

Matthew 1:1-17

Preached by Greg Lundstedt at Vancouver Bible Fellowship Church on 4/19/2009

Are They Just a Bunch of Names?

Prayer

Father, just what a privilege it is to come together as Your body, as Your Son's body, as the head of the church to worship You, and give You glory and honor due Your name. And Father I thank You so much for Your word, thank You that You are so faithful, that You did not leave us as orphans to try to figure out how to grow in the grace and knowledge of Your Son, but You gave us Your very word. You brought about the first creation when You spoke it into existence, and You brought about Your new creation in Christ as He spoke us into existence through the gospel. Father we thank You that it is by Your living and abiding word that we were born again. We also thank You that it is by Your word that we grow in respect to salvation, and I pray that is what would be done today, for those that do not know You, that they would first of all be born again. They would be delivered from darkness to light, from Satan's domain to the kingdom of Your beloved Son, that they would be saved. It is all of You, not of us so we come to You and ask You for that. And Father for those of us who have been saved, continue to make us like Christ and use Your word to do so, open our minds to understand the Scriptures. We praise You and thank You now for this time, we commit it to You in Jesus name. Amen.

Sermon

Well we will be beginning today a study of a new book, the book of Matthew; and it is always exciting to begin a new book. It is always a blessing but it is always a lot of really hard work, which is so wonderful. And as we look at the book of Matthew, there is a question later on in the book of Matthew that Jesus asks His disciples, "Who do men say that I am?" And then He asks "but who do you say that I am?" And as we are going to see what is all important as we look at the Word of God, it is "Who is the person of Jesus Christ?"

There are a lot of people that say, "I love Jesus;" there are a lot of people who say, "Lord, Lord." There are a lot of people who use His name, and claim to be His but the apostle Paul even shared in 2 Corinthians that there are other Jesus's in that sense, that you can use the name and ascribe something else to that name, which is not the Christ, which is not Jesus. Jesus himself said, "Many on that day will come to me and say Lord, Lord, did we not do this in Your name?" and that and all sorts of religious stuff. He said "Depart from me; I never knew you."

When the apostle Paul was saved on the road to Damascus, as the Lord came in his presence, the apostle Paul did not know Him. He said "Who art though?" He did not know Him. And in the history of the Jews they rejected the Lord Jesus Christ and they did not know Him either; there were very few, there was a remnant who knew Him. But the Lord was faithful to come to His own first, and reveal who He was, and it was true their rejection of salvation was brought to all, the offer of salvation.

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Now today we are going to look at the book of Matthew. It is a long book, so I want to encourage you to be reading it. In an hour and twenty minutes you can read through it, it is not bad at all. Take an extra-long lunch this week. But I want to encourage you to read through it' it is such a blessing to see it in its context. That is one of the first things you want to do when you study a book of the Bible, is you want to be reading through that book so that you understand it in its context.

Now today we are going to start right in the beginning and we are going to see the genealogy of Jesus Christ. And I want to ask the question, "Is this just a list of names?" You know many people who receive a Bible and do not know the Lord and someone gives them a Bible the first they do is open up to Genesis, or maybe to the first book of the New Testament, and they open up to Matthew and they look there and there is a list of names. And they go "What in the world is this? Is it just a list of names?"

I believe as we look at this today we are going to see that there is much more than a list of names. That it actually is an introduction to the book that validates to His original Jewish audience that Jesus Christ is the King, the rightful King who brings salvation. So would you turn with me in your Bibles to the book of Matthew and we are going to start in verse one.

Matthew chapter one, verse one, ¹***The book of the genealogy of Jesus Christ the son David, the son of Abraham.*** Now I want to give you context for the book of Matthew and we are going to do a little more than we usually do because we are just beginning this book so hold on here I hope it will be a blessing to you. As you can see the book of Matthew is the first book of the New Testament. It is one of four gospels that we have. We have four gospels which we have some overlap between accounts in the gospels.

Now the Gospel of John has the least amount of overlap, and is one of the most unique gospels. But the other three Gospels, Matthew, Mark and Luke have quite a bit of overlap and that is why we have called them the Synoptic Gospels. The term "synoptic" means to "see with" or "see together." And so we have an overlap between Matthew, Mark, Luke and John of some of the same accounts. Now some of you might ask the question "Why did God give us four gospels, rather than one? Why did not He just give us a synoptic Gospel?" You know, some of you have studied the Harmony of the Gospels which is like a synoptic Gospel, which takes all the Gospels and puts them together in the certain events and harmonizes them. But as you know and I know God did not give us a Harmony of the Gospels, He gave us four Gospels, and so He wants us to see them in this light.

Now for example we see within the Gospels there are different emphases. The Gospel of Luke seems to emphasize Jesus Christ's humanity. The term "Son of Man" is repeated over and over and over again in the Gospel of Luke. Now there is cross-over; we see it in other Gospels, but in the Gospel of Luke it seems to be emphasized as the Son of Man is going to Jerusalem to be crucified, and will raise on the third day; that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise again.

