

“Genealogy of Jesus” Matthew 1:1-17 Shane Hatfield 12/5/21

Open your Bibles to Matthew 1:1. Two weeks ago we concluded our study of Christ and the Covenants from the Old Testament, and as we studied all fall, we saw that God gradually revealed His plan of redemption through those covenants, and all the promises of those covenants found their fulfillment in Christ.

Well, this morning we’re going to start a study on the book of Matthew and Matthew really picks up on that theme of promise and fulfillment so I thought that would be a great place for us to start in Advent and work through the birth narratives of Jesus, and then we’re going to continue through Matthew in the spring and the plan is to hopefully do this until May and get all the way through the Sermon on the Mount. So, that’s the plan, but you know the best laid plans of mice and men do often go awry. So, we’ll see what God has in store for us! This morning we’re going to read Matthew 1:1-17. Hear the word of the Lord:

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

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

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

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

¹⁷ So 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.”

All Scripture is God breathed and is useful for teaching, rebuking, correcting, and training in righteousness – even genealogies. So, let’s give our attention to it this morning.

Whenever my son, Tucker, was much, much younger he went to a little gymnastics class for kids in south Tulsa. Every week I would go, and they would do their little gymnastics exercises behind this glass and me and a few other parents would just sit back there the whole time in silence, awkwardly. I can’t handle awkward silence so of course I wanted to strike up a conversation with somebody, and there was this dad who came every week whenever I was there, and he was always wearing this Patriot golf gear. Patriot is a golf course in Owasso. So, I

decided I would strike up a conversation with him, and I said, “Hey, my name is Shane,” and he said, “Hey! My name is Dan Rooney.” And I said, “Well hey, Dan, it’s nice to meet you,” and I said, “Do you play golf at the Patriot?” He just kind of chuckled, and he said, “Yeah, I play golf at the Patriot.” And I said, “Aw that’s great! I have some friends who play golf out there. One of their names is Michael Boyd, he used to be a tour pro, do you know Michael?” He said, “Oh yeah, I know Michael. He’s a great guy!” So, we kind of made small talk a little bit longer about our kids or whatever, but I didn’t really ask him anything else about him, I just kind of took his name at face value.

A few weeks later I ran into Michael, I said, “Hey Michael! How’s it going?” He said, “Good!” I said, “You know, I met somebody the other day who knows you. He plays out at the Patriot.” He said, “Who?” I said, “Dan Rooney.” He looked at me and his eyes got really big, and he goes, “Shane. Dan Rooney doesn’t play at the Patriot. Dan Rooney *is* the Patriot.” He started the Patriot! He created the Patriot.” Not only that. He started Folds of Honor that raises money for disabled and deceased veteran’s family members so that they can have college scholarships. If you go to QT, you’ll see little Folds of Honor pamphlets all over the place that have Dan Rooney’s face on them with a little kid and an American flag! I was talking to one of the most famous people in Tulsa and I didn’t even know it! I just took his name at face value. I didn’t take the time to really get to know what his name meant.

At the beginning of this gospel, Matthew wants to introduce you to the man Jesus. He wants you to know what that name means so that you can experience the full weight of His glory. This morning as we begin Advent, what I want to do as we go through this passage is to introduce you to Jesus or maybe reintroduce you to Jesus so that this Advent you might experience the full weight of His glory, that you might press into it and experience the joy of God, Himself coming to be with us. So, we’re going to look at three things this morning. We’re going to look at the name of Jesus, the family of Jesus, and the titles of Jesus. Kids, I want you to listen for a story from Rudolph the Red-Nosed Reindeer.

First, let’s look at the name of Jesus. Matthew 1:1 tells us that this is the book of the genealogy of Jesus Christ. So, Jesus is a Hebrew name. In Hebrew it’s pronounced ‘Yeshua,’ or Joshua. In Greek, it’s translated into Jesus. Joshua means “Yahweh saves,” or “the Lord is salvation.” If you’ve read the Old Testament, you’re probably familiar with a famous person named Joshua. He is the military leader that takes over after Moses and he leads God’s people into the promised land where they defeat all of God’s enemies and they claim the promised land for Yahweh and for His people. In Matthew 1:21 we read that the angel told Joseph to name the child Jesus, because He will save His people from their sins. Christ was originally a title for the Messiah. It became Jesus’ second name. Christ means, ‘Anointed One.’ To be anointed means to be set apart and empowered by God for a special purpose.

