) The Son of David:

We know that Jesus is the Christ, Matthew says, because He is in Verse 1: ***...the Messiah, the son of David, the son of Abraham:*** So, the son of David, let’s see how he proves that. When you look at the genealogy, he begins with Abraham and he goes through David all the way to Joseph, Jesus’ legal father. He starts off with ***Abraham was the father of Isaac,***... and then you follow it on down to Boaz, Obed, Jesse, and David.

It’s always important when you’re interpreting Scripture, especially a genealogy, look for anything that’s distinct. I mean, you know how most of it is just like this:

Matthew 1:4 ~ Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon. 5 Salmon was the father of Boaz by Rahab,

There's something different. Make a note of that. But you also have:

Matthew 1: 6 Jesse was the father of David the king.

This is his point. "Listen, Jesse was the father of David the king. Now let's follow from David. ***David was the father of Solomon...*** and it goes all the way down to the deportation.

Matthew 1: 11 ~ Josiah became the father of Jeconiah and his brothers, at the time of the deportation to Babylon.

After they get back from the deportation:

Matthew 1:12 ~ After the deportation to Babylon: Jeconiah became the father of Shealtiel, and Shealtiel the father of Zerubbabel.

All the way down to:

Matthew 1:16 ~ Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called the Messiah.

Now, Matthew is going to make clear that Jesus wasn't—he doesn't use the same verb. Joseph was not the *father* of Jesus. He changes that up, saying that Joseph was ***...the husband of Mary, by whom Jesus was born...*** Mary was the one by whom Jesus was born.

It's interesting when you compare genealogies, there's actually a genealogy in Matthew 1 and a genealogy in Luke 3. These are both genealogies of Jesus, and most scholars believe that in Matthew 1 we have the genealogy of Jesus through Joseph, his legal father. In the 1st Century Judaism, the legal status of Jesus was very important, and the fact that he was raised by an earthly father Joseph who's of the line of David, was essential. But Luke records for us another genealogy with differences as you get closer to Jesus, because he's recording for us the genealogy of Mary, that Jesus was also of the flesh, not just the legal status, but of the flesh of David. So with those two genealogies together, we see that. But He is the son of

David, and this is so important because David is the one to whom all the promises were given that are expanded upon.

Turn with me to 2 Samuel 7, one of the really important prophetic passages in the Old Testament as the plan of salvation is unfolding for us. What happens here is David has been given a rest from all his enemies. He's extended the borders of Israel. Things are great. He's brought the Ark into Jerusalem. He's dancing before the Lord, worshipping God, and he wants to build a house for the Lord. He realizes he's dwelling in a palace, and the Lord's Ark is not in a permanent house, a temple. And so he wants to build a house for the Lord, and he tells Nathan the prophet, "I want to build a house for the Lord," and Nathan says, "Go do all that's in your heart." And then the Lord talks to Nathan and says, "Go back and tell him no, he can't do it." Basically, God doesn't let him build the house. He lets his son build the house. And that's what he says in 2 Samuel 7:12-16. This is the word that Nathan brings to David from the Lord, and look at this, because this is a prophecy of his immediate son Solomon who will build the house that David wanted to build. But as time went on, the people of God saw that there was something else being prophesied. The greater Son of David would build the real house for God, and we'll see that in just a moment. So Nathan says to David the king:

2 Samuel 7:12-16 ~ When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, 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 a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, 15 but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. 16 Your house and your kingdom shall endure before Me forever; your throne shall be established forever."

So what we have is the Davidic line is the chosen line of God's King. "And I'm going to deal with your son Solomon. When he commits sin I will correct him, and when his sons commit sin I will correct them." But there's also this prophecy of the seed. ***...I will raise up your descendant...*** In Hebrew the word can be translated directly as seed. ***...I will raise up your seed...*** That is one who comes forth from you. ***...I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever.***

That's speaking of Jesus. As so many prophecies are, there's a double fulfillment. Solomon immediately fulfills it, because Solomon, David's son, builds the temple, and it's a wonderful temple, and the glory of God comes to dwell in it, and Solomon

prays at the dedication of the temple. It's a great moment in the life of the people of God, and yet in reality, who is the one who builds a house for God? It's the son of David.