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The Gospel of John we see Jesus presented in light of His deity. ***¹In the beginning was the Word, and the Word was with God, and the Word was God. [John 1:1]*** Right off the bat. And it was written so that we would believe that Jesus is the Son of God, and in believing in Him we would have life.

The Gospel of Mark, a shorter Gospel, seems to point to Christ as a servant. He came not to be served but to serve, to give His life as a ransom.

And lastly we have the Gospel of Matthew. And I believe as we go through it in depth we are going to see that this Gospel forms a transition between the Old Testament and the New Testament in which we see Jesus Christ presented as the King, Israel's King and the Savior of the World. So with this in mind, let us take a look at some context, more narrow context. We do not know the exact date of writing. We do know that Matthew is inspired by the Holy Spirit who writes this Gospel.

Now Matthew is not named directly as the writer of this Gospel, but in church history from the very beginning this Gospel has always been attributed to Matthew. It is common, uncontested, historical knowledge that this was Matthew's Gospel. Now the name Matthew was a transliteration of the Greek name Matthias, which is the Greek transliteration of the Aramaic name Matania which means "Gift of Yahweh" or "Gift of the Lord."

Now Matthew is spoken of in Matthew, Mark, Luke and Acts. His formal name is Levi, and it is mentioned in Mark and Luke. The Scripture reveals that Matthew was a tax collector. He was one that would collect taxes from his fellow Jews on behalf of the Roman Empire, the Roman government. And as we will see as we study this book that the Jews saw tax collectors as great sinners because of their perceived and actual betrayal of the Jewish people. Certainly they were greedy and that was involved but the Jews saw them as those who had betrayed the Lord, betrayed Him. In Matthew chapter 9 and Luke 5 we see the actual accounts of Jesus calling Matthew. Let's take a look at Luke's account briefly if you want to turn forward to Luke chapter 5, we will take a look at that. Luke chapter 5:27,

²⁷And after He went out, and noticed a tax gatherer named Levi sitting the tax office, and He said to him "Follow me." ²⁸ And he left everything behind and rose up and began to follow Him. ²⁹ And Levi gave a big reception for Him in his house and there were a great crowd of tax gatherers and other people who were reclining at the table with him. ³⁰ And the Pharisees and the scribes began grumbling at His disciples saying "Why do you eat and drink with tax gathers and sinners?" ³¹ And Jesus answered and said to them, "It is not those that are well that need a physician but those who are sick. ³² I have not come to call the righteous but sinners to repentance." [Luke 5:27-32]

And Matthew was one of those sinners that Jesus called to repentance and Matthew followed Jesus.

Now the Gospel of Matthew is a very Jewish Gospel; as we will see, it contains a myriad of Old Testament quotes. And as I shared before, I believe it serves as a bridge between the Old Testament and the New Testament. And it certainly is one of the most Jewish of the Gospels. And today we are going to see as we begin to look at this book, it is about Jesus Christ, the King of the Jews, who brings salvation to

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the world. And I believe that as we look at book we are going to see that Matthew is a presentation of Jesus Christ as the Jewish King, as the King of the Jews. And certainly if there is the teaching of the King of the Jews there is the teaching concerning the Kingdom and Matthew is littered with teachings of the Kingdom of Heaven.

This book is about Jesus Christ the King and His Kingdom. And we are going to see in its context the opposition and rejection of the King by the Jews. Being the very avenue in which God brings about salvation to all, the offer of salvation in Christ. So in a nutshell, Matthew is about Jesus Christ the King of the Jews who brings salvation.

So let's take a look at it, let's take a look at this genealogy. Verse 1,

¹The book of the genealogy of Jesus Christ, Son of David, Son of Abraham. ²To Abraham was born Isaac, and to Isaac Jacob, and to Jacob Judah and his brothers. ³And to Judah were born Perez and Zerah by Tamar, and to Perez was born Hezron, and to Hezron Ram, ⁴and to Ram was born Amminadab, and to Amminadab Nahshon and to Nahshon Salmon, ⁵and to Salmon was born Boaz by Rahab, and to Boaz was born Obed by Ruth, and to Obed Jesse, ⁶and to Jesse was born David the King. And to David was born Solomon by her who had been the wife of Uriah, ⁷and to Solomon was born Rehoboam, and Rehoboam Abijah, and to Abijah Asa, ⁸and to Asa was born Jehoshaphat, and to Jehoshaphat Joram, and to Joram Uzziah, ⁹and to Uzziah was born Jotham, and to Jotham Ahaz, and to Ahaz Hezekiah, ¹⁰and to Hezekiah was born Manasseh, and to Manasseh Amon, and to Amon Josiah (Wow there is a lot of names right? Ok). ¹¹And to Josiah were born Jechoniah and his brothers at the time of the deportation to Babylon. ¹²And after the deportation to Babylon to Jechoniah was born Shealtiel, and to Shealtiel Zerubbabel, ¹³and to Zerubbabel was born Abihud, and to Abihud Eliakim, and to Eliakim Azor, ¹⁴and to Azor was born Zadok, and to Zadok Achim, and to Achim Eliud, ¹⁵and to Eliud was born Eleazar, and to Eleazar Matthan, and to Matthan Jacob, ¹⁶and to Jacob was born Joseph, the husband of Mary by whom was born Jesus, who is called Christ. ¹⁷Therefore all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to the Christ, fourteen generations.
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Now to most Americans, genealogies are really not that important. They certainly can be fun to look at to see who your ancestors were, but our culture really is not dependent and does not deem genealogies very important. Now for some of us looking at a list of names can be boring, but I need to remind you that all Scripture is inspired by God, and is profitable for teaching, for rebuke, for correction, for training in righteousness so that the man of God may be adequate, equipped for every good work. There is profit in the Word here and we need to understand, what is God doing through this genealogy? Why did He put this in here? So that we may grow in the grace and knowledge of the Lord Jesus Christ. So it is not

