

Saturday, August 26, 2023 • Read Matthew 1:1–17

Questions from the Scripture text: What does v1 call this book (cf. Gen 5:1)? Whose genealogy—what is His Name, and what is His title? From which two fathers is He highlighted to have originated? Which four patriarchs are named in v2? Who else are added at the end? Which three more male ancestors are named in v3? Which seven more are named in v4–6? Which four female ancestors are identified? What do they have in common? Who are the ancestors named in v6b–11? What event interrupts the line of David? Through whom does Jeconiah connect to Jesus (v12–16)? Why would He be traced through His earthly father (v16)? What is His mother's name? What is He called? What does v17 point out about these generations?

How and why did God bring Jesus Christ into the world? Matthew 1:1–17 looks forward to the morning sermon on the coming Lord's Day. In these seventeen verses of Holy Scripture, the Holy Spirit teaches us that **Jesus Christ is the Son of promise and authority. Who accomplishes God's mission in the world.**

The Son of Adam. Psalm 24 famously asks, "Who is this King of glory?" The gospel of Matthew is all about the Lord Jesus as the King. So, the introduction introduces us to the King. And it ties Him back to Abraham and David, but further than that. The opening of the book is a direct quote of Gen 5:1 (one of the ten "generations" statements that punctuate the book of Genesis). In that case, it was what was generated from Adam, but in this case it is from where the incarnate Jesus Christ was generated.

The genealogy in Genesis 5 is looking for the Seed Who will crush the serpent's head. It doesn't mention Cain. It doesn't mention Abel. It only mentions that they were created and blessed in the image of God (cf. Gen 5:1–2) and then jumps straight to Seth (cf. Gen 5:3). The question is: how will man return to that likeness and blessedness? Who will be the promised Seed? It is this thread that Matthew now picks up with Jesus Christ. In Greek, v1 here literally reads, "The book of the genesis of Jesus Christ."

The Son of Abraham. Genesis 5 really concludes with Noah, but after Noah was spared by God (Gen 6–9:17), his line again fell very quickly into sin (Gen 9:18–28). Many nations descended from him (Gen 10), but they all end up united in Satanic self-exaltation, and the Lord mercifully un-unites them (Gen 11:1–9). The nations that came from Shem had been listed in Gen 10:21–31 as part of the "families, generations, and nations" of the earth (cf. Gen 10:32). But the Holy Spirit follows the merciful scattering from Babel with a more focused genealogy: more focused, that is, upon Abram (cf. Gen 11: 10–32). For, it was to Abram that YHWH now said, "in you all the families of the earth shall be blessed" (Gen 12:3c).

So, when Matthew writes, "the Son of Abraham," the Holy Spirit is making the point that Jesus Christ is the Son in Whom that promise would come true. Not because Abraham was good. Indeed, he and Terah had been idolators (cf. Josh 24:2). Only because God was gracious. The line from Abraham to David really brings this out. God chooses to use the younger (Isaac, Jacob, Judah) to show that blessedness comes not by right but by promise. God chooses to use sinners, especially highlighted by Tamar (and Judah, who was more wicked than she in that incident, cf. Gen 38:26), Rahab the prostitute, and David (whose sin, rather than his righteousness, is emphasized by the statement in v6b), to show that blessing comes not by merit but by mercy. God chooses to use outsiders, especially highlighted again by Tamar and Rahab, to whom we may add Ruth, to show that blessedness is not by descent but by sovereign election. Matthew writes of the One Who will bring blessedness to all nations (cf. 28:19). Jesus Christ is the Son of Abraham, the Son of promise.

The Son of David. In addition to being the Son of promise, Jesus is the Son of authority. This too belongs to the triumphant conclusion of the book (cf. 28:18). In this case, He is not only the Son of Abraham, but especially the Son of David, from whom the forever-King was to descend (cf. 2Sam 7:12–16). From David to Jesus, we have not one 14-generation span, but two. There is an interruption in v11–12, where the promise seems to hang by a thread. This is, in part, to show God's grace that is His blessing for those who deserve only curse. The kingly line declines more and more, and there are some truly wicked men in the lineage. And it is like king, like nation, for they persist in the very sins for which the Lord had warned them in Deuteronomy that He would expel them from the land.

