



The Genesis of the Manger

Matthew 1:1-17

- The nature of Jesus' birth was truly miraculous.
- Many people may have a lot of questions about the virgin birth of Christ.
 - o Was it logically necessary?
 - o Was it theologically necessary?
 - o Was it physically necessary?
- This is how God chose to reveal Himself to mankind. Scripture doesn't give us the option to dismiss this story.

○ ¹⁴ Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

○ [*The New King James Version*](#). (1982). (Is 7:14). Nashville: Thomas Nelson.
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- God could have chosen any way that He wanted to bring Christ into the world to provide the sacrifice for the redemption of man. We must acknowledge this fundamental fact – this is the way God chose for Christ to be born.
 - Only God could save because it was God who was offended by sin.
 - Only man could provide the sacrifice because it was our offense that separated us from God.
 - The result is that we have Jesus – The Son of God and the Son of Man. Thus, we have what is known as the hypostatic union – ONE person – TWO natures.

Main Point: The genealogy of Jesus is presented in four phases in the Gospel of Matthew. What does that teach us about the miraculous birth of Christ?

- An old Jewish prayer - “I thank you God for not making me a Gentile, peasant, or a woman.”
- The interesting thing is that all three are mentioned in the genealogy of Jesus.

I. Abraham

- a. Verse 1 is literally translated as the genesis of the Jesus Christ. This would have immediately echoed back to the Book of Genesis and specifically the Greek translation of the OT - the Septuagint. Same phrase as Genesis 2:4 and 5:1. This is what many contemporary Jews would have read at the time.

- b. It clearly shows us Matthew's intended audience was a Jewish one.
- c. Jesus is seen here as the new and better Abraham. There is a direct connection between Abraham and Jesus.
- d. This is not meant to be an exhaustive genealogy. This is a thematic genealogy.
- e. Abraham was the one who was given the promise by God that there would be many generations of people that come from his lineage.

i. Hebrews 11 – By faith, Abraham believed. But it says at the end of the chapter – All these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.

- f. What is even more amazing is that included in this genealogy is Rahab and Ruth. We learn about Rahab from the book of Joshua chapters 2-6. She was a prostitute in the Canaan city of Jericho.
- g. She trusted in the Lord and aided the spies that had been sent to the city of Jericho. Jericho was also known for idol worship, especially to Ashtaroth, the goddess of the moon.
- h. Rahab was probably the least likely candidate to be considered a heroine of the faith. And yet, here she is in the lineage of Jesus Christ.
- i. Ruth may not seem a likely candidate either given her meager and humble background.
- j. God can and does use anyone for His glory.

II. David

- a. There are many OT connections between the coming messiah and King David. That is no surprise, and it should be expected in a description of Jesus' lineage.
- b. What may be of surprise to some is that Bathsheba is described as the "wife of Uriah."
- c. An obvious reference to the messiest time in David's life.
- d. Lots of times, when we have the opportunity to tell our side of the story, we try to make it as clean as possible.
- e. Family story of my 5th great grandfather who fought and died in the War Between the States. Though he died a heroic death in the Battle of Vicksburg – but the family story is that he was shot in the rear end running from battle.
- f. There was no escaping David's sin. It had a generational impact.
- g. Also important – Uriah was a Hittite, which meant, more than likely, Bathsheba was a Gentile.

III. Exile

- a. There are some obvious omissions here in the lineage given by Matthew.
- b. The lists must in any case be deliberately selective, like many Old Testament genealogies (which also use the verb 'beget', here translated *was the father of*); Jehoiakim is omitted between Josiah and Jehoiachin (*Jechoniah*), and the following 600 years are covered in only thirteen generations. Matthew has only 27 generations after David, compared to Luke's 42.
- c. France, R. T. (1985). [*Matthew: an introduction and commentary*](#) (Vol. 1, p. 79). Downers Grove, IL: InterVarsity Press.
- d. As R.T France said – Matthew purpose in this genealogy is theological, not statistical.

- e. There are major turning points that are appropriately mentioned here. David is mentioned as the rise of the royal kingship for this lineage. The exile, then, is essentially the end of this major period.

i. Yet the Lord testified against Israel and against Judah, by all of His prophets, every seer, saying, "Turn from your evil ways, and keep My commandments *and* My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the prophets." ¹⁴ Nevertheless they would not hear, but stiffened their necks, like the necks of their fathers, who did not believe in the Lord their God. ¹⁵ And they rejected His statutes and His covenant that He had made with their fathers, and His testimonies which He had testified against them; they followed idols, became idolaters, and *went* after the nations who *were* all around them, *concerning* whom the Lord had charged them that they should not do like them. ¹⁶ So they left all the commandments of the Lord their God, made for themselves a molded image *and* two calves, made a wooden image and worshiped all the host of heaven, and served Baal. ¹⁷ And they caused their sons and daughters to pass through the fire, practiced witchcraft and soothsaying, and sold themselves to do evil in the sight of the Lord, to provoke Him to anger. ¹⁸ Therefore the Lord was very angry with Israel, and removed them from His sight; there was none left but the tribe of Judah alone.

ii. ¹⁹ Also Judah did not keep the commandments of the Lord their God, but walked in the statutes of Israel which they made. ²⁰ And the Lord rejected all the descendants of Israel, afflicted them, and delivered them into the hand of plunderers, until He had cast them from His sight. ²¹ For He tore Israel from the house of David

iii.

iv. *The New King James Version*. (1982). (2 Ki 17:13–21). Nashville: Thomas Nelson.

- f. Why does all of this matter?

- i. We see the hand of God from generation to generation. From mountain tops to valleys.
- ii. God clearly uses messed up people to accomplish His glorious plan.
- iii. God's plan is perfect. The numbering points to total completion or fulfillment.

IV. Christ

- a. There is nothing random about the birth of Christ. There is nothing random about the second coming of Christ.