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just a list of names to fill the page to start the Gospel. He has given us a reason for it, I believe we will see.

Now some preliminary issues we need to address and this is the part that kind of slows us down a little bit before we get into those verses. But we need to remember that genealogy was very important to the Jew. You know in America we do not have a king ruling, we do not have a royal family, but in other countries that had kings and royal families genealogies are very important because genealogies establish the blood line of the king, the future king who would rule. And as we will see genealogies were very important to the Jews. Indeed every Jew understood who they had descended from so they would know what tribe they were in because functioned in the context of the covenant that God had made with them at Sinai.

Every Jew before 70 A.D., when the temple was destroyed in which the majority of those records were, understood whom they had descended from. And it was very important that they identified the tribe of which they were descended of. And even more important were that the Jews were looking for their Messiah King who was declared in Scripture who would rule forever for them. Now the Jews had been awaiting and looking for this Messiah King generation after generation, and the first step to introduce this Messiah that Matthew shares here is His genealogy proving His royal line.

Now in Scripture, this is one other issue we need to deal with before we get to the text - there are two genealogies in Scripture that we see of Christ. There is one in Luke 3, and the one we have here in Matthew 1. And you might be saying, "Why are there two genealogies?" And hopefully you are not saying, "I am already getting bored." But hang in there as we unpack God's Word; it takes effort and study but there is great reward in studying diligently the Word of God.

So why two genealogies? Right off the bat, we are not going to go in to study Luke's genealogy. There are some issues there that take time to unpack. I am just going to mention what I have studied. But Luke's genealogy right off the bat, we notice something different. Luke's begins with Adam, and here in Matthew it begins with Abraham. That is something quite different, right? Remember Luke is focused on Jesus Christ the Son of Man, so he begins with the first man, Adam, right? And Matthew begins with Abraham and goes through David, and we see it focuses on Jesus Christ as the King.

Now one other difference we need to recognize is that Matthew's genealogy becomes, there is a difference after David in Luke, and after David in Matthew there is a divergence. In Matthew the line continues from David to Solomon, and on. In Luke it goes from David to his first-born Nathan, and on. Not Nathan the prophet, but his son. You might be saying, "I do not understand that either. Why is that?" Well I believe as we will see, Luke's genealogy proceeds from Nathan the first-born because it is pointing out the physical line of Jesus. And I believe Luke's genealogy is pointing to the genealogy of Mary that Jesus was born physically of Mary. He was born physically of Mary and yet He is still of the Davidic line, but yet through Nathan. And I believe in Matthew this is a legal and royal genealogy, which points that Jesus legally in the royal line. Thus Luke proves physically He is from David, and Matthew proves that He is legally from David's royal line.

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So then in a summary here, genealogies were very important to the Jew, the genealogy in Matthew proves that Jesus was legally of the royal line through His father Joseph, though not His biological father, but Mary's husband. And then also, the genealogy in Luke proves that He was physically of David through Mary, His mother. And ultimately we will see that He is the King of the Jews who brings salvation.

Ok, so let's take a look at the text here, verse 1 "The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham." Now first of all, right off the bat we have a bunch of names here. "The book of the genealogy of," we understand that right now, "of Jesus Christ, the Son of David, the Son of Abraham." Right off the bat we need to understand, what does it mean Jesus Christ? What does it mean, the Son of David? What does it mean, the Son of Abraham? Because I believe the Jews would understand as they read that. Now most of us are not Jewish; most of us are not as completely versed in the Old Testament as a Jew would have been at that time. But first and foremost it is about Jesus Christ, right off the bat. The book of the genealogy of Jesus Christ.

Now these two names are significant. You may or may not be familiar with the term Jesus, but Jesus is His human name, He was given at His birth. Just go a few verses down, Matthew 1:21, as the angel speaking to Joseph, **And she** (speaking of Mary), **shall bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins. [Matthew 1:21]** Jesus is His human name. It was given to Him at birth. And "Jesus" is a transliteration of "Yeshua" or "Joshua," which literally means in Hebrew "Yahweh is Salvation." Yeshua, Yahweh is salvation.

Now you say, "What do you mean by 'Yahweh'? I have never heard that term before." Well, "Yahweh" is the first person, in perfect tense of the Hebrew verb "to be." What does that mean? It means "I AM." If you look at the term "Yahweh" in Scripture it is simply the phrase "I AM." And if you remember from Exodus 3 where Moses is speaking the Lord and he asks Him, "What should I tell the Egyptians what your name is?" And He says "*Hayah asher Hayah*", or the transliteration, "Yahweh asher Yahweh." Yahweh – I Am who I Am, self-existent.

