

Making Something Good out of All the Mess

Matthew 1:1 The book of the **generation of Jesus Christ**, the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 And Judas begat Phares and Zara of **Thamar**; and Phares begat Esrom; and Esrom begat Aram; 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 And Salmon begat Booz of **Rachab**; and Booz begat Obed of **Ruth**; and Obed begat Jesse; 6 And Jesse begat **David the king**; and David the king begat Solomon of her *that had been the wife of Urias*; 7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11 And Josias begat Jechonias and his

brethren, about the time they were carried away to Babylon: **12** And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; **13** And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; **14** And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; **15** And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; **16** And Jacob begat Joseph the husband of **Mary, of whom was born Jesus,** who is called Christ. **17** So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

- God, the Bible, and true Christianity add dignity to the woman
- Women's names were not normally included in a Jewish pedigree
- Women had no legal rights, were not regarded as a person but rather a thing
- She was owned by her dad or her husband

- In regular morning prayer the Jew thanked God that he had not been made a Gentile, a slave, or a woman.
- Want to talk about breaking the glass ceiling well here is a prime example of that!

1. The woman would be saved through child bearing

I Timothy 2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

- a. Eve had messed things up by allowing Satan to deceive her **I Timothy 2:14** And Adam was not deceived, but the woman being deceived was in the transgression.
- b. God had promised her life right there in the beginning **Genesis 3:15** And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.
- c. God gave her a promise that she would have a child that would win the victory back for them
- d. Paul said she would be saved by child bearing **Genesis 3:20** And Adam called his wife's name Eve; because she was the mother of all living.
 - i. She would get her dignity back

- ii. She would be the mother that be privileged to bring the Savior into the world
- e. This genealogy shows the greatness of our God in saving sinners, breaking down barriers, and giving us Jesus

2. Four famous women are found in this story

a. Tamar **3 And Judas begat Phares and Zara of **Thamar**; and Phares begat Esrom; and Esrom begat Aram;**

i. Her story was a story of sin and failure **Genesis 38:6 And Judah took a wife for Er his firstborn, whose name was Tamar.**

ii. Her husband was killed for displeasing God **Genesis 38:7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.**

iii. Her husband's brother was to give her a child to carry on his inheritance but refused and God killed him too **Genesis 38:10 And the thing which he did displeased the LORD: wherefore he slew him also.**

iv. Judah her father in law deceived her and abandoned her

v. She then deceived him and had his child

vi. From all of this sin, failure, and mess God allowed her to be mentioned in the family line of Jesus

vii. The Bible is the story of grace. God taking our messed up lives and fixing it

b. Rahab **5** And Salmon begat Booz of **Rachab**; and Booz begat Obed of **Ruth**; and Obed begat Jesse;

i. Rahab was a prostitute from Jericho **Joshua 2:1** And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an **harlot's house, named Rahab**, and lodged there.

ii. Rahab had hidden the spies because she believed in their God

iii. Rahab had been spared and was told to place a scarlet thread in her window

iv. Rahab was given the privilege of telling her family and saving all who would believe and come be with her in the house

v. Obviously Rahab is not a Jewish lady but a Gentile prostitute

vi. Yet God's grace was good enough to save her and her family

vii. **God's grace extends to foreigners** and even allows them to be so in the family that she is part of the past of Jesus Himself

c. Ruth 5 **And Salmon begat Booz of **Rachab**; and Booz begat Obed of **Ruth**; and Obed begat Jesse;**

i. Ruth was a Moabitess Ruth 1:4 **And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.**

1. She was from a hated people

2. Her people were excluded from the congregation of the Lord for 10 generations Deuteronomy 23:3 **An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:**

3. **Yet God allows her to be included in the lineage of Jesus**

- ii. Ruth had decided to make Naomi's God her God
- iii. Ruth had come back to serve her mother in law and her God **Ruth 1:15** And she said, Behold, **thy sister in law is gone back unto her people, and unto her gods:** return thou after thy sister in law. **16** And Ruth said, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and **thy God my God:** **17** Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if ought* but death part thee and me.
- iv. Ruth had become a believer and could not return to the old life no matter what it might cost her
- v. So the abandoned, excluded found grace because we serve a God of great grace

d. Bathsheba **6** *And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife of Urias;**

- i. This name brings to mind the failures of the great king David
 - ii. He had seduced another man's wife-the wife of one of his dearest friends
 - iii. He got her pregnant out of wedlock and in the state of adultery
 - iv. He had gotten that friend drunk
 - v. He had finally had killed his good friend and took his wife
 - vi. Yet God forgave him by His grace and made his life worth something before it was over
 - vii. Bathsheba might still be known as the wife of the man he killed but she is included in the story of Jesus
- e. If you think that Mary's story sounds like a blemish in the birth of Christ consider all that had happened for years in the past
- i. This isn't the story of the great families used to bring Jesus to us

- ii. This isn't the story of how Jesus was born into a holy and righteous family
- iii. This is the story of God's great grace in spite of man's horrific failure

3. Mary

- a. By now you should see that it is never about finding a person who is good in and of themselves
- b. It is more God showing His great grace and mercy by what He does in our lives
- c. Mary realized that and stated it often [Luke 1:46](#) **And Mary said, My soul doth magnify the Lord,** [47](#) **And my spirit hath rejoiced in **God my Saviour.** [48](#)

For he hath regarded **the low estate of his handmaiden:** for, behold, from henceforth all generations shall call me blessed.**
- d. Mary has too often been lifted up above what the Bible says

e. So have many others in the Bible. There has only been One that did not sin. Only One worthy of praise

4. What are the great lessons of this genealogy

a. The barrier between Jew and Gentile is broken down

Romans 3:29 *Is he the God of the Jews only? is he not also of the Gentiles? **Yes, of the Gentiles also:***

i. Rahab was from Jericho

ii. Ruth the woman of Moab

iii. These women find themselves in the pedigree of Jesus

iv. As we begin the New Testament we see the universalism of the gospel. It is for everyone, everywhere **Hebrews 2:9** *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God **should taste death for every man.***

b. The barriers between male and female are gone

Galatians 3:28 *There is neither Jew nor Greek, there is neither bond nor free, there is **neither male nor female:** for ye are all one in Christ Jesus.*

- i. No ordinary pedigree would find a woman mentioned like in the pedigree of Jesus
 - ii. The old attitude and contempt is gone
 - iii. Men and women stand equally dear and loved before God
- c. The barrier between saint and sinner is down
- Romans 3:28 Therefore we conclude that a man is justified by faith **without the deeds of the law.**
- i. Jesus didn't come to call the righteous Matthew 9:13
But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.
 - ii. In the names mentioned we find many sinful failures
- d. The real lesson is that God is giving us good news.
Salvation by grace through Jesus Christ has come
- I John 2:2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.
- e. He wants you to be saved I Timothy 2:3 For this *is*
good and acceptable in the sight of

God our Saviour; **4** **Who will have
all men to be saved, and
to come unto the
knowledge of the truth.** **5**

For *there is* one God, and one mediator between God and men, the man Christ Jesus; **6** Who gave himself **a ransom for all,** to be testified in due time.