This is what's behind the passage in Ephesians 2 when it talks about the fact that we're all together being built up into a spiritual house. That's beautiful what he says in Ephesians 2. He's talking about Gentiles and Jews have together been brought by God, by Christ, into one people, and we're being built into a temple. That's what he says in Ephesians 2. We're being built into a temple for God to dwell in. And as 1 Peter 2 says, we are each living stones being built into a spiritual house for God to dwell in. Well, who is the one who is building the house? It is the true Son of David, the seed of David, the Lord Jesus Christ. When you come to Him, when He works in your heart and brings you to repentance in faith, you become a part of the temple of God. So the imagery of this is wonderful.

Paul says in 1 Corinthians 3, "Do you not realize that you are the temple of God?" This is one of those *y'all* verses. If you were in Sunday morning Bible study, Jeff was mentioning *y'all*. I'll just explain briefly the superiority of our grammar here in the south. When you're reading a non-southern Bible—we need to come up with our own version, don't we? You have just *you*, and you don't know whether that's you (plural) or you (singular). But when you're with southerners, you know if we're talking singular or plural. *Y'all* is more than one, and *all y'all* is a whole bunch.

But in 1 Corinthians 3, he says, "For you (y'all) are the temple of God," that you the body in Corinth are God's temple, so that when we gather together, we are a house of God. This building is not the house. It's just a place to meet. The building that God dwells in is His people gathered together. We are His temple. Who made us that? The Lord Jesus Christ, the Son of David. When David said, "I want to build a house for You," God said, "You can't do it, David. I'm going to let your son Solomon do it, and really I'm going to let your son Jesus do it. He's going to build My house. You can't do it, David. I have to have a perfect King that's also a priest after the order of Melchizedek. He will build a house for Me." So the son of David, that's what Matthew is saying. "Listen, the son of David has come. He's in the line of David." Matthew knows he has to be. He can't be the Messiah if He's not literally descended from the line of David. It's real people in real time and space. Jesus is qualified to be the true Messiah because He is a son of David.

It's interesting too, he makes the point in Verse 17:

Matthew 1:17 ~ So all the generations from Abraham to David are fourteen generations; from David to the deportation to Babylon, fourteen

generations; and from the deportation to Babylon to the Messiah, fourteen generations.

When you look carefully and you compare it to Chronicles, he leaves a couple of folks out in the genealogy. That was actually customary literary practice when you're doing genealogies. It's kind of like saying, "I'm a descendant of my great grandfather." You can do that. That's true. "Yes, he's my father. I also have a granddad and I have a dad," and I could tell you those names, and we all could do that. That's what Matthew does. Well, he does it because he's trying to make a spiritual point. He's saying, "Listen, essentially it's a perfect plan God's working out. There were fourteen generations from Abraham to David, fourteen generations from David to the deportation, and fourteen generations from the deportation to Christ." One of the things that's really interesting is in Hebrew, remember he's writing to a Jewish audience. They understand what's happening here—fourteen, fourteen, fourteen, because in Hebrew their numbers were their letters. We have numbers like 1, 2, 3, 4, 5. Their numbers were their letters. Their number 1 was alef (א), the first letter in the Hebrew alphabet. Number 4 was dalet (ד), the fourth letter in the alphabet. We would transliterate that as the letter **d**. The sixth letter in the Hebrew alphabet was the letter waw, or vav (ו) is one of the ways you can say it. It's the letter v. It's D, V, D, which is 4, 6, 4.

$4 + 6 + 4 = 14.$

The numerical value of David's name was 14. So it's 14, 14, 14, David, David, David. God has sent the final son of David. That's what he's saying. So the beauty of what God has done, Matthew is saying, "Look, it's all come together perfectly in God's plan. He is the greater son of David. Now, He's also not just the son of David, but how does he prove that He is the Messiah, the Christ? He proves it first of all in the fact that He's the son of David. Secondly, He's the son of Abraham.

B) The Son of Abraham:

That's what he says in Verse 1 as well.

Matthew 1:1 ~ The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:

Now, this is where you have to think for a moment. Wait a minute. If He's the son of David, He has to be the son of Abraham. Isn't it redundant to say ***...the son of Abraham?*** The son of David is the son of Abraham. So if He's the son of David, we could have saved some space and just said He's the son of David. Why does he say

...the son of Abraham? Well, maybe it was emphasized because he's a Jew, possibly. I think the reason is because Matthew is making a claim that not only is He the son of David as the great son of David, the seed of David. Remember the word *descendant* that we looked at in 2 Samuel 7 when it said *your descendant after you, your seed?* I think Matthew is saying the son of David, the son of Abraham, because he's saying the seed of David and the seed of Abraham. He's using that because the son is the way that you would normally refer to it, but he's making this allusion that the Jews would have picked up on. He is the true, final son of Abraham. Now turn with me back to Genesis 12:3. When God made a covenant with Abraham, this is the promise, part of the key promise that God would do through Abraham.

