

Intro

- ~ Read the genealogy in light of the big picture – the birth of Jesus Christ and it's on this path in this genealogy that we must slow down and enjoy the scenery
- ~ Instead of rushing through this list of names we should take notice of the names given
- ~ In the scenery we see the names four women and before we arrive at the birth of Christ we see names that God used in the bringing forth of the Messiah
- ~ The genealogy has three lists of names each consisting of 14 generations.
- ~ A genealogy is important to the Jewish mind. It establishes purity of the Jewish race
- ~ There's many genealogies given in the bible
- ~ "In the Old Testament we frequently find lists of the generations of famous men (Gen 5:1; Gen 10:1; Gen 11:10; Gen 11:27). When Josephus, the great Jewish historian, wrote his own autobiography, he began it with his own pedigree, which, he tells us, he found in the public records." (*William Barclay*)
- ~ 1 Chronicles chapters 1-9 gives us endless names in this genealogy. Few women in mentioned
- ~ Matthew's Genealogy is Jewish and establish the fact of Jesus' ancestry back to Abraham. Thus, He's qualified to be the king of the Jews as Joseph is his legal father
- ~ It's interesting that woman are included in this genealogy because women had little rights in this time. Their husbands could divorce them for whatever reason they felt like. Women had no right to property
- ~ In Matthew's genealogy we find the grace of God – none of the people mentioned were perfect people and many of them flat-out failed God, yet we read about them in this most important genealogy
- ~ Matthew's genealogy shows us the line of Christ back to Abraham. Luke's genealogy is different in that his traces the Lord Jesus all the way back to Adam. Matthew's gemology (Joseph's) traces Christ back to Abraham through the line of David but David's son Solomon (Matt 1:6,7). Whereas, Luke traces Christ's line through Mary back to Abraham but through David's son Nathan (Lk 3:31). Thus, Jesus is the son of man
- ~ Yet, in this Jewish genealogy we find some interesting things along the way – we find women
- ~ This genealogy also illustrates God's wonderful grace. It is most unusual to find the names of women in Jewish genealogies, since names and inheritances came through the fathers. But in this list we find references to four women from Old Testament history: Ta-mar (Matt. 1:3), Rahab and Ruth (Matt. 1:5), and Bathsheba "the wife of Uriah" (Matt. 1:6).
- ~ Tamar and Rahab were Canaanites (a race of people with which the Israelites were forbidden to intermarry)
- ~ The first peculiarity of this genealogy is the mention of five women. The second is that at least three are Gentiles. The third is that most of them were involved in sexual immorality
- ~ We see unfaithful people but we see a gracious God
- ~ Why is that important because we aren't' perfect, we fail, we disobey yet we have a faithful and gracious God
- ~ We have gentile sexually sinning women who find themselves In the genealogy of Christ – what's the explanation? Simply the grace of God – just as it is for us – the grace of God

The Women in the Matthew's Genealogy**1 Tamar (Genesis 38)**

- ~ Judah (the son of Jacob) has 3 sons (Er (who married Tamar), Onan and Shelah) The first two were wicked and the Lord killed them and Judah feared his 3rd son would also die so he feared to give Shelah to Tamar. Now according to the law it was the responsibility of Onan and Shelah to father children with Er's wife (Tamar) so as to preserve the family name and heritage. But Onan neglected his responsibility so the Lord killed him.
- ~ The problem at this point wasn't with Tamar but with Judah's wicked sons

~ v1,2 his wife was an adulteress "1 It happened at that time that Judah went down from his brothers and turned aside to a certain Adullamite, whose name was Hirah. 2 There Judah saw the daughter of a certain Canaanite whose name was Shua. He took her and went in to her,

~ v28:12-16 "12 In the course of time the wife of Judah, Shua's daughter, died. When Judah was comforted, he went up to Timnah to his sheepshearers, he and his friend Hirah the Adullamite. 13 And when Tamar was told, "Your father-in-law is going up to Timnah to shear his sheep," 14 she took off her widow's garments and covered herself with a veil, wrapping herself up, and sat at the entrance to Enaim, which is on the road to Timnah. For she saw that Shelah was grown up, and she had not been given to him in marriage. 15 When Judah saw her, he thought she was a prostitute, for she had covered her face. 16 He turned to her at the roadside and said, "Come, let me come in to you," for he did not know that she was his daughter-in-law. She said, "What will you give me, that you may come in to me?"

~ So, Tamar tricks Judah into getting her pregnant by dressing up as a prostitute. Judah finds out that Tamar is pregnant and he wants her burnt for her immorality. She then responds to Judah by sending to him his signet, cord and his staff that he pledged to her.