But there is also, here, the point that the kingdom comes by God's grace in that His strength is made perfect in weakness. There were men of little renown in the previous list (we know quite little about Hezron or Ram, for instance), but there are now quite a few of them from Babylon to Joseph. Jesus comes from a royal line, but He is born into a time in that line in which it has come into a very low condition. Blessing through those who deserved only curse; strength through those who had only weakness. Truly, the genesis of Jesus Christ, the origin of Jesus Christ is all of grace—even humanly speaking, with reference to the line from which He came.

The Christ. All of this brings us to the summary statement in v17—one that may strike us odd for a couple of reasons. First, if we examine various genealogies closely, we know that not all the generations are listed here. Second, even if they were all listed, we might not know what to make out of three fourteens. The answer is that these are not intended to convey exact number of chronology, but making the point that the reason the Spirit gives us these exact names is to communicate something theological. From Abraham to Christ are three fourteens, which is six sevens. Now, the Christ comes to be, by Himself, the seventh seven. He is the fulfillment of the promises, the fulfillment of all redemptive history. In Jesus, the promise and kingdom have come!

Dear reader, all of human history finds its goal in Jesus Christ. All promise finds its fulfillment in Jesus Christ. All authority in heaven and earth belongs to Jesus Christ. Through the families of Abraham and David, blessing and kingdom were to come. And now, in Jesus Christ, they have! He is the King of glory. Hope in Him for all your blessing, and rejoice to have Him as your King!

From where has your cursedness come? From whom can come your blessedness? Under whose reign did you come into this world? What King can deliver you and take you as His? What is the point of all that God is doing in the nations?

Sample prayer: Lord, thank You for giving Your Son to be the Seed who crushed the serpent's head, the Son of Abraham in Whom we are blessed, and the Son of David who delivers us and reigns over us. Give us to live in Him, we ask through His Name, AMEN!

Suggested songs: ARP72B "Nomads Will Bow" or TPH24B "The Earth and Its Riches"

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Matthew chapter 1, verses 1 through 17. These the words of god. The book of the genealogy of jesus christ. The son of david, the son of abraham. Abraham got isaac, isaac begot. Jacob, jacob got judah and his brothers, Two double got perez and Zara by tomorrow. Parets. But got hesron and hasron begot ram.

Or am begotten a minute. But got national nation. We got salmon. Salmon. But by rahab. Poets. But got urbed by ruth. A bed. We got Jesse. And Jesse begot david, the king. David, the king begotten, Solomon by her, who had been the wife of Uriah Solomon begot, rehaboam. Rehabone begottabisa ibisa, the goddessa asap.

But got jealous about jehoshaphat. We got Joram. Joram begotten it's Sia but got them. Gotham. They got ass and a has begot has a kia. As akia but manasa Manasa forgot almond. And i'm in begot, just saying, Just here. They got jackania. And his brothers about the time, they were carried away.

To Babylon. And after they were brought to Babylon.

Is a rub of el begot of a year to be good. You'd begotten to Leah. Keema got adsor adsor becauseatic, zodiac begot a him begot, aliud. That he had begot, all the ads are all, the ads are begot my fan. And then we got jacob. And jacob got Joseph.

The husband of Mary. Of whom was born, jesus. Who is called? Christ. So, all the generations from abraham to david are 14 generations. From david until the captivity in Babylon are 14 generations. And from the captivity in Babylon, until The christ. Our 14. Generations. So far. The reading of gods inspired and In our antworked.