In the Old Testament, you see three different offices in God’s people: the prophets, priests, and kings. Priests and kings were often anointed. They were set apart by God for a special service. Prophets were anointed from time to time. So, a Christ is someone who is anointed by God for a special purpose and strengthened by God to fulfill that purpose. So, the names of Jesus teach us that He was and is God’s anointed Prophet, Priest, and King to save God’s people from their enemies. As our Priest, He removed our sin and our guilt. As our King, He defeats all of our enemies. As our Prophet, He reveals the will of God to us for our salvation and for all of life. He was the hope of Israel, and He’s our hope as well. He was and is God’s great rescuer. He brings spiritual and physical restoration, partial spiritual and physical restoration now, and full restoration whenever He comes again. Psalm 130:7-8 puts the emphasis

here on Jesus rescuing us from our sins. It says: “⁷ O Israel, hope in the LORD! For with the LORD there is steadfast love, and with him is plentiful redemption. ⁸ And he will redeem Israel from all his iniquities.” So, Jesus came to rescue us from our enemies. When we celebrate the birth of Jesus at Christmas, we’re not simply celebrating a good spirit or a good person or a good way to live, we’re celebrating none other than God, Himself, coming to earth to rescue us.

A few years ago, I saw a video clip from “The View.” I don’t know if you’re familiar with “The View.” It was a TV show years ago, this clip was years ago, but it’s a panel of women and they take controversial issues, and they discuss them. There are different viewpoints on The View, and they all share different viewpoints. That’s why it’s called The View. There’s a woman on there named Candace Cameron, if you remember Full House, now it’s Candace Bure, but she sort of represents the Christian Evangelical viewpoint on this show. Well, in this episode they were discussing a billboard that was put up during Christmas time, and the billboard said, “Go ahead and skip church, just be good for goodness sakes.” And so, the host was kind of asking people, “Hey, what do you think about this billboard? What does it mean to you?” And they all went around, and they all gave their views.

When they got to Raven who is from the TV show That’s So Raven, she’s a lot older now, but they got to Raven, and she just thought, ‘You know, I think it’s fine. I think it’s good. Really, all religions are really just about being a good person. So, whether you go to church or you don’t go to church, it doesn’t really matter. What really matters is that you’re just trying to be good! You’re just trying to be a good person. That’s what they all teach anyway!’ And Candace Cameron goes, ‘No. That’s not what they teach.’ And Raven just kind of got this funny look on her face like, ‘What?’ And one of the other girls goes, ‘No, that’s actually not what Christians teach at all. They teach that you’re saved by grace through faith in Jesus and that no one is good.’ And Raven was stunned, like, her jaw dropped. ‘Are you serious?’ And then the host, her name is Joy, Joy was like, ‘Oh, yeah, yeah, yeah, I’m a good person, I’ve got this. I’m good.’ And Candace was like ‘Really? You’re really good?’ And she was like, ‘Yeah!’ And Candace was like ‘Well what about the ten commandments?’ And Joy said, ‘Yeah, I’ve got those!’ And Candace goes, ‘What about lying and coveting?’ And she goes, ‘Well not those, just all the other ones.’

What they believed, what they thought, was that Christians just taught you’ve got to be a good person. Just be a good person, just follow the good spirit of Christmas, and you’re good! That’s not what the Bible teaches us at all. The Bible teaches us that our hearts are sinful and broken and because of that, we can’t live up to God’s standard. We especially can’t live up to God’s standard for coveting. There’s no other time that I can think of that exposes our covetous desires like Christmas. What does it mean to covet? To covet something means to overly desire something that God has not given you, especially something that God has given to someone else. We covet houses, we covet cars, we covet clothes, we covet toys. I mean, maybe it’s the fuel behind all of our presents at Christmas in some ways. We take a good thing, giving a gift, and we make it an ultimate thing. You know you’re coveting when you’ve got a spirit of just grumbling and complaining and criticizing and when you’re looking at everything you have and just thinking, ‘You know what? God just hasn’t given me what I deserve. My spouse just hasn’t given me what I deserve,’ or ‘I would really be happy if I just had this one thing.’ The good news of this passage is that God doesn’t just take covetous people and say, ‘Hey! Come on! Do better! Lift yourself up by your bootstraps! Quit complaining! Quit grumbling. Be thankful!’ What God does is He comes, and He rescues covetous, sinful, broken people and He brings them into His

family. The good news of this passage is that Jesus came to save sinners, not good people, and you see that clearly when you look at the family of Jesus.

