# Hope in the History — Delivery Transcript

**Matthew 1:1–17 (CSB) · Wes Terry · Sunday, November 30, 2025** · *When Christmas Comes*

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You if you have your Bible, we're going to be in the book of Matthew. You can turn to Matthew chapter 1. And as we as you're turning there, let me give you a little bit of personal history about myself. This year, I agreed to help teach a tenth grade humanities class. For Abilene Classical Academy. I am on the board of ACA and my kids go there. We love the school and they only have up to tenth grade and so these tenth graders needed a humanities teacher. They couldn't even get anywhere close to hiring a full-time teacher.

There was no need because it's literally just for like three hours a week. And so because my undergrad was in humanities and I just so happened to read all of the ancient Greco-Roman books that these kids were going to have to be exposed to. I read them in my undergrad. Books that nobody reads, you know, like Plato's Republic and Aristotle's Nicomachean Ethics and Homer's Iliad. None of y'all had to suffer through those things, but I just so happened to do all that stuff. And so because I had already read the books, I loved I l I for some weird reason I love that stuff.

I was like I'd be happy to I'd be happy to help out with the class. So I've been reteaching though I say reteaching, I've been rereading a lot of those books and I've been teaching those concepts and in doing so I've been able to go back and revisit a lot of the ancient Greek myths, the Mount Olympus, you know, gods like Zeus and Hera and Apollo and all of those Ain't those those Greek gods that your kids watch on the Disney Channel. They have some really incredible stories and it's been interesting as I've been reviewing those and comparing them and contrasting them with a biblical worldview, how so many of them try to explain the same problems that the Bible explains, the problem of the world being broken, the problem of human sin, the yearning or desire for a transcendent, the recognition of an ultimate goodness.

Or a standard to which we need to obtain, and yet the pagan myths just cannot get far enough to solve the problems. They can't quite connect the dots. It's not until you get the

revelation of God to mankind through the God of Abraham, Isaac, and Jacob that you begin to put some of those pieces together. Nevertheless, we read these ancient works like Homer's Iliad and one of the most interesting conversations we had as a class was when we were reading the book by Euripides called The Bacchae. Have anyone ever heard The Bacchae?

It's what I figured. Nobody's read The Bacchae. But it's the origin story in some ways of the Greek god Dionysius. Who is similar in some ways to Jesus in that he is a God man. He is born of Zeus through a human mother. He is the God of the vine, just like Jesus makes water in the wine. A lot of people point out similarities and parallels between Dionysius and Jesus Christ. And obviously Dionysius and his myths was written about prior to the New Testament Gospels. And sometimes a lot of skeptics will point to that, and other Greek gods and they'll say, Christianity is just another myth.

It's just another. And a long line of ancient myths. And I have always appreciated what C. S. Lewis said in response to that. Because if you read these ancient myths and then you read the New Testament. There are similarities in that, as a myth, they try to communicate profound truths in story. By the way, that's what with myth means. A myth doesn't mean it's untrue necessarily. A myth means it's deep or transcendent truths embedded in a story. And in that way, the scriptures are a narrative. It is a story. But C.

S. Lewis says Christianity is actually the greatest myth because it tells the greatest truths in the greatest way. Through the greatest story, but the miracle of Christianity is that it is myth, which is also fact. It is myth become fact. And he goes on to say that Christianity, or you might even say Jesus, comes down from the from the heaven of legend and imagination, like the Greek myths of Homer and the Iliad, and it comes down to the earth of history on a particular date in a particular place, Nazareth, Bethlehem, followed by particular historical consequences, like the crucifixion of Jesus by Pontius Pilate, recorded in the history books.

He goes on to say, by becoming fact, it does not cease to be myth. So yes, there are similarities, almost as if God was paving the way for these pagan nations, whether it be in India or Greeks. Or the Greco-Roman world to, upon hearing the gospel, think to themselves, this is it. This is the answer. This is the solution to the greatest problem humanity faces. Jesus is the hero, but he has revealed, he has been revealed in history. As the God man Jesus who is the Christ. If that's true, if Christianity is myth, become fact, then the Gospels are the history books that reveal that fact.

And so for the next well maybe for the next couple of years, we're going to examine one of those gospels. Fear not, we may not do it for a couple years, but at least for the next four weeks, we're going to look at Matthew's gospel. As we look at the four weeks of Advent, because it tells us the story of Jesus. And I've begun to notice culturally that people have reawakened to the spiritual conversation about God. People are becoming hungry for God

again. They're looking for answers. The God of our culture, the secular humanism, has proved itself deficient and lacking in some very important ways.

And people are beginning to wonder, is there something else? And as people begin to explore these metaphysical truths and these yearnings to find a myth, a story that will make sense of their lives. There is no better story to discover than the story of Jesus. And no one tells the story of Jesus better than Matthew, Mark, Luke, and John. They're all four different, different perspectives. We're going to look at Matthew because he communicates a specific truth as of Jesus as the Jewish Messiah. And for that reason, I think it's very relevant for our series of Advent.

