

The Genealogy of Jesus Christ – Part II
Pastor Ty Blackburn
Matthew 1
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...for our message, Matthew 1. I'm going to read Verse 1, and then Verses 16-25. We will skip to 16 after Verse 1.

Matthew 1:1 ~ The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:

Skipping down to Verse 16.

Matthew 1:16-25 ~ 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.

18 Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. 19 And Joseph her husband, being a righteous man and not wanting to disgrace her, planned to send her away secretly. 20 But when he had considered this, 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."

22 Now all this took place to fulfill what was spoken by the Lord through the prophet: 23 "Behold, the virgin shall be with child and shall bear a Son, and they shall call His name Immanuel," which translated means, "God with us." 24 And Joseph awoke from his sleep and did as the angel of the Lord commanded him, and took Mary as his wife, 25 but kept her a virgin until she gave birth to a Son; and he called His name Jesus.

Let's pray together.



Father, we thank You for Your word. We ask that now, as we consider the teaching of Matthew, that you would open our hearts, that Your Spirit would work, and that the same Spirit who inspired these words to be written would illuminate them in our minds, and our hearts, and that Christ would be exalted in every life. And we pray this in Jesus' name, Amen.

Christmas is about the best news that the world has ever heard. The good news, the truly good news, that God has come into the world to save sinners. That God Himself has taken the initiative, that He has done what we could not do. I love that song that we sang earlier, that Chris Anderson wrote yesterday. Wow, that is pretty neat to hear a premiere, I guess, of a song, or whatever. But the voice of God that called forth light now coos for His mom. The hands of God that hung the stars in place now reach out to mom's face. That is the miracle of the incarnation because the Bible teaches us, and Bible-believing Christians affirm and receive this teaching of the word of God, that God Himself has come into our world, and that is the good news. That He did not leave us on our own, but He has done what we could not do. He has made a way to come back to Him.

Matthew, essentially, encapsulates the good news in a phrase '*the Messiah*', or '*the Christ*', Verse 1, when he says, *...the genealogy of Jesus the Messiah...* The Messiah could also be translated '*Christ*'. When you hear the name Jesus Christ, it wasn't that Christ was His last name, which that is what I thought when I was young, it was His last name, but it wasn't, it was the title. And '*Christ*', the English word '*Christ*', transliterates the Greek word '*Christos*', which is a translation of the Hebrew word, '*mashiach*'. So we transliterate that word '*mashiach*' to '*Messiah*', but the word itself means '*anointed*'. So '*Messiah*' equals '*Christ*' equals '*the anointed one*', and so Matthew says, "The good news is that God has sent His anointed one." The whole Old Testament had anticipated the coming of one anointed by God, empowered by God, to bring salvation. So when Matthew begins His Gospel, the first words he shares is, "Listen, I want to talk to you about the genealogy of Jesus who is the Messiah, or the Christ. Jesus, the anointed one." That the most wonderful news that a Jew could hear, and it is the most wonderful news that any human being, in any place, in any time, can hear, if they understand it. It is the most wonderful news that human ears have ever heard, that God's Christ is here, that God's anointed one, His Messiah, is here.

Now let me tell you about '*Messiah*' real briefly. This is going to try to be a very brief message on the last eight verses of this chapter. I preached on the first 17 on Sunday, and so if you'd like to get a fuller description of that, you can listen to that online at our website. But anyway, Verses 18-25, we want to talk about the Christ

again. I need to remind you what that really means, that Jesus is God's anointed one. There were three offices that were anointed in the Old Testament—the prophet, the priest, and the king. God would have, when He called a prophet, they would be anointed into office. That is, they would have oil poured upon them. A priest, the high priest in particular, would be anointed as a part of his entering into service. And the king, when he was installed as king, he would be anointed with oil.

The anointing of oil was symbolic, and it symbolized the empowerment of the Holy Spirit. That for a prophet to minister faithfully, he needed the empowerment of the Holy Spirit. For a priest to minister properly, he needed the power of the Holy Spirit. And for a king, in Israel, to administer and govern rightly, he needed the power of the Holy Spirit. So all three offices were anointed and over time it became clear in the Old Testament that God was going to send one day one anointed person who would fulfill all three offices. He would be the ultimate prophet, the ultimate priest, and the ultimate king. When Matthew says, "I'm here to tell you about Jesus, the Messiah," he is announcing God's ultimate prophet, His ultimate priest, and His ultimate king has come, and His name is Jesus." That is his message.