That's the second thing we're going to look at. Verses 2-16 list Jesus' genealogy. Now, it's not comprehensive. If you study this, you'll see that there are a few kings who are left out here and there. So, what Matthew wants to do though, is he wants to show that Jesus is the legal heir to the throne of David. So, he shows that Jesus is the heir to the throne of David, but he also by including all these people, he shows the sinfulness and brokenness of Jesus' family. In this genealogy you're going to see good kings like David and Hezekiah and Josiah. They worshipped the Lord and they led God's people to worship the Lord. But even those kings that believed in the Lord, were sinful. Jehoshaphat entered into alliances with wicked men. Hezekiah foolishly showed the treasures of Israel to her enemies, and guess what they did? They came and stole them. Uzziah became proud and usurped the priests by entering the temple and he burned incense on the altar. So, even the good kings weren't perfect

And some of these kings were just downright wicked and bad. Ahaz worshipped the God of Assyria. He practiced human sacrifice, killed one of his own sons, and stripped the gold of the temple and gave it to the other kings. He defiled the Lord's altar and installed pagan altars. Rehoboam and Jeconiah were almost as bad, and Manasseh was worse. It says he did more evil than all the nations. It means that he was so evil that he was more evil than all the people who didn't know anything about God or worship Him at all. He promoted worship of idols and he murdered innocent people. These are the kings that make up Jesus' family!

Not only do you see these kings, but you also see five women listed in the genealogy which is very unusual, and these women often had questionable pasts, or questionable backgrounds. Tamar was the daughter-in-law of Judah who was the son of Jacob, and she played the role of a prostitute in seducing her own father-in-law. Rahab was a prostitute from Jericho who helped Israel's spies. Ruth was a Moabite who had to be adopted into the family of God, of Boaz. Bathsheba was the wife of Uriah the Hittite, she herself was probably a Hittite, and she was the woman that David seduced and used. Mary was the mother of Jesus, a young virgin. These were not the kind of people that you would want to put in a king's lineage if you were trying to trump Him up and build Him to be the King of the world.

The last part of the genealogy shows how God's people suffered because of their sins in exile. They lost all their power. They lost all their wealth. They lost their land. They lost their entire identity. And all families of the earth, in all peoples of the earth, in some way or another, display this kind of brokenness and sinfulness in their own lives. And yet, these are the people that Jesus came to rescue. This is the family of Jesus. These are the people that He came to bring hope and joy to. They're not the sinless elite. They're not the hardworking middleclass people who can pull themselves up by their bootstraps. They are sinners and sufferers like you and I. But those are the people that God came to save.

We watched the 1964 live action Rudolph this week. I highly recommend it for all your families. There are so many good Biblical illustrations in that story. If you haven't watched it, I'm sorry. You should go watch it. Rudolph the Red-Nosed Reindeer. Rudolph is of course a misfit reindeer because he has his bright shiny red nose. His parents try to cover it up, but they can't, so his red nose is exposed, and everybody laughs at him, and he leaves because he realizes that he can't fit in. As he leaves, he finds an elf named Hermie and Hermie is a misfit because Hermie is an elf that wants to be a dentist and he's really bad at making toys. They set off on a trip together and they find Yukon Cornelius who is a gold and silver prospector who cannot find gold and silver at all and so he's a misfit. These three wander on a journey together and they

wander to the Island of Misfit Toys, and there on the Island of Misfit Toys they find a jack-in-a-box named Charlie and they find a train with square wheels and they find a water gun that doesn't squirt water, it squirts jelly. They learn that on this Island of Misfit Toys are all the toys that no boys and girls want on Christmas because they don't fit in. Every night King Moonracer who is a lion with wings, flies around and anytime he finds a toy that boys and girls don't want, he brings it to the Island of Misfit Toys and there they wait.