So, this book is continuing or concluding, Something that began in the book of. Genesis. The introduction to the book, the book of the genealogy. Of. Is found very Explicitly. This is the exact greek translation of the hebrew introduction to genesis chapter 5. The book there. Uh, the book of the generations or What was generated by or what came of.

Adam. So genesis 5 1. This is the book of the genealogy. Of adam. And it starts with the six of the creation and the day that god created, man and so forth and it follows the genealogy from Adam To noah. Indeed, this language, the genealogy of or what was generated by.

Um, in The greek here ganasis translating the Hebrew Toladot, pulidote is found 10 times. And the book of genesis Uh, marking off new phases. In the, in the narrative. In the history of the book of genesis. But very specifically, then jesus is the son of Adam. He is the one That we are looking for.

When we go from adam to Seth and so on until we get to knowa, Seth got his name because he was appointed in the place of able. Remember eve thought that her first child came. Might be the one who had crush the circumstick and ever since then. Whenever there was a sun from the line of promise, There was a whole that this would be the one.

The wood crush, the serpent's head. And so, from sat on down to noah and you remember noah Uh, being born at a time when Man was Um, suffering for his evil. And being named Noah in hope that he would be the one in him. The lord would give humanity rest.

But we can see that. Not by noah, not by abraham. Not by david did humanity get rest? You notice throughout. There are. Those who Particularly remind us of how sinful humanity is. Abraham, Isaac, and jacob. Their accounts in the book of genesis, we're not accounts. Of. Of sinless men or men.

That god was. Um, Uh, god was accepting because of their goodness. He made them good by his grace. The son of david, well. David had solomon by she who was the wife of Uriah? Says verse 6. The son of abraham well joshua. Tells the people. When they have come into the promised land, that one of the reasons why they are doomed by their sin to sin against god is because Tara, and it Tara is Abraham's daddy and And abraham.

Um, That they were idolaters and god saved them out of idolatry. You see tomorrow here? Who is a Canaanite woman? And the sin that she committed by prostituting herself. But in such, Uh, an account that was full of such sin that Judah rightly said of her in that whole account.

She is more righteous than i. Rehab. It was saved out of prostitution. And so we're looking for, we've been ever since Ever since the promise of the seed, would crush the serpent's head to necess 315 and Uh, most intensely in genesis chapter 5. We've been looking for the seed of the woman.

Who would crush the circumcite? And so, when he starts the book of the genealogy, Of jesus christ. Or the book of the generations of jesus christ. Giving us a hint. That we're picking up the search. And this jesus christ. Is the son of david. He traces from abraham down.

Um to the lord, jesus is the son of david and this is important because god had promised david and second Samuel 7 versus 12 through 16. That from david would come a king. Who reigned forever? And the son of david, then. Throughout the psalms and the prophets. We learned that he reigns forever over a kingdom.

That is from all the nations. Not just from the one nation. Every one of us. If we are going to be saved, it has to be Only by the son of david.

Matthew then becomes the gospel especially of the kingdom. The gospel of the king. And he takes us. Through many portraits of the king, the lord, jesus and here. What we have? The beginning of the person of the king he is where Um, Where he came from. And so he is.

The, the son of Um, The son of david. The son of authority. The one. Who who will say at the end? All authority in heaven and on earth has been given unto me and i will be with you even into the end of the age. And we hear that and we say this is the forever king, he has all the authority.

He has the authority. Forever. The lord, jesus is also. The son of abraham. David, of course, is descended from abraham? So, the line gets traced. Uh, back to abraham. And, This is important, because All of humanity continued to act in the likeness of the sin of Their first father, adam.

Even after. Uh, genesis 5 ends with noah. And you remember, god killed everyone on earth for this sin. But noah found grace in the eyes of the lord. And yet, even Noah and his family, what do we see? We see, noah get drunk. We see canaan. We see ham, his son.

Uh, perverted and canaan his grandson. Brought. Under the power of his own sin in a dreadful way because of him sin. We see. Humanity uniting. Which is not necessarily a good thing because they're united in their sin at babble. Even as we have been thinking hearing about, Isaiah recently.