If you're new to a Bible study, Matthew was a tax collector. Tax collectors were hated then just like we hate them today. Nobody likes the IRS. Except back then they really hated Jewish tax collectors because they saw them as turncoats. Co collaborators with Rome and many of them were dishonest and they would they would abuse their authority and prey on people financially and take money that wasn't theirs. We don't know that Matthew was dishonest or corrupt in any way, but Matthew was a tax collector and when he is called by Jesus he drops everything and follows Jesus immediately.

Almost as if Matthew had been waiting for a person like Jesus who would become a Savior of the world. Matthew's meticulous. He I think has a Jewish audience in mind because so much of his gospel talks about how Jesus did this or that in order that the scriptures might be fulfilled. He's always tying together how the life of Jesus in the first century fulfilled the prophetic announcements about the Messiah. In the Old Testament. And nowhere is that more true than at the very beginning of his gospel, which is a genealogy.

Now. There are more than one genealogy, there's a lot of genealogies in the Bible. There's a lot of Christmas stories in the Bible. But the Christmas story of Matthew doesn't begin with shepherds or people in a field and angels announcing good news. Matthew's gospel begins with a list of names, a genealogy. And most English readers, let's be honest, when you run into a list of names like that, what's your first impulse? You skip it. Alright, I can't pronounce out those names. Those names don't mean anything to me. That's what we typically do.

That is not what Matthew's original readers would have done. Genealogies for a Jewish audience were extremely important. And Matthew's genealogy is different than a lot of the other genealogies because he includes people that others wouldn't have included. He even excludes people that maybe a more precise genealogy might not. But the reason that he excludes some and includes others is because Matthew is not just giving us history. Now it is history. It is not false history. It is not incorrect history. It is true history. But Matthew's history, I believe, is serving a theological purpose.

In other words, it's not chronological, Matthew's genealogy, but it is theological. It's not out of order necessarily, but he skips people, includes people to communicate a theological truth, and that theological truth is about Jesus as the Messiah. And for those who you know when you hear the phrase Jesus Christ, there's this Instagram guy, me and Audra can't guilty pleasure of watching. He likes to say Jesus Christ all the time. Jesus Christ Almost using it like it's his last name. It's not his last name. It's a divine title. It's a title of God's anointed, God's chosen king.

And Matthew's genealogy tells the story of that promise and historical pursuit of a king of Israel. And we miss it, but his original readers would not have missed it. And that's what I want to help us catch today as we think about Advent hope. Advent hope. In that we see hope in the history of Israel's king who is Jesus. So let's pick it up in chapter one, verse one. If you're got a pew bible, it's page 352. The genealogy of Jesus Christ. An account of the genealogy of Jesus Christ. That phrase account of the genealogy could be translated the book of beginnings.

It's like the origin story. Every good hero has an origin story. This is the book of the beginnings of Jesus who is Messiah. Son of David, the son of Abraham. Abraham fathered Isaac fathered Jacob fathered Judah and his brothers Judah fathered Perez and Zerah by Tamar, or Tamar. Perez fathered Hezron. Hezron fathered Aram fathered Amminadab fathered Nahshon. Nahshon fathered Salmon fathered Boaz by Rahab Boaz fathered Obed by Ruth, and Obed fathered Jesse, and Jesse fathered king David. I'm not going to keep going. You can thank me later. But from verses six to verse eleven, there's another list of fourteen names.

And notice it goes from David, who is king, in verse six. All the way to Josiah at the time of the or Jeconiah in the time of the exile to Babylon. And then from verse 12, it goes from the exile to Babylon all the way to verse 15 or 16 where it talks about Jacob fathering Joseph who is the husband of Mary and that couple gives birth to Jesus, who is the Christ, or who is called the Messiah. So you have three sections, and notice what Matthew does at the end of this genealogy.

It's very important. In verse 17 he says, so all the generations, the book of the beginnings of Jesus, every one of those generations from Abraham to David were 14 generations. And then from David until the exile, that's his second category, there were how many? Fourteen generations. And then from the exile in Babylon until Jesus the Messiah, there were how many generations? 14 generations. Now again, Matthew does exclude three or four kings, or three kings and one person. And so the 14, is it really 14? I don't think he was trying to be dishonest, and I don't even think he's being incorrect.

He is trying to establish a theological truth about Jesus as the Messiah. And that theological truth is given at the very beginning that Jesus is the Christ. He is the Messiah, who is the son

of Abraham. Son of David. And if you had to use one word to summarize Matthew's genealogy, that is the word. It's David. It's David. David. Jesus is the true and greater David. One of the reasons I think that is because all of these three sections are in service of David's house You cannot have David's house unless you first have Abraham's call.

And so he records from Abraham to David the origins of David's house. And then David comes to power, and then from David to the exile, you have what you might call the rise and fall of David's house. And then from the exile to the Christ, you have the I don't know what you'd call it, the scattering or the distribu the distribution. Of David's house and then with the birth of Jesus you have the restoration of David's house. Another reason I think this is all about David is because of that number, 14.