Now think about what that means. It sounds a little foreign to us, as we sit here in 21st Century America, but in reality, it is the most wonderful news that you or I could ever hear because what it means is this, don't you long to know God, and what He is like? Don't you long to understand what life is all about? Don't you want to know how to live? Do you wish you could find it written in the stars, or in the sky, exactly what you are to do? People who stop and reflect on life are always looking for answers, and to say that Jesus is the ultimate prophet is to say He is God's answer. He is the one who has all of the answers. He is the one that tells you what God is like. You want to know what God is like? Look at Jesus.

Now there are many people who claim to be prophets. Mohammad claimed to be a prophet. He was a false prophet. Many people in other religions, Confucius, Buddha, all claim to be people who could speak for God. But Matthew's claim, and the claim of Christianity is that there is one prophet ultimately, and it is Jesus of Nazareth. That is the claim. So if you want to know what God is like, if you want to know how to live, look to Jesus, the ultimate priest, He's not just the ultimate prophet, He is also the ultimate priest. The priest's job was to stand as an intermediary between God and man, to bring the sinner into contact with a holy God. In the old covenant, they did that through the sacrificial system, offering of sacrifices, but Jesus is the ultimate priest in that He brings man to God once and



for all in the giving of His own life on the cross. He is God's priest. He is the one that takes sinners like us, who are in reality, in the eyes of God, completely unable and unworthy to enter into His presence. We tend not to think that because of sin, we have a low view of our sin, and a low view of God. We don't think sin is that big of a deal, but in reality, the Bible shows us that sin is a huge deal, that God is so holy that He cannot abide sin, and that even our righteousness, the best works that we do, according to Isaiah, is filthy rags in His sight. The very best works that we do. So there is no hope, but Matthew is announcing, "No, there is hope, because Jesus is God's perfect priest. He is able to bring you to God."

And finally, He is not just the prophet, and the priest, He is the King. He is the one who is able to destroy and defeat the power of evil. He is the one who is able to defeat Satan and all of his purposes in the world. He is the one who is able to defeat sin in our own hearts and lives. We need a King. We need the Lord. Do you find yourself saying, "I can't believe that I lost my temper again. I'm not able to control my temper. I'm not able to overcome this area in my life. I'm not able to be what I want to be." Well, you need a King, you need Jesus, and He is God's perfect King. So Matthew says, "The Christ has come. Jesus is the perfect prophet. Jesus is the perfect priest. Jesus is the perfect King. Look nowhere else. You need no one else but Jesus," and you find Jesus in the Bible, revealed completely.

Now, that's his claim, and his proof is offered in the rest of the chapter. Matthew 1:1-17 is the genealogy of Jesus, which we talked about on Sunday, which proves that He is the Messiah, because He's the son of David and He's the son of Abraham. But how can you also know that He is the one to whom you need to look, and He's the only one you need to go to? Verses 18-25, because of the uniqueness of Jesus' birth and His being. Essentially, the reason that you know that the good news that Matthew announces is true, is because Jesus is truly the Son of God, and He is the only one that can claim that title. There's never been a Man like Jesus. He's fully man, and as Matthew shows us, fully God. This separates Him from every other claim to authority. Every other person who has claimed to speak for God is separated by a giant gulf between that person and Jesus when you see it rightly. Look at Jesus.

Matthew says in Verses 18-25, "Listen, if you want to understand why Jesus is worthy of all of your trust, all of your affection, all of your love, why truly as you look at the world and you see darkness from time to time, seeming to come in like a flood, you can rejoice, because if you know Jesus Christ, you know the one who holds it all in His hand, and He will continue to be your prophet guiding you through His word, through His book. He will continue to be your priest, keeping



you in fellowship with God because of the greatness of His sacrifice on the cross, and He will continue to be your King, and He will never leave you nor forsake you.

Now, I want us to consider for a couple of minutes two points, and that is Matthew is making the point that Jesus is the Christ because by virtue He's proving it by His supernatural birth, and secondly by His supernatural being. Jesus' birth is like no one else, and His essential being is like no one else. He says now in Verse 18:

Matthew 1:18 ~ Now the birth of Jesus Christ was as follows:

He says, "Compare Jesus to everyone else. This is what Jesus' birth was like."

Matthew 1:18 ~ ...when His mother Mary had been betrothed...

That is, engaged, and in 1st Century Judaism, to be engaged was to be essentially married. It wasn't like one of the guys I went to college with, who had been engaged three times already and hadn't been married yet. Three times he'd already been engaged, and I'm like, "You're 20 years old and you've been engaged three times? What is wrong with you?" He had a very unbiblical view of betrothal. It's serious. You need to know before you ask, that you really were committed, if she says yes. Betrothal meant it was equivalent to being married. So if a betrothed couple, even though they hadn't come together as husband and wife yet, if they had relations with someone outside, it was adultery and it was a crime that violated and broke the covenant.

