

## Christological Women in the Genealogy of Jesus

Matthew 1:1–17

The genealogy recorded in Matthew’s Gospel is unique for two main reasons:

1. *It follows Joseph’s family tree, not that of Mary.*
2. *It records the names of women, a practice which almost never occurred in antiquity.*

Why would Matthew choose to look at Joseph’s lineage over Mary’s?

Even Luke, the Gospel which focuses the most on women, does not record these names. What is Matthew doing here?

<b><u>Tamar</u></b> (Gen 38)	<b><u>Rahab</u></b> (Josh 2:1–21; 6:22–25)	<b><u>Ruth</u></b> (Ruth 1:1–17; 4:8–13)	<b><u>Bathsheba</u></b> (2 Sam 11; 12:24–25)	<b><u>Mary</u></b> (Luke 1:26–38)
<ul style="list-style-type: none"> <li>• Lesser known biblical woman in our day, but <i>very</i> well known to the Jews to whom Matthew writes.</li> <li>• “More righteous” than her father-in-law.</li> <li>• Determined to see justice done, even if it would cost her life. Took the law into her hands to see it happen.</li> <li>• The very thing which ought to have kept Tamar out of the royal lineage is what ensured her inclusion.</li> <li>• The Lord’s salvation comes by grace alone to sinners <i>and through sinners.</i></li> </ul>	<ul style="list-style-type: none"> <li>• A disgraced woman who worked as a prostitute in Jericho.</li> <li>• Not an Israelite by blood.</li> <li>• Figure who points retroactively to the Passover, and who also points ahead to the salvation which comes in Christ’s new Passover.</li> <li>• Though she was not a child of Israel, she was a child of God.</li> <li>• Salvation is received through faith in Christ’s blood, not in participating in the blood of lineage.</li> </ul>	<ul style="list-style-type: none"> <li>• A Moabite woman, not an Israelite. Moabite relations with the tribes of Israel were mixed—often quite bad, and sometimes friendly.</li> <li>• Essentially a child of incest because of her nationality. (Gen 19:36–37)</li> <li>• Woman of good character, unlike most in the genealogy, but one still under a curse. (Deut 23:3)</li> <li>• Salvation comes by grace, apart from the Law.</li> </ul>	<ul style="list-style-type: none"> <li>• Not included by name. Referred to by Matthew as “<i>she who had been the wife of Uriah.</i>” This is done to highlight that she was not one of David’s many wives by law, but a wife from his adultery.</li> <li>• Becomes pregnant outside of wedlock under mysterious circumstances.</li> <li>• Even amidst the death of sin, God grants life.</li> <li>• Salvation is for the forgiveness of sins.</li> </ul>	<ul style="list-style-type: none"> <li>• “Highly favored” by the Lord, and “blessed...among women.”</li> <li>• A virgin; one to whom no taint of scandal had given impurity.</li> <li>• Like Bathsheba, pregnant outside of wedlock, and under mysterious circumstances.</li> <li>• Forced to flee her home in the face of her child’s death.</li> <li>• Accepts her fate with a thanksgiving that comes only through faith.</li> <li>• Salvation comes in humility from where it is least expected.</li> </ul>