The term "I Am" speaks of God's self-existence. He is the Lord. Now in your Bibles someday, not today, go in the front and there is a little section in there than that probably tells you all about the term "LORD" in large caps, L-O-R-D, and "Lord" small caps. And in the Old Testament the term LORD in large caps spoke of Yahweh, and the term in small letters spoke of "Adonai" - Our LORD Yahweh. "Oh LORD our Lord how majestic is Your name" - two different words. "Oh LORD (Yahweh) our Lord (Adonai) how majestic is Your name." Thus we have "Jesus," "the LORD is salvation." That is His name, that is His human name; what a wonderful name. I always get excited when someone says "My name is Joshua", I say "Oh it is? Let me tell you what that means – 'The LORD is salvation.'"

Now some of you are saying what about the term Jehovah? Well if you take Jehova and you take out the vowels for Y-H-V-H, or Y-H-W-H, you have basically Yahweh, or Yahveh. And what happened was when they translated, the early English translators took the vowel points of Adonai, because they did not want to say the word Yahweh, it was too sacred for them, and they substituted those vowel points into

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Yahweh and that came out Jehovah. I prefer the term "Yahweh." If you want to say "Jehovah" that is fine, but I prefer it as it is in Scripture, "Yahweh." Yahweh saves.

Do you see the significance of His name? Again, verse 1:21 "And she will bear a son, and you shall call His name Jesus, for (this is why you call Him the LORD is salvation) it is He who will save His people from their sins." Salvation from sin. "Joseph you are going to call your son 'the LORD is salvation' because He is the one who will save His people from their sins." And Scripture is clear that there is salvation in no one else, there is no other name in heaven which is given. Acts 4:11-12, I will read this for you, speaking of Jesus, **He is the stone which the builders rejected** ("by you," speaking to the Jews, the builders), **but has become the chief cornerstone, and there is salvation in no one else, for there is no other name under heaven that has been given among men by which we must be saved. [Acts 4:11-12]** The LORD, the great I AM, the King of Kings and Lord of Lords, the LORD is salvation - that is what Jesus means.

Well what about the term "Christ"? "The book of the genealogy of Jesus Christ." "Christ" is a title, it is the Greek equivalent to the Hebrew term "Messiah," which meant "anointed one." It spoke of the anointing of the King. Jesus Christ is THE Anointed One. He is the King of the Jews, He is the Messiah King. He is THE Christ, He is THE Anointed One.

So then we have the genealogy of the Lord of salvation, the King of the Jews, the Christ. "The book of the genealogy of Jesus Christ." Then we have two other names, "the Son of David, the Son of Abraham." Now why would He be called the Son of David and the Son of Abraham? And it is interesting he puts the Son of David first rather than Abraham because the genealogy starts with Abraham; and here he says, "the Son of David" then "the Son of Abraham." I think that is to point to an emphasis here concerning Him being the King.

But what does he mean by the term the Son of David? What does it mean when they say "Son of David"? "Heal me," the blind people say, "Son of David, I believe." What does that mean? Well I believe this points to the fact that Jesus Christ fulfills the covenants that were given to David and Abraham as we will see. These covenant promises concerning the King who saves.

So first of all let's take a look briefly at the Son of David. And we need to understand that there was a covenant promise made with David, that He would establish his (David's) throne forever. I am going to go through a couple verses, you can turn with me if you would like to, if you are a fast page turner. If not, be a Berean, write it down, go home and examine it to see if it is so. You have a responsibility to make sure that what I say is right.

Second Samuel 7:12, this is the Lord through the prophet Nathan speaking to David before he dies, and he is going to talk about his son Solomon but ultimately we are going to see something else here.

¹²When your days are complete, and you lie down with your fathers (that is when he dies), **I will raise up your descendent after you who will come from you and I will establish his kingdom.** (that is Solomon), **¹³He shall build a house for My name** (Solomon built the temple if you remember from the Bible study), **and I will establish**

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the throne of his kingdom (now things start to change) **forever.** ¹⁴**And I will be a father to him and he will be like 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 loving-kindness shall not depart from him as I took it away from Saul whom I removed before you.** ¹⁶**And your house and your kingdom** (now He is speaking to David) **shall endure before me forever; your throne will be established forever.” [2 Samuel 7:12-16]**

“David, your throne shall be established forever.” Now some of you might be tempted because of Israel’s failure to think that God is not going to do what He said. You might be tempted to think, some of you that might have a reformed eschatology (I believe it is not reformed, it is misinformed at times) may unknowingly impugn the faithfulness of God.

