

**The Mothers of Jesus
Matthew 1**

INTRO:

Has anyone done Ancestry.com or another such thing?

Why do genealogies interest us?

I have a sister who is the family genealogist. We have found some distant relatives in all sorts of places.

EX Back in May 2018 I heard a speaker at the Chamber of Commerce mtg, Richard Marable. He is a former Ga State Senator and a 30 year Ronald McDonald. He's also a distant cousin – the link being the name Marable, my middle name, and the maiden name of my maternal grandmother. I've seen "cousin Richard" at other events in the area.

I know that some of you have unique ancestor stories as well; stories about half siblings that you never knew about until you were connected through Ancestry.com. Genealogies can reveal interesting things. The same is true for Jesus.

What stands out about this genealogy of Jesus is that four women are mentioned.

If you look at the list in Luke ch 3, no women are listed. Each list traces the line of Joseph or Mary back to Abraham or Adam, the son of God (Luke 3)

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

David was the father of Solomon by Bathsheba who had been the wife of Uriah.

12 After the deportation to Babylon:...15 Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Jacob. 16 Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called the Messiah.

17 So all the generations from Abraham to David are fourteen generations; from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations.

In the third chapter of Luke, the genealogy begins with Jesus, the son of Joseph, and follows his line back to Adam who was the first son of God. Seventy-seven generations are recorded. The genealogy in Luke is recorded with Joseph's name, but this lineage was Mary's line. Luke 3:23 states: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli." Since Joseph was head of household, he was listed in Luke as the son of Heli rather than Mary being listed as the daughter of Heli. Therefore, Mary was also from the house and lineage of David since she descended from David's son Nathan.

The lineage of Joseph and the lineage of Mary match with the same names from Abraham to David. Joseph and Mary were distant cousins. They each fulfilled the prophecy that the messiah would descend from the house and lineage of King David. Jesus' legal title to the throne of King David was through Joseph, but his blood title to the throne was through Mary.

BIBLE PROJECT...

1 The record of the ("genesis") genealogy of Jesus the Messiah, the son of David, the son of Abraham: From this opening statement, we expect this family tree to help us understand not only the ancestral past of Jesus but also his identity and mission. Jesus is called the son of both David and Abraham. Working backward from Abraham, let's see how each of these people shape the genealogy that follows.

Son of Abraham

By calling Jesus the "son of Abraham," the author is connecting Jesus to the father of the people of Israel. Abraham represents the moment when God selected and separated his family from the rest of the nations all the way back in the book of Genesis. It was through these Israelite people that God promised to bring blessing to all of humanity (Gen 12:1-3)

By linking Jesus to Abraham, Matthew is bringing reader's attention back to the promise of God's rescue plan for the world. He wants us to see that Jesus is the long-awaited son of Abraham who will bring God's blessing to all humanity. But how, exactly? The fulfillment comes through the second key figure in the genealogy: David.

NOW, let's look at the unique appearance of four women in the genealogy of Matthew: Tamar, Rahab, Ruth, and Bathsheba. All four are either non-Israelites or connected to non-Israelite families. Not only is it unconventional for Matthew to list these female names in an all-male genealogy, but these particular women are all associated with potential sex scandals. Matthew could have highlighted Jesus' connection to Sarah, Rebecca, and Rachel, the matriarchs of Israel. But instead, he mentions Canaanites, prostitutes, and Moabite women, who would be associated with Israel's sin and covenant failure.

Matthew wants his readers to see that God has been using all types of people to move his plan forward. This portrait of an inclusive God and kingdom will continue to appear beyond Matthew's genealogy into the rest of his gospel. He will continue to include the rejects and outsiders into his community of faith. - Bible Project

The list in Matthew 4:23-24 shows that Jesus attracted and served the people by healing every kind of disease and every kind of sickness among them. 24 The news about Him spread throughout all Syria; and they brought to Him all who were ill, those suffering with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them

And this non-Israelite strand in Jesus' family history will expand even wider in his final commission to his followers to go and "make disciples of all the nations" (Matt 28:19)

The purpose of the two genealogies is to demonstrate that Jesus was in the complete sense a descendant of David. Through His foster father, Joseph, He inherited—by law—the royal line, albeit a deposed line according to Jeremiah 22:28–30. More importantly through His mother He was a flesh and blood descendant of King David. Thus, Jesus had the proper credentials for the throne of David.