~ He's the guilty one, more so than Tamar

~ Now we find that Jesus comes through the line of Judah and then Tamar (their children are listed in Matt 1:3)

~ It's grace that takes this terrible situation and uses it for God's glory

~ The grace of God included her in the genealogy of Christ

2 Rahab (Read Joshua 2:1-16; 6:24-25)

~ Rahab (1:5) was a Canaanite prostitute who lived in Jericho and harbored Israelite spies before Joshua's conquest of the city (Josh. 2). Because of her faithfulness to God, he not only spared her family from destruction (Josh. 6:24-25), but he also made her part of the Messiah's ancestry.

~ When Israel arrive at Jericho and send spies to spy out the city that happen to come upon the home of Rahab

~ Joshua 2:1 And Joshua the son of Nun sent two men secretly from Shittim as spies, saying, "Go, view the land, especially Jericho." And they went and came into the house of a prostitute whose name was Rahab and lodged there.

~ The spies returned and saved her family

~ She was a prostitute who believed in God. It seems she was the only believer in the whole city of Jericho

~ Grace finds us in the worst of places and saves us despite where we've been or what we've done

~ Tamar and Rahab were Canaanites (a race of people with which the Israelites were forbidden to intermarry)

~ In Deuteronomy 23:3-5, says that the Moabites were excluded from Israel's assembly because they refused to give them food and drink after they left Egypt

~ The grace of God included her in the genealogy of Christ

Ruth (Ruth 4:13-22)

~ The book of Ruth is the wonderful story of redemption

~ Ruth was a Moabite. The Moabites trace their lineage back to incestuous Lot in Genesis 19

~ Ruth was a Moabitess who married the son of Naomi when Elimelech moved his family from Bethlehem-Judah to the land of Moab because of the famine

~ Ruth returns with Naomi to Bethlehem-Judah and Ruth takes care of Naomi. Ruth goes to glean in the fields and comes on a field that is owned by Boaz

~ Boaz becomes the kinsman redeemer for Naomi and Ruth

~ Grace redeems a woman who was a Moabite

~ Grace finds and blesses Ruth and places her into the genealogy of Christ

~ The grace of God included her in the genealogy of Christ

Bathsheba (2 Samuel 11,12)

- ~ We first learn of Bathsheba in 2 Samuel 11. David up to this point David hasn't been perfect in all he did but he did really well. But, it's at this point here that things seem to really turn on a dime for David and his family
- ~ 2 Samuel 11:1-5 (But David remained at Jerusalem) gives us the cause for downfall
- ~ David didn't confess this sin and repent but tried hard to cover it up so much that he arranged with Joab to have Uriah put in the hottest part of the battle so that Uriah would be killed
- ~ It's only when the brave prophet Nathan comes to David and confronts him that David repents
- ~ Now David is at fault but so is Bathsheba – but the Lord sent Nathan to David not Bathsheba
- ~ David's rebuke is in 1 Samuel 12:1-14 and the discipline continued David's whole life
- ~ So, through Bathsheba comes Solomon and Messiah
- ~ Then we have Bathsheba. She was the wife of Uriah before she was the wife of David. Uriah, we are told in 2 Samuel 11:3, was a Hittite. He was a Gentile. While Bathsheba was likely an Israelite, as she was the daughter of Eliam, the son of Ahithophel the Gilonite (2 Samuel 11:3; 23:34), through marriage she legally become a Hittite.
- ~ Yet even the sexual irregularities of these women are part of the design. For they prepare us for the most irregular sexual or non-sexual encounter of all time. They prepare us for the virgin conception and birth. For those who doubt that God would work through an unmarried, teenage girl to bring about the Messiah
- ~ The grace of God included her in the genealogy of Christ

Mary

- ~ Matt 1:16 and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ
- ~ While Mary herself was pure and godly she carried with her the stigma of immorality because of her pregnancy created by the Holy Spirit
- ~ She is the mother of the Messiah

Conclusion

- ~ The genealogy filled with the grace of God culminates with the birth of Him (Messiah) who is the personification of God's grace (John 1:16,17)
- ~ Why are these four unlikely women mentioned in Matthew's genealogy, when the normal practice was to mention only the men's names? At least three of them were Gentiles, considered "unclean" by the standards of God's Old Testament law. Three of them were involved in illicit sexual relationships. God is sending a clear message that he can and will use anyone he wants to accomplish his purposes. He is willing to forgive the worst of sins and then go on to do amazing things through the faithful life he has restored. God loves to choose the "least likely" tools for his tasks (1 Cor. 1:26-29). How will he use you?
- ~ Grace reached those who weren't perfect - The people God used weren't perfect but were used by him
- ~ Don't be discouraged if you feel worthless or you've sinned
- ~ The grace of God reaches to the worst of sinners
- ~ Paul said don't receive the grace of God in vain

From the hymn "Greager than our sin"

Grace, grace, God's grace,
Grace that will pardon and cleanse within;
Grace, grace, God's grace,
Grace that is greater than all our sin.

3 Points

- 1 There's grace to believe God
- 2 There's grace to be walk with God
- 3 There's grace to be used by God