And I'm not normally one of those number guys in the Bible like it's the number this and number that. The number fourteen is twice the number seven. The number seven's the perfect number in the Hebrew lexicon. But there's another device, literary device that Jewish authors would often use. Called gematria. It's a fancy word that just means the letters in the Hebrew alphabet have a numerical value. Every Hebrew word has three consonants at its root. It's really simple in some ways, even though Hebrew is really hard to learn. Every word has three core letters and the three letter three consonants because Hebrew doesn't have vowels, which is really crazy, but the three consonants in David's name are D, V, D.

I won't give you the Hebrew alphabet names. But those three letters have a numerical value. The Hebrew letter for D has a numerical value of four. The Hebrew letter V has a numerical value of 6. And the Hebrew letter D, again, has the numerical value of what? 4. And 4 plus 6 plus 4 is what? This 14, so was Matthew saying David. David, David, three times David The rise of David's house, the reign of David's house, the fall of David's house, the restoration of David's house, Jesus is the true and greater David.

Jesus is Messiah. He is the king. He is the chosen. He is the anointed one who rules on David's throne. And so Matthew's genealogy is theological history, and that theological history is to advance a particular truth about Jesus, namely, Jesus is our hope. He is the hope of a king over Israel who would be a righteous, eternal king, a king who would not fail, a king who would crush God's enemies, a king who would reign forever. Jesus is the true and greater David. Does that make sense? That's the genealogy. That's why it's different than Luke.

And even though, again, we probably don't like genealogies and many of us skip them. There is some value there. So to help the genealogy hit us like it hit Matthew's original audience, I need to take us through some of these names because these names are all given on purpose. Now obviously we don't have time to go through all of the names. And so if you feel like we're going through too many names, just shout names and I'll I'll skip that one, okay? I'm kidding. I mean you can shout it. I'm not saying I'll skip it.

I'm going to give you what I got, but I don't want to get sidetracked, but I do think some of these names are really, really important. Beginning with Abraham. And again, these three sections I think give us four different movements. The first movement is from Abraham to David. I would call that the origin of David's house. And the origin of David's house, the names that are mentioned, convey a certain truth. And that truth for you and me today is relevant because it tells us why there is hope in the case of Abraham for a twisted family.

You come from a twisted family? You come from a jacked-up background. You got things in your past you're not proud of. Anybody say amen to that? I certainly can. There's hope even for you. There's hope for the twisted family, there's hope for the tarnished crown, and there is hope for the tattered exiles. And every one of these sections establishes that truth. There is hope even for you. There is hope for every heart. So Abraham fathered who? Abraham fathered Isaac. Isaac fathered Jacob fathered Judah and his brothers. That's essentially the book of Genesis from beginning to end.

If you open Genesis, it is also the book of beginnings, except it's the beginning of our universe, the beginning of the cosmos. God creates the heavens and the earth. He creates everything good. Adam and Eve in that perfect garden sin against God. They eat from the tree of the knowledge of good and evil, the tree that God said, do not eat of this tree. And after they eat of that tree, the Lord judges them. A curse is placed on the serpent, a curse is placed on the ground, consequences are visited upon the woman, pain and childbearing, upon the man, sweat and toil He'll work the ground by the sweat of his brow, and then there is turmoil between man and woman in their marriage union.

And then after God gives all those consequences and all of those curses, he makes a promise. Some people call it the proto-evangelion, the first gospel, the first good news. And it's given in Genesis chapter 3, verse 15. It is one of the most important Bible verses in the entire Bible. He says to Mary and Adam who was standing with her, I'm going to put hostility between you and the woman. He's talking, I'm sorry, he's not talking to Mary, he's talking to the serpent. He's talking to the devil. And he says, devil, I'm going to put hostility between you and the woman, Eve, and between your offspring, plural, and her offspring, singular.

He, singular, will strike your heel head, and you will strike his heel. That's why in the Passion of the Christ, Jesus takes the snake and goes, because he's fulfilling Genesis 3. 15. That there will come from the seat of the woman a Messiah, a Savior, a hero A king who will reverse the curse and restore the Eden that we've lost. And what you see in the book of Genesis, right after that, is a genealogy. Guess what the genealogy is doing in Genesis? It's trying to trace the seed. Is this the one?

Is this the Messiah? Is this the guy? Wasn't Seth? Wasn't Abel? He got killed by Cain wasn't go on and on and down the list. Eventually we got to we get to discovering the seed is not looking good. God has to hit the reset button not once but twice. First through the flood with

Noah and then again through the Tower of Babel. As the nations in Babel are scattering, the languages are confused, God chooses one man. Of all the men of all the earth, one man from one nation, one man to make one nation, and his name is Abram.