So, Rudolph and his friends join them, they get to know them, but Rudolph wanders off. Eventually, as months drag on, he makes it back to his home. When he gets there, he finds there's a gigantic blizzard that has snowed everybody in and threatens to end Christmas! While he's talking to Santa his bright nose shines and Santa looks at him and realizes, 'Rudolph! You're exactly what we need to save Christmas! So, they load up the sleigh with presents, they get all the reindeer, they head out, and where is their first stop? The Island of Misfit Toys. They gather all those misfit toys, and they take them to the homes of little boys and girl so they can have a home.

That's a great illustration of what Jesus did for us at Christmas. He came not for the pretty, not for the talented, not for the smart, not for the perfect, He came for the misfits. He came for people who were bruised and broken by sin, who were separated from themselves and their families and communities and cities, and most of all, they were separated from Him. He came to rescue them and to give them a family, His family. Jesus didn't come to make bad people, good. He came to take rebellious, sinful people like us, and bring them into His family, and make them His. When we come into His family, by grace through faith, then the title, the name that He has, we receive, and the title He has, we receive.

That's the last thing I want you to see that Matthew gives us here, the titles of Jesus. The first title is this, he says that Jesus is the son of David. Now, you remember what that means because we just got through going over those covenants, right? Remember, God came to David and He said, 'I am going to give you a Son, and He is going to rule over the house of Israel forever and His kingdom will have no end.' So, the Israelites were always looking for this son of David to sit on the throne, to bring the glory of God to the world. This entire genealogy is centered around Jesus being the son of David. Fourteen generations from Abraham to David, fourteen generations from David to the exile, when the Davidic line is crumbling, and then fourteen generations from the exile to Jesus. Those fourteens show that Jesus is the fulfillment of that promise, that He is the Son that God had promised. He is the hope of Israel. He is the strength and blessing of God's people. He is the long-awaited King that God had promised. He is the son of David.

He is also a son of Abraham, right? This is a reference to the covenant that God made with Abraham. We talked about it. It's one of the first covenants. He said to Abraham, 'I am going to make you a great nation. I'm going to make you a great name. I'm going to be your God. You're going to be my people, and in you all the nations of the earth will be blessed!' Now remember, when did he call Abraham? Did he call Abraham when he was a God-fearer and a perfect man that worshipped Him and Him only? No. He called Abraham when he was a wandering Aramean, a pagan, a false worshipper. He said, 'You are going to be my people, and you are going to be a blessing to the nations.' This is a picture of Jesus coming as a son of Abraham, not just to save Israel, but to save the nations, to save all peoples from all tribes, all nations, all languages, all races, all backgrounds, all genders. As the son of David, Jesus is the hope of Israel, and as the son of Abraham, Jesus is the hope of the nations, and as the sons of David and the son of Abraham, and as children of God, He is our hope as well.

When you put your faith in Jesus Christ to save you from your sins, you take on His name and you take on His titles. You become a son of David and you become a son of Abraham. Let me ask you this: when you meet somebody and they say, 'Hey, what's your name?' And you say, 'Oh, I'm so and so.' What if they just say, 'Who are you?' What would you say? How would you introduce yourself? Normally, we introduce ourselves by saying something about your occupation. I'm a pastor, or I'm a teacher, or I'm a dentist, or I'm a stay-at-home mom. Or you might say something about your hobbies you like to do: golf, wood-working, or fixing up cars or something like that. You might say something about your sports team, unless you're an OU or OSU fan right now. If you're a Baylor fan you might say something about that, right Jay? But we all tend to identify ourselves with something else.

Have you ever introduced yourself and told somebody about your genealogy? No, right? I've never introduced myself and said, 'My name is Shane Hatfield and I'm the son of Dennis Hatfield and Dennis Hatfield was a hard-working farmer and teacher and bus driver in the Choska River Bottom where he farmed for forty years the land that his ancestors had known for a hundred years.' I've never introduced myself as the son of Kim Hatfield, a mother that worked for State Farm for forty years and she drove every day from Coweta to Tulsa to work and then she drove home and then she cooked and cleaned and took care of her rebellious son and her disabled son and her husband. I've never done that! Why? Because I didn't pick those things. So, of course, when I introduce myself, I introduce myself as all the things that I picked and all the things that I've done!