Well, what happens here of course is they've been betrothed, and before they come together as man and wife, Joseph finds out that Mary is pregnant. He concludes what anyone would conclude. "She's been unfaithful to me." I'm sure he was shocked because of the godly young woman that she was, that she'd been unfaithful to him, but he being kind, chooses not to make a public scene of it and call for a trial. He decides he's going to divorce her quietly. The angel comes and says, "Joseph, listen. What's happened here is of the Holy Spirit. She has been pure but God has worked." And so the child who has been conceived in her is of the Holy Spirit. The Spirit of God has caused Jesus to be conceived. God the Son has left the glory of Heaven, has entered into a womb of a woman, and that happened through the ministry of the Holy Spirit. This is the Incarnation. God has become flesh at this moment.

It's interesting when you look at this, that the word *birth* in Verse 18, ***Now the birth of Jesus Christ was as follows:*** is actually the same exact word as is translated in Verse 1 as *genealogy*. When it says:

Matthew 1:1 ~ The record of the genealogy of Jesus the Messiah,...

I told you Sunday that that word in Greek is γένεσις (genesis), or we would transliterate it *Genesis*. ***The record of the genesis of Jesus the Messiah,...*** Genesis means genealogy. It means the origin. It's actually the same word, though, in Verse 18. It can be translated as *birth* as well. So the translators are accurate, but it's the same Greek word. It actually says, "Now the genesis of Jesus Christ was as follows: When his mother Mary had been betrothed to Joseph..." And I think Matthew is pointing out, "Listen, I told you about the genealogy of Jesus legally, according to His father Joseph who is His legal father. Now I want to tell you about the real genealogy of Jesus." And a key word in that genealogy is the word *was the father of* or *father of*. In the Greek it's a verb. The old King James said it in a verb form. All the other translations say *was the father of*, because we don't talk like this. The old King James way was to say, "Abraham begat Isaac, Isaac begat Jacob, Jacob begat Judah." Remember that from the old King James?

Well, there is a verb there. It doesn't say *...was the father of...* It says *fathered* or *generated*. And so over and over it says Abraham, in a sense, generated Isaac. Isaac generated Jacob. Jacob generated Judah. When it comes down to Verse 16, it doesn't say, "Joseph generated Jesus." It says: ***... Joseph the husband of Mary, by whom Jesus was born,...*** Jesus was generated in Mary but not by Joseph, and he explains how in Verses 18-25. The Spirit of the living God caused Jesus to be conceived in the womb so that truly His Father is God. As is always been His spiritual Father even in His physical birth is God.

So the circumstances of Jesus' birth separate Him, and beyond that, He is God Himself. In Verse 23, when he quotes the prophet, he says the prophet Isaiah said:

Matthew 1:23 ~ "Behold, the virgin shall be with child and shall bear a Son, and they shall call His name Immanuel," which translated means, "God with us."

Immanuel literally in Hebrew means *God with us* so that Jesus in His person is God with us. God has come into this world. God has come into our lives. And then lastly, supernatural being is seen in both names, the name Immanuel and the name Jesus. He was named Jesus because the name Jesus in Hebrew would be ישוע

(Yeshua), and it had this meaning: *Yahweh is salvation*. It's so neat how in Jewish times, the 1st Century and before, names meant something. They weren't just like we have names where they're just a tag. We like the sound of it. It sounds good to put this name with our last name, right? So we choose it that way. Most of us do. We looked up meanings of names when we were having children, but you don't think of it every time you hear someone's name. You don't think of what their name means. Daniel—God is my judge. That's how they would have heard it. The Jews would have heard that in the name. Daniel means God is my judge. Jesus means the Lord saves. So every time someone said His name, it meant *the Lord is salvation* or *the Lord saves*.

So Matthew is telling us that the wonderful news that Christmas is, that God has sent His prophet, His priest, His King, and He saves because He is God. God cares about sinners. He cares about you and me enough to come into the world, and He has done that in the person of His Son. The Lord Jesus Christ, full God, fully man, lived a perfect life and offered Himself on Calvary, bearing the sins of everyone who would ever believe, so that we might live forever.

We need to have prayer. We've got someone in need right now.

Father, we ask that You would be with Buck that is visiting here and is having some distress right now. We pray that You would grant us grace and grant him grace. Lord, give us wisdom to help him. We pray that You would provide the assistance for him and protect his life. Lord, we thank You for his love for you. We pray that You would give him peace and give his family comfort in this moment, and work in a wonderful way. We pray in Jesus' Name, Amen.

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