From Ur of the Chaldeans. He was a pagan. He worshipped this moon or the sun or something. And God invites Abram into a adventure. A better life. He says, Abram, if you'll trust me, if you'll have faith in me, I'll take you to a land. And I'm going to give you that land and I'm going to bless your socks off. But what? No. No. Backsli. There we go the Lord said to Abraham, Go from your land, your relatives, and your father's house to the land that I will show you, and I will make you into a great nation.

I will bless you, I will make your name great, and you will be a blessing, and I will bless those who bless you. I'll curse anyone who treats you with contempt, and all the peoples of the earth will be blessed through you. This is another core Bible verse in the book of Genesis. God says to Abraham, if you will have faith I will give you land, I will give you a promised line, and I will give you the Lord who will bless all nations. In other words, I'm going to fulfill Genesis 3.

15 through you, Abraham, but you've got to trust me. And Abraham does to his credit. He believes God and God credits it to Abraham as righteousness. Except Abraham was an imperfect man. Could we say? He was morally compromised. And by I by morally compromised, I mean he was really morally compromised. He sins so often. And he is so thick-headed, God has to save him again and again and again. For example, when the drought hits the land that God brings him to, he goes down to Egypt, and because he feared for his life, he said his wife was his sister she was still going to get taken, but at least he would save his life.

That's how that's how jacked up he was. And by the way, he wasn't technically lying because they had a little weird Arkansas thing going, but he was or Nevada or wherever you want to say. I shouldn't have said that. But God delivers Abraham from Egypt, saves his wife. Then Abraham shortcuts again by sleeping with someone that wasn't his wife to try to get the child of promise because Sarah wasn't giving him a child, so maybe we can go this other way. And God didn't want it done that way, and so that produced all manner of chaos and disorder, but God was still faithful to his promise.

And he tells Abraham in chapter 17, when Abraham demonstrates faith, if you go to the next slide, he says, I am going to make good on my promise. Your name will no longer be Abraham, it'll be Abraham. For I will make you the father of many nations. I will make you extremely fruitful. And I will make, notice this line, nations and what? Kings come from you. It's the first time that word's mentioned in the book of Genesis. So this Messiah, this deliverer of Genesis 3:15, he is going to be a savior king.

And again, Abraham goes right back to his old ways, the Lord has to redeem him again and again and again, but eventually the child of promise is born miraculously, at a super old age. And as soon as that child of promise is born, his name is Isaac, and the Lord says to Abraham, Give me Isaac You need to offer him to me. Let me test you. And Abraham offers up his son, believing God will either raise him from the dead or God will provide in some way. And God miraculously provides a ram at the last minute.

And in response to Abraham's faith, he says, because you've done this because you didn't withhold your only son, I am going to bless you. I'm going to make your offspring as numerous as the stars of the sky, the sand on the seashore. Your offering your offspring, singular, will possess the city gates of their enemies. And all the nations of the earth I'm sorry, this one's plural, but all the nations of the earth will be blessed by your offspring, singular, because you have obeyed my command. In other words, the promise of Genesis 3.

15 is going to track through you, Abraham, and track through this child. And after Isaac is born, he has a son. He has two sons. One of those sons is named Jacob, and Jacob has the same problem that his dad did, that his granddad did. So the question is why does Matthew put Abraham in the genealogy. What is Abraham supposed to show us about Advent Hope? Well on the one hand it shows us that God can use a Jack Duff family. Because it's not only that Abraham's family is twisted, his kid has got a twisted family, and his kids got a twisted family.

They all have twisted families. We can it's the Jerry Springer show again and again and again. He uses a twisted family, but the reason he is what he establishes through Abraham that we can take home as an application for hope in the in our own twisted family. Is that hope advances through faith and not the flesh. And if you want hope, if you want the promise of God to advance through you, even though you were an imperfect person, it advances through faith and trust in God not through moral perfection or reliance on the flesh.

So trust in God and not the flesh. And God can use you. God can use you, but he uses people who walk by faith and not by the flesh, trusting God and not the flesh. You see that in Abraham, you see it in Isaac, you see it in Jacob. Jacob has twelve sons. Every one of those sons becomes the tribes of Israel. One of those sons of J Jacob who becomes Israel gets the throne promise. The promise of the throne is given to one of his sons in his name. Guess what it is?

Judah, which is the next name on Matthew's list. And if you go to the next slide, Judah Has a promise given to him by his father at the end of his life. It's in Genesis chapter 49 at the very end. And he says to Judah, The Scepter will not depart. From you or the staff from between Judah's feet until he whose right it is comes and the obedience of the peoples belongs to you

to him. He's saying, you're going to be the king, and the kingdom will become through your line until the Savior of Genesis 3.

15, who is king and savior, comes. And the obedience of the peoples belongs to him. In other words, Jesus, the king of kings and Lord of Lords, is going to come from the tribe of Judah. That's why the book of Revelation says Jesus is the lion from the tribe of Judah. Well, Judah was also a little rascal. He was all jacked up. And even though he has this incredible calling and this incredible responsibility, he is warts and all. He goes off and he marries a pagan woman, a Canaanite woman. They have children.