And god. In order to spare humanity. Breaks up their unity. Scatters them. Confuses their language. So that they won't raise themselves up against god all together. It is the merciful hand of god restraining. This sin of man. By keeping him from being united against god. And yet, one of the great reasons why he broke up the Um, The family of adamant to 70 families.

Was because he would come then in chapter 12, saving Abraham. And say. And you all the families of the earth will be blessed. And so, we're looking for the son of abraham. And him all of the families of the earth will be blessed. And he is the one, then who's not just the son of david, who rules overall.

But he is. The son of abraham who brings blessing for all. Jesus is the only one who's ever lived a life. That earned deserved blessing. Every other man on earth. From Adam on down. Has lived a life. That deserved curse. That means every single one of us. But the son of abraham was one who not only deserved blessing.

But to whom anyone from any family of the earth might be united by faith. And deserve. And receive according. To what the Lord jesus. Deserves. And so jesus is the son of Adam. Here's the son of david. Here's the son of Uh, the son of abraham. And he is also.

Therefore, the christ. The anointed one, the promised prophet priest, and king. But he is the christ to his god. Notice. In verse 17. So, all the generations from

Abraham to David or 14 generations. And from David until the captivity in Babylon are 14 generations and from the captivity of the battle in Babylon until Christ are 14 generations.

There's just one problem. The problem is that in order to get the 14s, out of the preceding list, you have to count some of those men twice. And even more than that, if you go to the Old Testament, genealogies and successions of kings, you had find that there are a couple men missing.

Uh, from this list. And what we see here then is that these are not um, mathematical. Uh, 14s, they are prophetic. 14. The Lord has given us. A prophetic genealogy. It's not just a historical record. It is that truly and every word here. Is true. Of the grandson or the great grandson.

Is properly named the son. Or else, how would he be called the son of David or how would he be called the son of Abraham or how would he rightly call him? Uh, the son of Adam. So, it's not the We're not saying that there's any error or falsehood here.

We're saying, we need to understand what he's telling us in verse 17. That he has given us an arrangement to be read. As 3 14s. Because 3 14s or six sevens. And we know that often in scripture, there are. Uh, there are numbers. Um, by which he gives us. Uh, a theological truth.

Seven, of course, being a number. Of divine completion. And so you have these six sevens of generations, all by themselves. But Jesus is something completely different. Completely new. Entirely glorious. He is by himself. The seventh seven. He is by himself a divine perfection. That has. Calm at the end of a line of human sin.

He is, as we'll hear as we go through the book of Matthew, not just the Christ. Not just an anointed prophet priest and king. But he is the son of God. He is the God, man. So that God himself has come as a son of Adam caught himself as well.

As the son of David, God himself has come. That's the son of Abraham. God himself as calm as the seventh seven. The, the perfect. Perfection. In our behalf. The king. Is God.

So, we have wonderful introduction here. To the Lord Jesus Christ. We must therefore love to be ruled by him as king. We must find. Are blessedness only in him. Since we? Deserve only curse. And we must rejoice over him. As the one who has crashed, the serpent said, The promised one has come.

We must listen to him as our prophet. We must come to God only through him as our priest. He? The Christ. The God, man. Therefore ultimately, we must worship him. As our God. And then, let's pray.

Further pray that you would. Help us as we think about, and remember these words and the opening of Matthew that we would have. A right view of your son. Our Lord Jesus. That we would respond to him, and ways that are appropriate to all the different. Things that you have made him to be.

Unto us, we praise you. For the keeping of all of your promises. In him. And we ask that as your spirit, convinces us of the truth about him. We would respond rightly to him in our hearts and our lives. Please help us as we prepare to hear. This portion of your word, preached.

The Lord's day. Please help me. Oh, Lord. As I continue to prepare the preaching. We ask all these things in Christ's name. Amen.