Genesis 12:3

***And I will bless those who bless you,
And the one who curses you I will curse.
And in you all the families of the earth will be blessed."***

Turn to Genesis 18:18. When God's about to destroy Sodom, He says in Verse 17:

Genesis 18:17 ~ "Shall I hide from Abraham what I am about to do, 18 since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed?"

That's that promise that He's made. Now turn to Genesis 22:18. After Abraham offers up Isaac to the Lord, and the Lord tells him, "No, don't harm Isaac," He reaffirms His promise to him, and He's basically saying, "Through Isaac I'm going to bless, not Ishmael, Isaac." Look what He says in Verse 18:

Genesis 22:18 ~ In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

When he offered up Isaac, remember, and then God says, "Your son, your only son, whom you love," over and over in the passage, really kind of making it hard on Abraham when you first look at it. "Lord, why did You keep saying that?" It's because the Lord is making a point. He knew all along He wasn't going to make him offer him up, but He wanted us to feel that pain as we look at it and realize that that was nothing compared to when God would offer up His Son, His only Son, whom He loves. And so when he's told here in Verse 18 in that same context, "In your seed all the nations of the earth shall be blessed," what Abraham has received is the promise that one day he will have a descendant—that all the families, not just Israel,

though he's the father of Israel, but all the families of the earth will receive the blessing of God through this one Son, the seed of Abraham, the son of Abraham. So when Matthew says: *...son of David, the son of Abraham...* what he's saying is, "He's the son of David we've longed for, the King, the true King, but He's also the son of Abraham. He's not just God's King. He's God's grace. He is God's blessing that is given to us." And then you also look at some of the other details of the passage.

There are five women mentioned in the passage. Of course one is Mary, *...the husband of Mary...* But the four that are mentioned before that is God is the God that though He is King, and for Him to say, "Jesus is My King, Jesus is the King I've installed, Jesus is the true King," the question is will you submit to His reign? It's not just enough to believe things about Jesus. Will you submit to His reign? Will you call Him Lord and give yourself to Him? Matthew is saying at the very beginning of the book, "Listen, you guys need to understand something. Jesus is the true King, and it's time to bow before Him." But he's also saying, "He's also the son of Abraham. He's not just God's King. He's God's grace. If you bow before Him, you will experience His grace and His blessing." The profundity of this is just I never get over it looking at what you have in the genealogy of Jesus.

Matthew 1:3 ~ Judah was the father of Perez...

So this is Jacob's son Judah.

Matthew 1:3 ~ Judah was the father of Perez and Zerah by Tamar,...

Perez then is the line of Christ, the firstborn son of Judah by Tamar. You read about that in Genesis 38. It's a sordid affair. Basically Judah has not fulfilled his obligation to his daughter-in-law, whose husband, his son died without producing a child. He gave another son to her as was the law, to protect her. This was the law of levirate marriage to protect a woman, to give her a future. And so the husband died without a male heir, and then the next brother is supposed to take her as his wife. And so the second does, and he dies, and Judah doesn't give the third son. So Tamar is left basically to go to her father's home or become a prostitute. That's the only way she can survive, and she dresses up as a prostitute and seduces her father-in-law and she becomes pregnant. The father-in-law wants to have her killed because he thinks she's been unfaithful and committed adultery. "What's she doing? She's not married." And then she sends him something back that he had given her when he was there. He didn't know it was her, of course. She had disguised herself, and he realizes that he had had relations with his own daughter-in-law. And that child is in the line of Jesus Christ the Messiah. Is that not staggering? What does that say about

God, a God that can take the ugliest things and turn them into something beautiful and glorious, a God of incredible mercy? You read on down just a few verses after that to Verse 5 where the next woman is mentioned:

Matthew 1:5 ~ Salmon was the father of Boaz by Rahab,...

Salmon married a woman named Rahab and had a son named Boaz. Rahab was the harlot mentioned in Joshua 1 and Joshua 5. She's the harlot that hid two Hebrew spies in her house to protect them from the king, and then lied to the king so that they could escape, and then help them escape. She basically says at this point, "Listen, we know that your God is the true God. The fear of Him has come over all of our people. People remember me." They tell her, "Hang the scarlet thread out of your window, and when we come in, you'll be delivered, and all of your family that will take refuge." So she takes refuge under the God of Israel, though Jericho is demolished and destroyed, because they'd been so wicked, so evil, that God is determined to destroy every one of them. Such was the heinousness of the atrocities that they were committing, and yet He rescues out Rahab, not just another woman, but a harlot, and now she is in the line of Jesus Christ.