Their children do evil in the eyes of the Lord. In fact, Judah's first son was so evil in the eyes of the Lord God killed him. And left his wife a widow. And then Judah gives Tamar to the second brother. That was the thing called leveret marriage. And then the second brother was also evil. He didn't want to take the responsibility of producing an heir. And so God kills him too. So now Judah's got two dead sons and a m daughter-in-law who's looking a little suspicious, could we say, and out of fear for his thirdborn son, he says, how about you go home to your father?

And when my thirdborn comes of age, then we'll do the deal. And so she goes to her dad's and Judah does not deliver on his promise. He is deceiving her and deceiving her puts her in a very dangerous position. She's a widow without a husband, she is economically disadvantaged, and she is physically vulnerable. And as they say, desperate times call for desperate measures. And so Tamar, believing, I think, believing in the promise of God that I'm going to bless the line of Judah. She says, I want in on that blessing and I want God to make good on this promise.

And so she comes up with a plan, not a great plan, actually a very bad plan. She dresses up like a prostitute. And she sits on the side of the road because she got word that Judah that Judah's wife had died, that Judah had grieved his wife, in other words, he's back on the market, he's looking for love, and he was going to be traveling through Tamar City. And so Tamar dresses up like a prostitute. She presents herself to Judah. And as you might imagine, Judah's like, well, this sounds great.

So Tamar says, uh-uh-not so fast. I need payment. Judah says I don't have any goats or cows on me right now. So how about I give you my passport? Which they didn't have passports back then, but he had a signet ring and a other personal identifying item. And she goes, that'll work. Go home, get your sheep, and then bring it back. So he gives Tamar these items that would have revealed who he was. Tamar and Judah, you know sh make love and then they for the younger years in the audience and then they Tamar gets pregnant and when Tamar gets pregnant she tells everyone I'm pregnant how'd you get pregnant Tamar?

I was playing the harlot I was being prostitute. And she does it on purpose. She does it intentionally so that Judah will get word because Judah has legal recourse because she technically belongs to him in the way the system worked out. And he says, let her be burned at the stake or stoned or killed in some horrific way. And then as she's being marched to her execution, she says, wait, wait, wait. Not so fast. I know the guy who did it. I have his personal identification items. Can I show you who he is, Judah?

And Judah says, sure, let me see. And it's his stuff. And God exposes him. And to his shame, and really to Tamar's faith. Tamar's life is delivered and Judah is given what he lost. Tamar and Judah make two babies. Well, the they had twins, and those two twins, one of them becomes the one through whom the seed of promise continues. Judah fathered Perez and Zerah by Tamar. Both boys are mentioned in Matthew's genealogy, as if to say God's promise advances through faith and not the flesh. And even when you are morally crooked, God can draw a straight line with a crooked stick.

And hope for a twisted family is sufficient to overcome even your greatest failures. And so if you come from a twisted family, maybe you are the twisted family. You're the reason your family's twisted. God can take your failures and your moral mistakes and he can work good in it. I'm not saying God caused the evil. I don't think he's the author of evil, but he worked through their brokenness and he worked through their sin and he produced fidelity to his covenant promise. He advanced the covenant promise so that a possibly pagan, at least half pagan, prostitute is matriarch to the king of Israel.

And it gets better. And then Judah fathered or Perez fathered Hezron. Hezron fathered A Aram. Aram fathered Amminadab fathered Nahshon fathered Salmon fathered Boaz by Ruth. We're not going to go over these names, but most of these guys lived during the time of the Exodus when Israel was in captivity to Egypt. But eventually Moses comes, let my people go. They scatter out into the wilderness, they do all the things, they wash the golden calf, God scatters them for forty years, all that's going on while these boys are going doing what they're doing.

And then they eventually go into the land of promise, the first city that they are going to conquer. To take the promised land is a city called Jericho. You guys heard the story, the walls come tumbling down. That Jericho had a prostitute, and that prostitute's name was Rahab And when Israel is going to destroy Jericho, they send in spies to kind of scout out the land to see the best way to go about it. And when those spies come into Israel, guess what they do? They go knock-knock on Rahab's door because they know this is a good way to hide.

We don't have to they didn't say they had sex with her. Maybe they did, maybe they didn't. They go in and the king of Jericho finds out that Rahab is housing these Israeli spies, and so he goes knocking knocking on Rahab's door and he says, tell me where they are, tell me what they're planning, or I'm going to you're going to pay. And instead of cowering in fear and

succumbing to her flesh to deliver herself at the mercy of the king of Jericho, she appeals to the mercy of Yahweh. Israel's king.

And she says to the spies, if I help you, if I join you and your God, will you have mercy on me? Will you deliver me? And they say, Yeah, if you'll have faith. Then we'll deliver you. Show your faith through a scarlet cord hanging out your window. And if we see the scarlet cord, we'll save you and whoever's in the room. And that's exactly what she does. She doesn't pressure she doesn't cave to the pressure of the king of Jericho. She hangs that scarlet cord out her window. And the Israelite army sees it, they rescue her, they rescue her mother and all of her family, and a Gentile prostitute becomes the matriarch of the king.