Because we see in Psalm 89 that God is going to establish David’s line forever, and it does not depend on whether the Jews are obedient or not. Let’s take a look at that. Psalm 89:1,

¹**A maskil of Ethan the Ezrahite, I will sing of the loving-kindness of the LORD forever,** (and that is my heart when we come together folks, when you come to church I hope that is your heart. “I will sing, I will sing of the loving-kindness of the LORD forever”) **To all generations I will make known Your faithfulness with my mouth.** ²**For I have said “Loving-kindness will be built up forever; in the heavens Thou will establish faithfulness.”** ³**“I have established a covenant with My chosen; I have sworn to David My servant,** ⁴**I will establish your seed forever and build up your throne to all generations.” [Psalm 89:1-4]**

Then down a little bit farther, farther down we do not have time to go through it completely. Verse 28,

²⁸**My loving-kindness I will keep for him forever and my covenant will be confirmed to him,** ²⁹**so I will establish his descendants forever and his throne as the day so heaven.** ³⁰**If his sons forsake My law and do not walk in My judgments,** ³¹**if they violate My statutes and do not keep My commandments** ³²**then I will visit the transgression with the rod, and iniquity with stripes.** ³³**But I will not break off My loving-kindness from him, nor deal falsely in My faithfulness.** ³⁴**My covenant I will not violate, nor will I alter the utterance of my lips.** ³⁵**Once I have sworn by My holiness; I will not lie to David** (this covenant will be fulfilled) ³⁶**His descendants shall endure forever, and his throne as the sun before Me.** ³⁷**It shall be established forever like the moon, and the witness in the sky is faithful. [Psalm 89:28-37]**

And there are many other Scriptures that speak of this covenant, that David’s throne would be forever. We saw it in Ezekiel when we went through the book of Ezekiel. I’ll read this for you, Ezekiel 37:24-25,

²⁴**My servant David will be king over them, and they will have one shepherd,** (and this is speaking of the Jews) **and they will walk in My ordinances, keep My statutes and observe them,** ²⁵**and they shall live in the land that I give to Jacob my servant, which**

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your fathers lived, and they shall live on it, they and their sons and their son's sons forever; and David My servant will be their prince forever." [Ezekiel 37:24-25]

Second Timothy 2:8, ***Remember Jesus Christ, risen from the dead, descendant of David according to my gospel.*** One last passage, we will go back to Matthew and I am going to read from Luke. Luke 1:26

²⁶Now in the sixth month the Angel Gabriel was sent from God to a city in Galilee called Nazareth, ²⁷to a virgin engaged to a man whose name was Joseph of the descendants of David. And the virgin's name was Mary. ²⁸And coming in to her he said, "Hail favored one, the Lord is with you." ²⁹But she was greatly troubled at the statement, and kept pondering what type of salutation this might be. ³⁰And the angel said to her, "Do not be afraid Mary, for you have found favor with God. ³¹And behold you will conceive in your womb and bear a son and you shall name Him Jesus. ³²He will be great and He will be called the Son of the Most High and the Lord God will give Him the throne of His father David. ³³And He will reign over the house of Jacob forever and His kingdom will have no end." [Luke 1:26-33]

Jews understood what the term "Son of David" meant. It is very important. It is a mandatory requirement for the Messiah to be in the line of David. And as we see here Jesus is in the royal line. Jesus Christ is, as we will see, the King of the Jews.

One other thing, what about the Son of Abraham? Again back to Matthew 1 "The book of the genealogy of Jesus Christ the Son of David, the Son of Abraham." I believe the Son of Abraham points to the unconditional promise and covenant that God made with Abraham. We call it the Abrahamic covenant. I am going to read and you can turn with me back from Matthew to Genesis, chapter 12, and we see this covenant laid forth. Genesis chapter 12:1 (it is great to hear the pages turning by the way, it is blessing to my ears).

Now the Lord said to Abram, "Go forth from your country, and from your relatives and from your father's house to the land which I will show you. ²And I will make you a great nation and I will bless you and I will make your name great. And so you will be a blessing. ³And 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 shall be blessed." [Genesis 12:1-3]

We saw "Son of David," "King of the Jews," and now we see something about all the families of the earth being blessed. Skip on to, we will skip Genesis 17, you can read it later, go to Genesis 22. After Abraham faithfully did what God commanded him to do, and he offered up his son, and the Angel of the Lord stopped him, we see this demonstration of Abraham's true faith which proved it was genuine faith as James would say. Genesis 22:16,

"By myself I have sworn," declares the LORD, (that is Yahweh, LORD, see how it is large caps?) "because you have done this thing and have not withheld your son, your only son. ¹⁷And indeed I will greatly bless you, and I will multiply your seed as the stars of

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the heavens, and as the sand of the seashore, and your seed shall possess the gate of their enemies. ¹⁸And in your seed all the nations of the earth shall be blessed because you obeyed my voice.

“In your seed all the nations shall be blessed.”

When Paul writes the Galatians, we have more information concerning this phrase. Galatians chapter 3:8, ***⁸ And Scripture foreseeing that God would justify the Gentiles by faith*** (that is all of us if you are not a Jew), ***preached the gospel beforehand to Abraham saying “All the nations shall be blessed in your”.*** [Galatians 3:8] Galatians 3:16, ***¹⁶ Now the promises spoken to Abraham and to his seed, it does not say “to his seeds” referring to many, but rather to one, and to your seed, that is Christ.*** [Galatians 3:16] “In your seed Abraham, Christ, all the nations will be blessed.” It is through Christ that salvation comes to all. Son of David, the Son of Abraham, Jesus Christ the King of the Jews who brings salvation to all the nations. Not all the nations get saved, but He brings that salvation. The Messiah King who brings that salvation to all. The Messiah, King of the Jews who saves.

