

Matthew 1:1-25

There are no pure synoptic parallels for the verses we read today, but Luke's gospel does provide a genealogy from Christ, tracking backward to Abraham. This is the reverse of Matthew's Abraham-to-Christ record of Christ's lineage. Neither genealogy should be considered all-inclusive, nor intended to mirror the other, however, both achieve their objective in establishing Christ's Abrahamic and Davidic ancestry and His virgin birth. The sections we read for today and will read tomorrow represent the prologue to Christ's ministry. The opening verse establishes the title for Jesus that Matthew then builds on,

1 An account of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:

the genealogy follows (1:2-17),

*2 Abraham fathered Isaac, Isaac fathered Jacob, Jacob fathered Judah and his brothers,
3 Judah fathered Perez and Zerah by Tamar, Perez fathered Hezron, Hezron fathered Aram,
4 Aram fathered Amminadab, Amminadab fathered Nahshon, Nahshon fathered Salmon,
5 Salmon fathered Boaz by Rahab, Boaz fathered Obed by Ruth, Obed fathered Jesse,
6 and Jesse fathered King David.
David fathered Solomon by Uriah's wife,
7 Solomon fathered Rehoboam, Rehoboam fathered Abijah, Abijah fathered Asa,
8 Asa fathered Jehoshaphat, Jehoshaphat fathered Joram, Joram fathered Uzziah,
9 Uzziah fathered Jotham, Jotham fathered Ahaz, Ahaz fathered Hezekiah,
10 Hezekiah fathered Manasseh, Manasseh fathered Amon, Amon fathered Josiah,
11 and Josiah fathered Jeconiah and his brothers at the time of the exile to Babylon.
12 After the exile to Babylon Jeconiah fathered Shealtiel, Shealtiel fathered Zerubbabel,
13 Zerubbabel fathered Abiud, Abiud fathered Eliakim, Eliakim fathered Azor,
14 Azor fathered Zadok, Zadok fathered Achim, Achim fathered Eliud,
15 Eliud fathered Eleazar, Eleazar fathered Matthan, Matthan fathered Jacob,
16 and Jacob fathered Joseph the husband of Mary,
who gave birth to Jesus who is called the Messiah.*

followed by the birth of Jesus, (1:18-25).

17 So all the generations from Abraham to David were fourteen generations; and from David until the exile to Babylon, fourteen generations; and from the exile to Babylon until the Messiah, fourteen generations. 18 The birth of Jesus Christ came about this way: After his mother Mary had been engaged to Joseph, it was discovered before they came together that she was pregnant from the Holy Spirit. 19 So her husband, Joseph, being a righteous man, and not wanting to disgrace her publicly, decided to divorce her secretly. 20 But after he had considered these things, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take Mary as your wife, because what has been conceived in her is from the Holy Spirit. 21 She will give birth to a son, and you are to name him Jesus, because 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 See, the virgin will become pregnant
and give birth to a son,
and they will name him Immanuel,*

which is translated "God is with us."

24 When Joseph woke up, he did as the Lord's angel had commanded him. He married her 25 but did not have sexual relations with her until she gave birth to a son. And he named him Jesus.

Matthew is writing to an audience that would doubt the inclusiveness of Christ's message for all peoples. We see this right away by his inclusion of women and the genealogical record where he uses the "by" feature, to make certain the reader knows who the mother was in this line of Christ. Each of these women, Tamar, v.3 (a Canaanite who slept with her father-in-law to bear a child), Rahab, v.5 (a Canaanite prostitute), Ruth, v.5 (a Moabite), and Bathsheba "by Uriah's wife," v.6 (a Hittite), were Gentiles, not Jews. Their presence implies what Matthew later stresses in his writing about the universal world mission of the Gospel. This demonstrates that God's grace in Jesus the Messiah reaches beyond man to women, beyond the self-righteous to sinners, and beyond Israel to Gentiles. In saving His people from their sins, Jesus is not bound by race, gender, or scandal.

A trend we will follow as often as possible is tying what we read in the New Testament to the prophecies or text in the Old Testament that connects to it. When you read of what the Angel of the Lord revealed to Joseph in Matthew 1:23, check out Isaiah 7:14 for confirmation. And then take the last words of Matthew 1:23 as a personal blessing today - **"God is with us."**