Because she marries Salmon, a slippery fellow, and just kidding, joke. Haha. She marries Salmon and they have a child. And what's the child's name? Boaz. Boaz's story is in the book of Ruth. Ruth is also a Gentile. She was actually a Gentile married to a Jew, but he wasn't a very good Jew. He moved away from Israel. He's He moved into a pagan land, he marries a pagan woman, and after he marries that pagan woman, he dies, his dad dies, his brother died, leaving two Gentile pagans and one grieving mother-in-law named Naomi.

Naomi decides, I'm going to go back to Israel because there's a famine here. Maybe I'll get mercy there. And Judah or Ruth says to Naomi, I'm with you. I'm going to worship your God. Wherever you go, I will go. Whoever you worship, I will worship. And because of her fidelity and faithfulness to Yahweh, the Lord begins to take care of Naomi and Ruth. And Ruth begins to glean in the fields of a wealthy Jewish patron. Guess what his name was? Boaz, that's right. Some of y'all have been reading the Bible.

Good. And Boaz, even though he's much, much older, he has compassion and interest in Ruth, and so Ruth gives herself to Boaz and says, would you become my kinsman redeemer? Would you, through leveret marriage, bring me into your family, adopt me as your bride and take care of Naomi And at first he says yes, but then he realizes someone else is in line. He lets that other person have the opportunity, but he says, no, she's a Moabite. Ooh. Because if you don't remember this, the Moabites were originated through lot and his two daughters when lot and his family was delivered from Sodom and Gomorrah.

They go up to some other town and they die there, and because his daughters are afraid they're going to die without any children, they have sex with their father. And an incestuous act of shame, and out of that incest comes the Moabites. And the Moabites were some wicked, wicked people. And so this Moabite woman is now adopted into the royal line and a gentile prostitute and a gentile Moabite become matriarch to the king of kings. What is Matthew saying? He's saying there's hope for a twisted family. There's hope for twist there's there's hope for people with a jacked-up past if you'll walk by faith and not your flesh.

If you will let hope triumph over your failures, God can change any future. He can transform the future of even a prostitute with hopelessness. He can take the future of a Moabite with hopelessness and he can transform it into hope and glory and becoming the grandmother to Israel's future king. Now that's a sermon in itself, but we got a little bit left to go. So after after Boaz and Ruth father Obed fathers Jesse, and Jesse fathers who? King David. So David's house has come to origin. Now it's time for David's house to rule.

And David does rule. And the first thing that David shows us, I think, is how insufficient human kings are to save Israel. There's a problem with humanity. Even good humans like David have warts and all. And David is very successful early on. He drives God's people, he drives God's enemies away. He makes Israel very prosperous. He begins work on the temple, but from the rooftop of success, David is tempted with Bathsheba. She was bathing on her roof, minding her own business, and David sees her, lusts after her, and calls her to himself.

Through that act of adultery, David then tries to cover it up because Bathsheba becomes pregnant with a child named Solomon. So David goes from an adulterer to a murderer after that, which is why when Matthew talks about Solomon, he doesn't say it came from Bathsheba. He says David fathered Solomon by Uriah's wife. Uriah was Bathsheba's first husband, true husband, but David killed him in an effort to cover up his sin. The Lord again saying, God can use a crooked stick. God can take a jacked-up pass, a twisted family, and use it for his purposes.

And even Israel's king even an imperfect king receives a promise from the Lord. Look at this is called the Davidic covenant. It's again very important passage if you want to understand the Old Testament. God made a covenant to Abraham and Abraham mediated that covenant. God then makes a covenant to David and he says, David, I'm going to do something special for you. Continuing what I began with Abraham. After you will come a descendant from your body, and I will establish the throne of his kingdom forever. I will be his father, he will be my son, when he does wrong, I will discipline him.

With a rod of men and blows from mortals. But notice this phrase, but my faithful love, and that's his covenant love, his covenant fidelity, but my hesed love will never leave him. Your house and your kingdom will endure before me forever, and your throne will be established forever. In other words, David Your throne is a forever throne, even though you are not a perfect man, and even though your descendants will sin against me, and when they sin against me, I will discipline them. But even in my discipline and my wrath, I am committed to you.

I will be faithful still, and I will ensure that your throne continues forever and ever. And so David, having this covenant, hands the kingdom over to Solomon. Solomon, I would say, is not a he is a very wise king, he was a very effective king, but he was also a very immoral person. Thousands of wives and concubines, immorality in other ways. He builds God's

temple, but eventually hands the kingdom over to his son named Rehoboam. Rehoboam is ineffective as a leader and ends up losing David's house. He splits the kingdom in two.