She has a son named Boaz, who when he's an old man, meets a young lady named Ruth who is a Moabitess. And when you read about the Moabites, they were bad people, and the Israelites weren't supposed to marry Moabites, but you see, Ruth is different. Ruth left her homeland and followed her mother-in-law after her son died. Remember Naomi, Ruth and Orpah? Orpah goes back. Ruth says to Naomi, "Wherever you go, I will go. Wherever you lodge, I will lodge. Your people will be my people, and your God will be my God." She follows her back. They're both destitute. The two women have no man to provide for them, and so she goes out to gather in the fields as was the custom. Anything that fell they were supposed to leave for the poor to go behind them and pick up the gleanings. So she's gleaning in a field, and Boaz comes, and he says to her when he realizes who she is, "I've heard about you and all the good things that you've done for Naomi your mother-in-law. May the Lord bless you. May He pour out His grace upon you. May you find that blessing under the wings of the God with whom you sought refuge."

Here's a guy talking about that, and his mother had done the same thing. She was a pagan doomed for hell, destined for destruction, and God had mercy. And here now his wife was in the same situation. Look at the God of Heaven. He's a God of mercy and compassion. The God of Abraham wants to bring His blessing to the whole world.

And then the final one, David was the father of Solomon by Bathsheba. Why Solomon? He had other sons. Why not the son of Abigail, the noblewoman? Why Bathsheba the woman of questionable character? It's because God is saying something. "I have come to pour out My blessing on all flesh. I have come to save sinners." And so Jesus is a compassionate High Priest, because His earthly lineage, looking back at His family tree, it was a tree in need of grace. And of course, all the guys in it, we could just go on and on about David, Judah, and all these other guys. But God is a God of grace.

He's saying through Matthew, "Listen, the message is Jesus is the Christ. He's the Messiah. He is the son of David. He is the King. He's God's King, and you must submit to Him. But He's also the son of Abraham. He is God's blessing. He is God's favor. He is God's grace. Why wouldn't you submit to Him?" And that's the question for each one of us. Will you submit to Jesus Christ? Will you bow the knee to Him? Have you done that? If you haven't done that you're not a believer. You've not been saved. Everyone who confesses Him as Lord and believes in his heart that God raised Him from the dead, those are the ones who are saved.

Confessing Him as Lord doesn't mean to just say the word. It means from the heart mean it. Submit to God's King He's installed. And if you will submit, He will receive you. He will show mercy. But if you don't submit, you will experience His wrath. He's the only King, but He's also the God of mercy and grace. He's the one who says, "Come unto Me, you who are weary and heavy laden, and I will give you rest." He's the one that Isaiah spoke of when he said, "A bruised reed He will not break, and a smoking flax He will not extinguish." He's a great King and a gentle Savior, but the question is have you received Him? And if you are a follower of His, we have to ask ourselves why are we not more diligently surrendering every moment to One who is so worthy and to One who is so good?

Let's go to Him in prayer right now...

Our Father, we thank You for the perfect beauty of Your plan. We just marvel, Lord, at how when we get little glimpses of it, how overwhelming it is. It's so much more wonderful than we could have ever imagined or hoped for, and yet it's also a message that requires a response from us. We are to submit to You, to submit to the One You've appointed, Your King. He's worthy. Father, we pray for those that are here that have not bowed the knee to Jesus Christ, that today they would. Lord, we're

thankful that He not only holds the scepter to reign, but He's also a Shepherd. He's gentle and He's understanding. He's able to sympathize with our weakness. Father, thank You for giving us such a wonderful Savior. Lord Jesus, thank You for being such a glorious Savior. May Your will be done in each heart. We pray in Your Name, Amen.

This audio presentation, description, and transcription by Providence Church in Duluth, Georgia, USA, is licensed under a Creative Commons Attribution-NonCommercial-NoDerivs 3.0 License.

 Except where otherwise noted, this work is licensed under <http://creativecommons.org/licenses/by-nc-nd/3.0/>

Attribution:

Based on work at Providence Church, Duluth, GA, USA and found online at <http://www.providenceduluth.org>. Permission for use beyond the scope of this license may be requested by contacting Providence Church, Duluth, GA through their website.