

God's Story: Generations of Anticipation

Thomas Robinson, *Behold Your King 1*, November 25, 2018

Matthew 1:1-17

¹ Book of Genesis of Jesus Messiah, (Gn 5:1) Son of David, Son of Abraham. (Gn 12:1-3; 2Sm 7:14)	<u>Joram</u> begat ••• Uzziah; (770 bc, • omitted generation)
² <u>Abraham</u> begat Isaac; (2000 bc)	⁹ <u>Uzziah</u> begat Jotham; (Hosea, Isaiah)
<u>Isaac</u> begat Jacob;	<u>Jotham</u> begat Ahaz;
<u>Jacob</u> begat Judah and his brothers;	<u>Ahaz</u> begat Hezekiah; (End of northern kingdom)
³ <u>Judah</u> begat Perez and Zerah	¹⁰ <u>Hezekiah</u> begat Manasseh;
by <u>Tamar</u> ; (1700 bc Gn 38:6; Joseph-Egypt)	<u>Manasseh</u> begat Amos; (Amos=Amon)
Perez begat Hezron;	<u>Amos</u> begat Josiah; (Last independent king)
Hezron begat Ram;	¹¹ <u>Josiah</u> begat • Jechoniah and his brothers,
⁴ Ram begat Amminadab;	at the time of the deportation to
Amminadab begat Nahshon; (Exodus, 1275 bc)	Babylon. (597-586 bc; Jeremiah; Temple destroyed)
Nahshon begat Salmon;	¹² And after the deportation to Babylon:
⁵ Salmon begat Boaz (1135 bc)	<u>Jechoniah</u> begat Shealtiel; (Persia)
by <u>Rahab</u> ; (1235 bc, Josh 2:1, Jericho Canaanite)	<u>Shealtiel</u> begat Zerubbabel;
<u>Boaz</u> begat Obed	¹³ <u>Zerubbabel</u> begat Abiud; (520 bc; new Temple)
by <u>Ruth</u> ; (Moabite, Ru 1:4)	<u>Abiud</u> begat Eliakim;
Obed begat Jesse,	<u>Eliakim</u> begat Azor; (Greeks ?)
⁶ <u>Jesse</u> begat <u>David the king</u> . (1000 bc)	¹⁴ <u>Azor</u> begat Zadok;
And <u>David</u> begat <u>Solomon</u>	<u>Zadok</u> begat Achim;
by the <u>wife of Uriah</u> ; (Bathsheba, 2 Sm 11:3)	<u>Achim</u> begat Eliud; (Maccabees ?)
⁷ <u>Solomon</u> begat Rehoboam;	¹⁵ <u>Eliud</u> begat Eleazar;
<u>Rehoboam</u> begat Abijah;	<u>Eleazar</u> begat Matthan; (Romans ?)
<u>Abijah</u> begat Asaph;	<u>Matthan</u> begat Jacob; (Herod the Gt)
⁸ <u>Asaph</u> begat Jehoshaphat;	¹⁶ <u>Jacob</u> begat <u>Joseph</u> the husband of <u>Mary</u> ,
<u>Jehoshaphat</u> begat Joram; (875 bc; Elijah)	from whom was born <u>Jesus</u> , (6 bc)
	whom we called <u>Messiah</u> .

¹⁷ Therefore all the generations from Abraham to David were 14 generations, and from David to the exile in Babylon 14 generations, and from the exile in Babylon to the Messiah 14 generations.

Genesis 5:1-2

¹ This is a book of the generations (Gk *genesis*) of humanity (*adham*). In the day God created the human being, God made them in the image of God, ² male and female, he created them.

John 1:1

In the beginning was the Word, and the Word was with God, and the Word was God.

Genesis 12:1-3 Cf. Gen. 22:18

¹ Now Yahweh said to Abram, "Go from your country ... to the land that I will show you. ² And I will make of you a great nation, and ... ³ ... and in you all the families of the earth shall be blessed."

2 Samuel 7:16

¹⁶ [God promises David] "Your house and your kingdom will be secure into the age before you. Your throne will be established into the age."

Behold Your Anointed King – Think of the Pattern

We like to think in patterns. Generations: Lost (1880-1900), GI (1901-24), Silent/Beat (1925-44), Boomers (1945-64), Gen X (1965-84), Millennials (1985-2004), Post Millennials (2005-).

Now many are absorbed with personal genealogy, genetic background, forensic genealogy.

Matthew is beginning Jesus' story. Genealogy says something. This is a king's list of ancestors.

Few ordinary people could show such a list. Few today could without computers, databases. It is by fathers only, thus a single line, not a family tree. Thus through Joseph, not Mary.

Mt is not strict with history, since he omits generations listed in scripture. He wants us to think about meaning, using language of Sabbaths & Sabbath years (7), Pentecost & Jubilees (7x7), Exile (70). He structures the genealogy into 3 groups of 14 – 6 x 7... awaiting a seventh.

He doesn't tell us what it means, but urges us to think about the open-ended pattern.

Expectant History – Promises kept to Broken People

Within the formal pattern, there is a view of 2000 yrs of history shaped by God's promises. The more we learn of that history, the more the genealogy stirs interest. Some are substantial stories (underlined), some are just names. But they unfold the human side of God's story.

Mt alludes to the creation story (Gen 2:4; 5:1 lxx), as John does. But he highlights the promises God made to Abraham's "seed" / "offspring" and to David's "son," / "anointed king."

From universal creation, the story narrows to Abraham (one) and moves to Messiah (one).

Abraham grows to a Great nation. Messiah expands to all the World, universal authority.

The first group covers a thousand years. Patriarchs – stories of promise and brokenness – till Egypt & Exodus. Mostly names (with the interludes of Rahab and Ruth) till David.

From David, the royal king-list of Judah (with omissions). God's promise to David. David's failure in ref. to Uriah. Solomon, temple. Rehoboam, division, little Judah. Kings famous for idolatry and reform, pushed around by empires (Assyria, Babylon), prophets intervening, profound corruption. Imperial violence, God's judgment – deportation into exile of leaders of Judah.

The Unexpected Women

Mt mentions four women: Tamar, daughter-in-law of Judah, Rahab, a Canaanite woman who was a prostitute in Jericho; Ruth, a Moabite woman, and "the wife of Uriah," Bathsheba, married to a Hittite soldier. She committed adultery with David, became mother of Solomon. With Rahab, Mt breaks chronology to purposefully bring these women into the genealogy.

All are notable, distinctive women who strongly inserted themselves into history and shaped the course of Israel's story. Their stories are told to show God's desire to challenge the ideas of Israel as a closed, pure people, that he is concerned for all of his many peoples.

They remind us of the decisive faithfulness of a Jericho prostitute who saved Israel's spies, and a despised Moabite, who embodied faithful love, service, and conversion to the God of Israel.

They show how God overcomes the sinful brokenness of his people, with Tamar's deception and intercourse with her father-in-law, the patriarch Judah, of the leading tribe. They remind us of the faithful Hittite, Uriah, whom David had killed in order to cover his adultery with his wife Bathsheba. Still, through Solomon, her son, was the line of kings and the promise of the anointed king, Messiah. Jesus' reality required the inclusion of the women.

An Event that Defines all that Went Before

Mt is unfolding the event of Jesus, the anointed king, unlike those broken kings. The human who is the presence of God, the event of crucifixion/resurrection that changes everything.

The open-ended story comes to this Event that shapes the meaning of the whole story before it.