The northern kingdom is called Israel. And becomes kind of wayward and sinful. The southern kingdom is called Judah and it has a mixed story of good kings and bad kings after Rehoboam, another king comes to power, and the name of that king, if you look on the genealogy, is Abijah, however you want to pronounce it. And Abigail gives us an insight of what happens to a tarnished crown. Because his dad and his granddad did not model true repentance. David modeled repentance. Lord, I've sinned. You see Psalm 51. He repents and God restores him.

There are consequences, but God blesses him. After that, the lack of repentance gives rise to a wicked king. Abijah walked in all the sins of his father. He was a wicked dude. Child sacrifices, idolatry, moon worship. The high places, Israel began to suffer, consequences were unleashed. The people of God began to wonder, is this all going to be over? But God was faithful to his promise. Why? Because of the covenant. For the sake of David, the Lord his God gave him a lamb. So what does this tell us? It tells us that if you want hope when the crown is tarnished the only way back to hope is to turn away from sin.

When Israel's kings would turn from sin, God would relent in judgment. When Israel turned away from God, he would strike them with the rod of men. Just like he said he would do. But even in striking them the Lord keeps his promise because he's faithful to his covenant. After Abijah, this evil king, another son rises to power. If you look in Matthew's genealogy Abijah fathered Asa fathered Jehoshaphat fathered Joram. These first two kings were pretty good. They began to introduce reforms. Asa tore down the high places. Asa turned away from the idols.

Jehosaphat, his son, did the same thing as his father. But both men, even though they were good kings, began to fall as they got older in life. Asa, because of his fear of the Assyrians, said, I'm going to make an alliance with the pagan nation. And through that pagan alliance, Israel was judged by God. Same thing with Jehoshaphat. Jehoshaphat tore down the idols. He even deposed his own grandmother. Who was an idol worshipper. He says, You got to go, lady. And strong, strong leadership. But even he at the end of his life made an alliance with Israel, the northern kingdom, who was not living for the Lord, and as a result of that God judged them.

So even these good kings, are not sufficient. That's what Matthew is saying. Wicked kings, God is still faithful to the covenant. Even the good kings, not good enough. Joram comes up after that, and Joram was even worse. Joram did what was evil in the Lord's sight, but for the sake of the covenant the Lord had made with David, he was unwilling to destroy the house of David Because the Lord had promised. Are you noticing a theme? The crown was

promised to David. It's going to be an eternal kingdom. But these human kings who sit on this throne are not good enough.

And so if you're going to have hope when the crown is tarnished, you've got to turn away from sin. The second thing you've got to learn to do is tear down every idol. Because Jehoshaphat did not tear down the idols. He fired his grandmother from the idol worship, but he didn't tear out the idols. Because he didn't tear out the idols, his son brought them right back. And he did it a hundredfold. He did it even worse. And then he married a pagan woman, the king of Assyrians, the daughter of Assyrians king Ahaz, and he wreaks havoc on Israel.

But God, because he's faithful, continues to maintain the throne. After Joram comes the righteous king. His name is Uzziah. Uzziah, Father Jotham. Jotham fathered Ahaz. Ahaz fathered Hezekiah. Uzziah was a righteous king. He did great in the eyes of the Lord. He fathered Jotham, and Jotham did like his dad. He learned from his father, but Uzziah at the end of his life, again, he fell. Because of pride and fear, he made an alliance with a pagan nation. Jotham tried to learn from his dad's mistakes. He did what was right in the eyes of the Lord, but just because he did not remove the idols, he left the high places in place.

And as a result, the people of God continued sacrificing and burning incense on the high places. In other words, he was righteous as an individual, but he did not remove unrighteousness from his nation. And because he left the idols present, the nation of Israel fell again. So you've got to turn away from sin. And you've got to tear out the idols if you want to live in a realm of hope. When the crown is tarnished. Because he didn't, his grandson came to power, Ahaz, and he was the worst king that Israel had seen.

To that point. Not only did he bring back child sacrifice, he sacrificed his own child to the fire. You got to be pretty committed. To idolatry, to sacrifice your own son. He's taking the promise, the line of the promise, and he's saying, no, I'll give it to idols. He sacrificed, he burned incense on the high places and on the hills and under every tree, but God in his grace was still faithful to the covenant. And after after Ahaz, he raised up Hezekiah. Hezekiah was a righteous king. Hezekiah fathered Manasseh fathered Amon fathered Josiah.

Hezekiah relied on the Lord, the God of Israel. Not one of the kings of Judah was like him. Either before him or after him. He was a wonderful king. Instead of caving to the pressure of an invading army, he said, Lord, I'm going to trust in you. And the Lord defended him. But unfortunately, even the good kings are not good all the way through. Hezekiah at the end of his life becomes proud and the Lord raises up Amon. Amon is a wicked king. I'm sorry, Manasseh is a wicked king. But even Manasseh at the end of his life repents.