So, what about one of the women listed, Tamar? Is she listed because she is the moral example to follow? No.

Neither is her father-in-law, Judah, as in "David and Jesus from the line of Judah, or the Lion of the tribe of Judah, or the scepter shall not depart from Judah until Shiloh comes." THAT JUDAH

The theme of this story is not "here's how to live a good life so God will bless you, but rather "here is how the grace of God breaks out into lives that would sink under their own flaws and sins.

The Judah and Tamar narrative is in Gen 38. It is an odd interruption of the larger Joseph narrative, but it fills in the sordid background of a segment of the genealogy of Jesus. Honestly, most of us would prefer to leave this storyline out of our family history.

In Gen 37 we get the beginning of the Joseph story – the coat of many colors, the boasting of Joseph, the jealousy of his brothers and their plot to kill him.

Judah says, "No, let's not kill him when we can sell him and get some money".

They sold him, took the coat, dipped it in the blood of a male goat (a KID) and went to Jacob and said, "RECOGNIZE THIS?"

Jacob saw it was Joseph's coat and he was greatly distressed and mourned for many days.

Then we get a side story of Judah and Tamar – chap 38... Here's the short PG-13 version:

Judah has two sons, Er and Onan, who married Tamar, one at a time. Each died because they did evil and God took their lives. Judah promised Tamar his third son to be her husband once he got old enough, but he did not keep that promise.

Tamar had given up hope then she heard that Judah was in the area, and she was upset about not being able to marry the third son, so she covered her face (masks have been around for a long time) and sat in the gateway of the city. Judah arrives, sees her and assumes she is a temple prostitute, they negotiate a price, he “knows” her, and leaves, having promised to send his payment later. He did leave his signet seal, cord and staff with her as collateral.

When Judah sends the kid (male goat) to secure the return of his items, he is told that the woman at the gate is not there, and that there has NEVER been a “temple prostitute” in that city. Judah decides to drop the matter lest he be a laughing stock. For him it is the end of the story...UNTIL he gets word that Tamar is pregnant. His response is over the top, “Bring her out and let her be burned.” He STILL doesn’t know that he is the father of the child.

As Tamar is being brought out she sends the seal, cord and staff to Judah and says, “I am with child by the man to whom these belong. RECOGNIZE THIS?” (the same Hebrew phrase Judah and the brothers used with Jacob in ch. 37)

An old Rabbi commentary on chapter 38 “The blessed one says “Judah deceived his father with a kid, and Tamar deceives Judah with a kid. Judah said to his father “RECOGNIZE THIS?” “haker na”, so Tamar says to him RECOGNIZE THESE?” haker na.

Tamar went on to give birth to twins, Perez and Zerah. Perez is in the line of Judah that continues on to Jesus. So the interlude in Gen 38 explains how she enters the genealogy of Jesus through the strange redemptive Providence of God.

And now WE CAN go before the Father pleading the blood of Christ, our Savior, as we come clothed in His righteousness saying, “Recognize this?” And God DOES recognize the righteousness of His Son.

The angels recognized it in their announcement to Joseph: **Matt 1:20 behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit. 21 She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins.”**

The Wise Men recognized it in their quest for the baby born as King. Matthew 2

1 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, A caste of wise men specializing in astronomy, astrology, and natural science from the east arrived in Jerusalem, saying, 2“Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him.”

Mary, the mother of Jesus, is the last of the women mentioned in the genealogy of Jesus.

Mary recognized it in her song. Luke 1

46 And Mary said: “My soul exalts the Lord, 47 And my spirit has rejoiced in God my Savior.

As we come to the Table we also say “Recognize these?” The bread and the cup represent the wounds of Christ for our Salvation.

And Friends, the Father does recognize the wounds of His Son. In the strange Providence of Redemption

Is 53:10

**The Lord was pleased to bruise him;
he has put him to grief;**

**when he makes himself an offering for sin,
he shall see his offspring,
he shall prolong his days;
the pleasure of the Lord shall prosper in his hand.**

Friends we are His offspring if our hearts have been changed and we can say, "In the bread and the cup I recognize the work of Christ for me."

If you can't say that, then don't partake.

Otherwise we can hold these elements and before the Father we say, "Recognize these? I claim and proclaim the work of Christ to bring me forgiveness, acceptance, and everlasting life."

**This, this is Christ the King
Whom shepherds guard and angels sing
Haste, haste, to bring Him laud
The Babe, the Son of Mary**

--	--