You know the old saying goes, you can pick your friends, but you can't pick your family, right? There's only one person ever who got to pick His family, and that was Jesus. And this is the family that He picked. For all those who by God's grace put their faith in Jesus Christ, you are the family that He picked. You, with all your brokenness, with all your neediness, with all your covetousness, with your grumbling and your critical spirit and your complaining, you're the one that He picked to rescue, to save, to bring you into His family. That's who you are. When that soaks in, when the weight of that soaks in, it changes you. Being a son of David changes our covetous heart. As David's sons, as the sons of the true and greater David, Jesus, guess what we inherit? We inherit all the earth. So, when you're looking at your house and your clothes and your job or whatever else that you're coveting, and you're disgruntled about, think to yourself, as a child of God, as a son of David, I inherit the whole earth. My Father is good, and He loves me, and He gives me everything that I need. All that He has is mine.

There's a parable that Jesus tells, it's often called the parable of the Prodigal Son. It's about two sons. One son takes his father's money, and he leaves, and he goes to a faraway place and he squanders it all and then he comes back, and his father throws a huge party. The father celebrates him and brings him home. The other brother, the other son, he is the good son. He is the hard-working son. He is the prototypical red-blooded Oklahoman that is dutiful and honest and hard-working, and he does everything right! When his brother comes home from partying, he is out in the field, because that's where he stays. When he hears that party, he knows that his father has welcomed that younger brother home and what does he do? He gets mad. He gets angry. He refuses to go to that party, because he thinks that the father has withheld something good from him. What does the father do? The father leaves the party. He comes to the older brother. He pleads with him to come back into the party and he says, 'All that I have is yours.'

The question hangs at the end of that passage for every self-righteous person, will you come to the party? Will you give up your own righteousness, your own pride, to come join the feast that the Father is throwing. Will you see that all that He has is yours? This Christmas, as

you're opening presents, as you're celebrating with your friends and your family members, as you're processing all of your own yuck, Jesus is calling you into the party to see that all that the Father has is yours. Thank Him! Thank Him for what you have. Enjoy what you have! Celebrate what God has given you. Let that change your heart.

Being a son of David changes our hearts and being a son of Abraham changes the way that we view others. Rather than seeking to bless ourselves, we seek to be a blessing for others. Jesus didn't seek to bless Himself. Jesus didn't seek His own rights, His own authority, His own good! What does Philippians 2 tell us? He laid all that aside. He humbled Himself and became a man and suffered to the point of death, even death on a cross. Paul tells us to do nothing out of selfish ambition or vain conceit, that in humility we should consider others better than ourselves. Look not only to our own interests, but also to the interests of others. Christmas is a time where we don't just seek to bless ourselves, but we seek to be a blessing to others. Like Abraham, like Jesus, we seek to bless those who are outside. We seek to bless the misfits. If God turned misfits like us into His children, then there are misfits all over the place and God wants to seek and save those lost people, and the way He's going to seek and save those lost people is through sending out His children to love them, and bless them, and care for them. This is a time not just to think about ourselves, but this is a time to bless others, and to love them the way Christ has loved us.

If you're here this morning, and you're lost, then this passage is an invitation for you to come home and be a part of God's family. That younger son, that younger brother in the parable of the prodigal son, he went away, he squandered his father's wealth, he lived his own lifestyle the way that he wanted to live, and all that got him was a spot in a pigsty. While he was laying in the pigsty with his face in the slop, it said that he longed to be filled with the pods that the pigs ate, but he knew that the servants in his father's house had it better than him and so he went home. When he went home, his father saw him when he was far off. He came back and he started rehearsing his repentance speech. The father threw his arms around him, embraced him, hugged him, welcomed him home, and said, 'This son of mine was lost and is found. He was dead and now he's alive.' Jesus came this Christmas to be the joy of every longing heart. If you're lying in the pigsty, longing to eat the pods that the pigs eat, Jesus is saying, 'Come home.' He's calling you. He's saying, 'I have something better for you in God's family. I've got something better for you in God's household. Repent. Receive the gospel. Receive me. Believe in me! Make me your hope and every longing of your hearts will be filled in this life and in the next.'

Let's go to God now and pray. Wherever we are, whatever we need, let's ask that His name and His family and His titles would be real to us today and every day after. Let's pray.