

Sermon delivered by: **Rev. Tim Blackmon**, Wheaton College chaplain;

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Bible text explored: Matthew 1:1–17

¹The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

²Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, ³and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, ⁴and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, ⁵and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, ⁶and Jesse the father of David the king.

And David was the father of Solomon by the wife of Uriah, ⁷and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, ⁸and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, ⁹and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, ¹⁰and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, ¹¹and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

¹²And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, ¹³and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, ¹⁴and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, ¹⁵and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, ¹⁶and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

¹⁷So 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 Christ fourteen generations. [ESV]

Review and application:

1. How (v. 1) did “beginning with the begats” in Scripture validate God’s provision of the Messiah? (See *Gen 12:1-3*; *2 Sam. 7:16*.)
2. Chaplain Blackmon noted our tendency to cut any “black sheep” out of our family scrapbooks. What would have motivated Matthew to avoid sanitizing the genealogy with which he opened his Gospel? (See *Matt. 9:9-13*.)
3. Most genealogies (*Luke 3:23-38*, for instance) traced male lines. Why do you think Matthew referred to four women (vv. 3-6) in his? (For background, see: Tamar—*Gen. 38*; Rahab—her works: *Josh. 2:4*, *James 2:25*; her faith: *Josh 2:11*, *Heb. 11:31*; Ruth—*Deut. 23:3*, *Ruth 4:13-17*; Bathsheba—*2 Sam. 11-12:25*.)
Were these women “prim and proper” matriarchs?
What non-Israelite races does their mention insert into the narrative?
4. What do the references to the deportation to Babylon (vv. 11-12, 17) tell us about the Israelites’ desperate need for a miraculous rescue?
How can deeply flawed people be declared righteous? (See *2 Cor. 5:21*.)
5. How should coupling this genealogy with our sermon series from the Book of Ruth help us to face whatever setbacks we are facing? (See *Matt. 1:23*.)