And because of his repentance the Lord restores his kingdom. But then his son rises to power, Amon, and he is a wicked king. He rules for two months and he's executed by his own

servants. After he gets executed, you have this little boy named Josiah. He's eight years old when he takes the throne. And he learns the ways of the Lord. He reads the Old Testament law, which had been recovered. And at 16 years old, he tears his garments. He says, we have sinned against God. We need to return, which is the last thing I'll tell you about a tarnished crown.

If you want hope when the crown is tarnished, you've got to learn to take God at His Word. That's what Uzziah did. That's what Hezekiah did, and that's what Josiah did. When he became twenty years old, he tore down the high places, he tore down the idols, and before him. There was no king like him, and after him there was no king like him. He turned to the Lord with all of his heart, with all of his soul, and with all of his strength, according to all the law of Moses.

In other words, Josiah was a righteous king. But here's the deal. Matthew says even he wasn't enough. Even Josiah, the best, he loved the Lord with all of his heart, soul, mind, and strength. He didn't cave at the end, and even though he was everything they needed, he wasn't good enough. And after Josiah came Jeconiah. Jeconiah rules two months. Babylon invades. They take the people of Israel into captivity. Eventually the Babylonians destroy the temple. They destroy everything that Israel was hoping to maintain. They took the land. They took the line and put them into captivity.

They took their hope of a savior and a messiah and said, good luck. It's never going to happen. And the people of Israel lived in exile for a very long time. But even when the crown was tarnished, hope was still alive. And what you see in Matthew's genealogy, and we got to we got to be done. We're out of time. Even in this exile, you see God keeping track. Because there was a remnant in Israel who would turn away from sin and tear down the idols in their life. And because they would take God at his word, he preserved a righteous remnant.

It was small, but eventually he brought them back to the land. They rebuilt the city of Jerusalem. They rebuilt the walls. They rebuilt the temple under a guy named Zerubbabel. Which, if you're going to rebuild broken walls, why not name your child Zerubbabel? Kind of sounds like rubbable, but in reverse. Reversing the rubbable. And all of these names are basically lost to history. They're no names, they're no bodies. And they lived in a time where Israel was forgotten, and they had wondered, did God forget us? But he didn't forget them.

Why? Because God was keeping track. He is keeping track of every name. He's keeping track of his covenant promise. And even then you can't see it, and even when no one else can see it, I'm still faithful to my word. And out of that righteous remnant community came a little girl named Mary. And Mary believed God. And God said, I'm going to use you to give birth to the son. A different son. Not a biological son like all these others. Wicked kings, these good kings, there's something broken in the seed.

So I'm going to from the seed of the woman, from the seed of the virgin. I'm going to get a different son. He's the son of Mary, not the son of Joseph. Did you notice that? Jacob, father Joseph. Joseph was the husband of Mary who gave birth to Jesus. He doesn't say he's the son of Joseph. He's the son of Mary. He's born of a virgin. I don't know how all that works or why it's phrased that way, but it's as if Matthew is saying something different was necessary. And Jesus is that different thing.

He is the Son of God given to us through the woman, through the offspring of the woman would come a Savior who would rule as king, and Jesus is that king. He's the king of David. And so for the tattered exiles, that's you and me. We're living in a land that is not our own. We're living in a broken world. For the tattered exile, the Lord is saying, even for you, there is hope. There is hope when things don't make sense. There is hope when it feels like all is lost.

There is hope because hope has been born and our true hope is in Jesus. And Jesus does everything Abraham and David failed to do. Abraham did not, Abraham was blameworthy in so many ways. Jesus was blameless in every way. Abraham offered Isaac and God provided a sacrificial ram. Jesus is the sacrificial lamb that Enabled the covenant promise to continue. David was a good king, but was unrighteous in many ways. Jesus is the righteous king who is perfect in every way. Everything David failed to do, Jesus completed. Everything Abraham failed to do, Jesus completed.

That's what Matthew is going to argue in his great gospel. But it all begins in this genealogy, securing genuine hope. And so as we think about what it means to live in hope, these Old Testament stories are interesting, they're important to shed light on truth, but the truth the light that they're shedding is a truth about Jesus who is Messiah. He is God's chosen, he is God's anointed, he is the king of kings and Lord of Lords. He has come, and through his death He completed the promise of Genesis 3.

1. He destroyed the works of the devil. He broke the power of sin You and I who are sinful, who come from a twisted past, who come from a tarnished crown, when you got the thing that you wanted in life, you had your wife, you had your house, you had all the things that you thought would make you happy, and even then it wasn't sufficient. Jesus came so that that incompletion could find completeness in his name. He came so that your brokenness and your immorality and your sinfulness and your deficiencies could be completed and satisfied through faith in him.

And that's the hope of Christmas. And so if you're not a Christian this morning, even a genealogy can shed light on your ultimate need. And your ultimate need isn't more wisdom, it isn't more money, it's salvation in Jesus' name. And if you've never made that decision,

there's an opportunity for you to do that now. I'm going to ask the team to come up and we're going to enter into a time of response.