Ok, with that in mind, we are going to go to the genealogy now, and we are going to go through it. A lot of these names, it is a genealogy, so I am not going to teach on every name. We can go back in Scripture and look at that. The intent is not a lesson on each person here, the intent is to show us the genealogy and that is what we are looking at. But there are some anomalies that we want to look at briefly as we come to an end here.

First of all, this genealogy is broken up into three sections of fourteen generations which begin first of all with Abraham to David. Verse 2, back to Matthew again, “To Abraham was born Isaac, and to Isaac Jacob, and to Jacob Judah and his brothers.” [Matthew 1:2] Pretty straightforward so far alright? Except what’s the deal with Judah and his brothers? We need to look at that. Why Judah and his brothers? Why not Rueben, the oldest? Remember this is the genealogy of the royal line and I believe as Jacob shares prophetically what would befall his children in Genesis 49 we have the answer. I will read this for you, Genesis 49:8,

⁸ Judah your brothers shall praise you, your hand shall be on the neck of your enemies. Your father’s sons shall bow down to you. ⁹ Judah is the lion’s whelp, from the prey my son you have gone up. He couches, he lies down as a lion, and as a lion who dares to rouse him? ¹⁰ The scepter (that is a royal scepter) shall never depart from Judah, nor the ruler’s staff from between your feet until Shiloh comes. And to him shall be the obedience of the peoples. [Genesis 49:8-10]

It is through Judah that the royal line we have. Matthew chapter 2, later on as they are enquiring to find out, Herod wants to find out where the Christ is so he can kill him. So he goes to the prophets to get an understanding of what has been said where He might be. In verse 6 we see it says, ***⁶ And you Bethlehem land of Judah are no means least among the leaders of Judah. For out of you shall come a ruler who shall shepherd my people Israel.*** [Matthew 2:6] Revelation chapter 5, Jesus is the lion from the tribe of

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Judah, the root of David, and He is the lamb standing as if slain. John the Baptist looked at Jesus Christ and said, "Behold the lamb of God, who takes away the sins of the world."

So that is why I believe he says "Judah" there, because it is the royal line, and it is through Judah. So let's continue, verse 3, ³And to Judah were born Perez and Zerah by Tamar, and to Perez was born Hezron, and to Hezron Ram, ⁴and to Ram was born Amminadab, and to Amminadab Nahshon and to Nahshon Salmon, ⁵and to Salmon was born Boaz by Rahab, and to Boaz was born Obed by Ruth, and to Obed Jesse, ⁶and to Jesse was born David the King. And to David was born Solomon by her who had been the wife of Uriah." [Matthew 1:3-6]

So now as I read that portion you probably said, "Wait a second there was something really interesting going on." And any Jew would have looked at that and said, "Woah wait a second here." Genealogies did not include women, and we have four women named here and we have to ask the question, "Why?" Why are four women named here? First one we see is Tamar, verse 3 "And to Judah were born Perez and Zerah (those are twins) by Tamar." If you have studied Genesis you are aware of the disgusting story of Tamar. The daughter-in-law of Judah who dressed as a prostitute in order to trick her father-in-law to have relations with her. And when he found out that she was pregnant he ordered her to be killed, but when it was proved that he was the father she was spared; but an ugly story, and I am not going through it right now. Yet it is mentioned.

Why such an ugly story of vile sin mentioned? It did not need to be mentioned, and the next woman, verse 5 "And to Salmon was born Boaz by Rahab." Folks, Rahab was not even a Jew, and if you remember the story of Joshua, the battle of Jericho, she was a harlot who exhibited faith in the Lord. She trusted the Lord. Then down farther we see to Boaz was born Obed by Ruth. This is interesting too because Ruth, although she was a woman of excellence trusting the Lord, she was a Moabitess. The offspring too of Lot's incestuous relationship, as from Moab. A woman of excellence trusted the Lord. Then lastly we see the term "her who had been the wife of Uriah" very interesting, not even named. God says literally "her of Uriah."

Now we know from Scripture that it is speaking of Bathsheba. David committed adultery with Bathsheba, Uriah's wife. He had Uriah killed, terrible sin. Terrible sin. So then we have a deviously incestuous Jew Tamar, we have a foreign harlot who trusted the Lord Rahab, we have a Moabitess who feared the Lord Ruth, and we have an adulteress woman, "her of Uriah." Why would they be included here? They did not need to be included to establish the line of Christ, folks they did not need to be included. But God included them, why?

Now we need to know that it still would have proven His kingship without them, but why? I have some ideas, I am going to present them to you. The text does not teach specifically why, but in the context of Matthew I am going to give you my thoughts on this. First of all, I believe it points to the fact that Jesus Christ came to save sinners. There are some sinners here, serious sin. Yet Jesus Christ came to save sinners. He did not come to save the righteous, or the self-righteous. If you think you are right before God apart from Christ you are self-righteous. He did not come to save you, and you will not be saved

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because you are trusting in your own righteousness. He came to save sinners, those who recognize their sin and cry out to a Savior for salvation.

