

- ii. In Jesus, God is dwelling with us. Taking up His throne among us (turned out to be a cross).
  - iii. In Jesus, access is regained to the Tree of Life.
- B. God With Us – Immanuel (1:18-25)
- i. Joseph and Mary

ii. The primary actor in Matthew 1 is God.

### LIVE THE STORY

*The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.*

- In Psalm 46:7-9, we see that the idea of Emmanuel, God with us, means that the Lord of armies is with us. Then it says he makes wars cease. How is this fulfilled in Jesus as Emmanuel?
- In Genesis 1, the Holy Spirit hovered over the chaotic waters and turned chaos into order. Have you personally experienced this work of the Spirit which turns chaos into order? If so, describe.
- How does Matthew 1:1 show us that “nations of the world” are on the author’s mind already?
- How is the Great Commission reminiscent of the description of Abraham in Genesis 18:18-19?
- What do the four women listed in the genealogy of both Jesus and Solomon have in common? Why is this significant for us?
- What is the possible significance of the three sets of 14 generations which Matthew groups the genealogy into? What does this say about Jesus? How does it relate to “Emmanuel”?

## The Coming of the God King

Jerry Cisar — December 16, 2018

Text: Matthew 1

### Introduction

### I. Two Fathers

- A. The origin and identification of Jesus, the one called “Christ.”
  - i. “This is the genealogy of Jesus the Messiah....”

“In Genesis, the phrase is followed by a list of the person’s descendants, who depend on their ancestor for their meaning. Matthew, by contrast, lists not Jesus’ descendants but his ancestors. Jesus is so pivotal for Israel’s history that even his ancestors depend on him for their purpose and meaning.” (NIV Cultural Backgrounds Study Bible)

- ii. You could read it, “The book of the Genesis of Jesus Christ....”
- B. Abraham
- i. Matthew begins with the end in mind.
    - a) Matthew 28:19
    - b) Matthew 1:1
  - ii. Luke’s genealogy goes all the way back to Adam, Matthew doesn’t go further back than Abraham, but **not** because he is less interested in the whole human race.

a) Jesus' origins are the promises of the OT, and those promises have their very starting place in Abraham.

➤ Genesis 12:1-3

➤ Genesis 17:16

➤ Genesis 18:17-19

➤ Genesis 22:17-18

iii. Matthew *begins* by tying Jesus directly to that promise to bless the nations of the world and *ends* sending disciples into all the world to do what Abraham taught his children after him to do.

a) Genesis 18:19

b) Matthew 28:20

C. David

Frederick Bruner: "The name 'Son of David' says 'Israel, behold your Messiah'; and the name 'Son of Abraham,' says, '*Nations, behold your hope!*' Jesus is both in one."

D. Advent is about God fulfilling His promise to bless the nations of the world. That blessing includes peace.

## II. Five Mothers

A. Tamar, Obed, Ruth, the wife of Uriah

i. What do these four women have in common?

ii. The obvious link is that they were all Gentiles.

a) Sarah, Rebekah, Rachel, Leah, are, as it were, replaced by four Gentile matriarchs!

b) It means that "his people!" includes you!

Long before Acts 15 and the Council of Jerusalem, God made clear that His "work has been interracial, and that God is no narrow nationalist or racist" (Bruner).

B. Mary

i. Mary is more like the traditional matriarchs of Israel.

a) Sarah

b) Rachel

c) Hannah

d) Tamar

ii. Mary's situation significantly raises the bar, though.

a) Mary is not barren ... worse than that.

b) Mary isn't even crying out for a child.

c) Mary has never been with a man!

d) Mary gives birth to the promised son of David.

## III. Forty-two Generations

A. God made the world in six days and on the seventh being the Day God "rested" (took up His throne) among us.

i. In Jesus, the work of God is completed in all it's vast array (ref. Gen. 2:1-2).