Why else might he have placed their names here? In Jewish culture women were devalued greatly, and he places these women here, some faithful women, although Gentiles. In terms of salvation folks, male and female are on equal levels, on equal levels, both needing to repent.

Why else might the Lord include these names here? I think, lastly he includes foreigners, and I think his inclusion of foreigners foreshadows Israel's rejection of the Messiah. Notice that those who are Israelites were not those of faith, it was the foreigners in this list who were trusting. I think it points to the fact that God would bring about through this covenant He made with Abraham in him, his seed, all the nations would be blessed. Certainly these are possibilities here, they are Biblical concepts. I am not going to stake it out on that but I think it is certainly possible. Jew, Gentile, male, female, Jesus Christ the King of Israel came to save sinners.

Acts 10, Peter says, as he talks with Cornelius, ³⁴ ***I most certainly understand now that God is not one to show partiality*** ³⁵ ***but with every nation that man who fears Him and does what is right is welcome to Him.*** ³⁶ ***The words which he said to the sons of Israel preaching peace through Jesus Christ, He is Lord.*** [Acts 10:34-36]

You think your sins are too great? Jesus Christ died to save sinners, not saints. He makes sinners saints. He makes them righteous, He declares them righteous and He will ultimately make us righteous. So then it is about David's line, royal line, Christ is King. Notice verse 6 "And to Jesse was born David the King (royal line)." Then we have from David to the deportation to Babylon, we have a lot of names you are going to recognize. If you have studied Kings and Chronicles, you are going to say, "Yes, I recognize that." I am not going to talk about them because the importance of this genealogy is to point that Christ is in that royal line.

In the middle of 6, ***"And to David was born Solomon by her who had been the wife of Uriah, ⁷and to Solomon was born Rehoboam, and Rehoboam Abijah, and to Abijah Asa, ⁸and to Asa was born Jehoshaphat, and to Jehoshaphat Joram, and to Joram Uzziah, ⁹and to Uzziah was born Jotham, and to Jotham Ahaz, and to Ahaz Hezekiah, ¹⁰and to Hezekiah was born Manasseh, and to Manasseh Amon, and to Amon Josiah ¹¹And to Josiah were born Jechoniah and his brothers at the time of the deportation to Babylon."*** [Matthew 1:6b-11]

From David the King to the deportation to Babylon, Israel was on a downward spiral in disobedience to God's discipline. And in 586 God had had enough. He continued to send His prophets to tell them to repent and He had enough and in the third deportation Jerusalem was ran-sacked and destroyed and many people were killed, and the remainder were taken into captivity for 70 years. But still we see the royal line up to that point.

And here then we come to the deportation to the time of Christ. Verse 12 "And after the deportation to Babylon, to Jechoniah was born Shealtiel." [Matthew 1:12] Now we need to look at this guy Jechoniah,

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the last thing we are going to look at in depth here today. Because it said again it said it was Judah and his brothers, and then Jechoniah and his brothers, something is up here concerning kings. Jechoniah and his brothers. I believe we see here at this point that after Jechoniah the kingly line is cut off. There are no more kings, none of these guys on this list were kings, Shealtiel, Zerubbabel was a governor, but not a king. No more kings; it was cut off. And in Jeremiah 22 we have this prophecy concerning Jechoniah being cut off. Jeremiah 22, and I'll read it for you, 22:24

***24 "As I live," declares the LORD, "even though Coniah (that is the same word, it was Jechoniah or Coniah, same guy) the son of Jehoiakim, (Jehoiakim was Josiah's son who was made a puppet ruler as Nebuchadnezzar and all that stuff was going on during the sieges) king of Judah were on a signet ring on My right hand, yet I will pull you off. 25 And I shall give you over to the hand of those who are seeking your life. Yes, into the hand of those whom you dread, even to the hand of Nebuchadnezzar, the king of Babylon, into the hand of the Chaldeans. 26 And I shall hurl you and your mother who bore you into another country where you were not born and there you will die. 27 But as to the land to which they desire to return they will not return to it. 28 Is this man Coniah a despised, shattered jar (or Jechoniah), or is he an undesirable vessel? Why have he and his descendants been hurled out and cast into the land which they had not known? 29 Oh land, land, land, land, hear the word of the LORD. 30 Thus says the Lord, 'Write this man down childless, a man who will not prosper in his days. For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah.'"* [Jeremiah 22:24-30]**

"Jechoniah, it is cut off. No more rulers in your line." Which makes it very interesting now right? And that is exactly what happened, none of those names after the deportation can you identify as a king of Israel. This is the period between the two Testaments in which Scripture is silent after Zerubbabel. Verse 13, ¹³and to Zerubbabel was born Abihud, and to Abihud Eliakim, and to Eliakim Azor, ¹⁴and to Azor was born Zadok, and to Zadok Achim, and to Achim Eliud, ¹⁵and to Eliud was born Eleazar, and to Eleazar Matthan, and to Matthan Jacob, ¹⁶and to Jacob was born Joseph, the husband of Mary by whom was born Jesus, who is called Christ." [Matthew 1:13-16]

Now wait a second?! Did you notice that? We have from him was born him was born him from him was born him, and then all of a sudden "and to Jacob was born Joseph the husband of Mary by whom was born Jesus." It does not say "to Joseph was born Jesus," but "born of Mary." And folks we have a clear attestation to the virgin birth here. Joseph did not physically father Jesus, Jesus was born of Mary not of Joseph. And we know from Scripture it was the Holy Spirit that came upon Mary. We have those truths in Luke 1, where Mary is spoken to by the Angel. And she is told she is going to have a son and name Him Jesus. And she said, "How can this be since I am a virgin?" And the angel answered and said, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. And for that reason the Holy offspring shall be called the Son of God." [Luke 1:34-35]

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I do not know if you understand how marvelous this is. We have this curse of Jechoniah, no one in his line is going to sit on the throne anymore. But what we have here is physically Jesus is not of Joseph, so that is broken. He is legally of Joseph; therefore Jesus is fully, rightfully in the line to take the throne. God in virtue of His sovereignty overruled the curse on Jechoniah because of their sin, by virtue of the virgin birth. "And to Jacob was born Joseph the husband of Mary by whom was born Jesus who is called the Christ." [Matthew 1:16] Jesus was born of Mary, legally through Joseph, the king. Legally through Joseph, the king, and Matthew is stating this truth, He is the Christ. The Jews went to their discipline, deportation, and from that point no more king until the King of Kings, Jesus Christ the one who would reign forever. The king who brings salvation.

Lastly, verse 17 we see a summary here, "Therefore, all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the time of Christ fourteen generations." [Matthew 1:17] The time of Christ. Three sets of fourteen that point to the fact that Jesus is the Messiah Christ, He is the king who saves.

So then the book of Matthew begins with the genealogy of Jesus Christ, the Son of David, the Son of Abraham, a genealogy in which any Jew who knew the word of God would have to admit that Jesus Christ qualifies to be the King of Israel, the Messiah; they would read that. And we do not see them doubting this fact; we see them despising it. "He said He was the King of the Jews," things like that. But Matthew makes it clear that He is the King of the Jews. And in this wonderful, wonderful book we are going to see it is Jesus Christ the king who brings salvation, who opens the door to the nations to be blessed by the forgiveness of sins.

Matthew 1:21 "And she will bear a son, and you will call His name Jesus, for it is He who will save His people from their sins." [Matthew 1:21]

Are you a sinner? Have you ever sinned? We all have right? We have all sinned and fallen short of the glory of God. We have all gone astray like sheep - some sin very bad, some sin we do not think is so bad But we have all sinned and fallen short of the glory of God. Maybe you think your sin is too great, it is too wicked, you are so ashamed of it. Jesus Christ came to save sinners, like Judah, like Tamar, like David and Bathsheba. God is not partial. ³⁴ I most certainly understand now that God is not one to show partiality ³⁵ but with every nation that man who fears Him and does what is right is welcome to Him. ³⁶ The words which he said to the sons of Israel preaching peace through Jesus Christ, He is Lord. [Acts 10:34-36]

Have you been convicted of your sin, do you fear God? God will save you, if you cry out to Him for salvation in Christ. Who is the king of your life? Who rules your life? Who is the ultimate authority in your life? Is it you? When you get up and do your thing in the day is it you? If that is the case continually and habitually I would say examine yourself to see if you are in the faith. Jesus said, "Why do you call me 'Lord, Lord' and not do what I say?" But this same Jesus came, He lived the perfect life, He was rejected and despised and forsaken, and He bore our sins on His body on the cross that we might live to God.

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Jesus Christ is the Messiah King, and He alone qualifies to be the Savior. Is He your Savior? I am going to close with what Paul tells Timothy, he says, 1 Timothy 6: 12,

¹² Fight the good fight of faith, take hold of the eternal life which you were called, and you made the good confession in the presence of many witnesses. ¹³ I charge you in the presence of God who gives life to all things, and Christ Jesus who testified the good confession before Pontius Pilate, ¹⁴ that you keep the commandment without stain or reproach until the coming and appearing of our Lord Jesus Christ ¹⁵ which He will bring about at the proper time. He who is the blessed and only sovereign King of Kings, and Lord of Lords. [1Timothy 6:12-15]

Prayer

Dear Lord, thank You for Your word. There is one simple point here, Jesus is the Christ, He is the King who brings salvation to all. Father I thank You that You loved us so much that You sent Your Son to die for us, that if we confess our sins You are faithful and just to forgive us if we just come before You and repent of our sins crying out to Christ to save us. "Lord Jesus I am sinful, and I need You to save me, I believe You died for my sins on the cross, that You paid the price and I believe that God is satisfied with Your death. And I cry out to You to save me Lord Jesus from my sins." ***"Whoever will call upon the name of the Lord will be saved."*** [Romans 10:13] Thank You for Your Son Jesus, the King of Kings and Lord of Lords, it is in His name we pray. Amen.

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