

# Genealogy of Our Lord

by Charles Anderson

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*The genealogy of Jesus is a crucial part of the Bible, establishing his claim to the Messiahship of Israel and showing the significance of his birth.*

**Duration:** 43:04

**Scripture:** Genesis 22:18, Genesis 38:6, Matthew 1:1

**Topics:** "Genealogy"

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## Description

In this sermon, the preacher emphasizes that the story of the Bible can be summed up in one sentence: the story of man's ruin in sin and God's remedy in Christ. The main theme running through the entire Bible is redemption. The preacher highlights the importance of the salvation of sinners and the evangelization of a lost world as the main focus of the church. He also discusses the significance of the genealogical record in the Bible and how it reveals God's sovereign grace reaching out to all men. Additionally, the preacher marvels at the miracle of God dwelling in the womb of Mary and emphasizes that this miracle is repeated in the lives of believers.

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## Transcript

When you read a book, how do you begin? If it's a novel, I usually read the last chapter first, see how it came out, see what it's worth reading. If it's not a novel, I find myself looking at the table of contents and say, what's this thing all about? I don't know whether it's worth paying the price, the scandalous price that we have to pay for books today. You better think three times before you pay it, because you may be disappointed.

Some of us have. We bought some books and discovered that they weren't worth half what we paid. Well, when you read this book, God's Word, it would appear to me that the way to read it, and a lot of people do, they begin with the very first page, of course, with Genesis chapter 1. And if they're unconverted people, that is, they don't know anything about the Bible, don't know anything about the Savior, they begin reading Genesis 1, and it's a bit intriguing for the first couple of chapters.

But then after a little while, you have to push yourself a bit to read on in the book. And then when you come to Exodus, that might intrigue you for a little bit, because it's sort of an adventure story. It's a record of history.

But I must admit that when you get to books like Leviticus and Numbers and even Deuteronomy, interest begins to wane a little bit. And then when you get to some other... And finally, a lot of people just close the Bible, or else they begin skipping about to find some portion they think they can understand. Well, this morning, I want to read to you, first of all, what I consider to be one of the most fascinating portions of this book.

It's the first page of the New Testament. If you have your Bible or Testament there, I would invite you to turn to that. And we're going to pick up the story not where most people do at this time of the year, which is down along about verse 18, but because I know you'll be utterly fascinated by the early portion, we'll begin reading with verse 1. The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren, and Judas begat Pharaoh and Zarah of Tamar, and Pharaoh begat Ezra, and Ezra begat Aaron, and Aaron begat Ammonitab, and Ammonitab begat Nason, and Nason begat Salmon, and Salmon begat Boaz of Rahab, and Boaz begat Obed of Ruth, and Obed begat Jesse, and Jesse begat David the king, and David the king begat Solomon of her that had been the wife of Uriah. Hold on there. Don't go to sleep yet.

I'll wake you up if you do. You're probably saying to yourself, wow, what have I got into this morning? And what if we got into having him with a passage like this? Well, hang in there. Solomon begat Roboam, Roboam begat Abiah, Abiah begat Asa, Asa begat Josaphat, Josaphat begat Joram, and Joram begat Osias, and Osias begat Joaphim, and Joaphim begat Achaz, and Achaz begat Ezechias, and Ezechias begat Manassas, and Manassas begat Ammon, and Ammon begat Josias, and Josias begat Jeconias, and his brethren about the time they were carried away to Babylon.

And after they were brought to Babylon, Jeconias begat Salathiel, and Salathiel begat Zerubbabel, and Zerubbabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor. Azor begat Zadok, and Zadok begat Acham, and Acham begat Eliud, and Eliud begat Eleazar, and Eleazar begat Mathan, and Mathan begat Jacob, and Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who was called Christ. So all the generations from Abraham to David are 14 generations, and from David until the carrying away into Babylon are 14 generations, and from the carrying away into Babylon under Christ are 14 generations.

And that's the way the most fascinating book in the whole world begins. And perhaps some of us are fascinated in the total boredom, because we say, I can't even pronounce those names, and who are they anyway? It's rather interesting to me that very few people memorize these verses. I've also noticed that in most of the Christmas programs that we perform at this time of the year, there is seldom a reference to even this whole portion of Scripture, yet here are actually 17 verses of the Bible.

This book that we claim to be the inspired word of the living God. And how defensive we get when someone attacks that position, when we say that we believe that the Bible is inspired of God, that every word in the Bible is given by divine inspiration, not here by human accident, but here by divine intention. We go on and we refine our theories of biblical inspiration, and we say we believe in plenary inspiration.

That means that every portion of the Bible is equally inspired. That's the reason why a red-letter New Testament or a red-letter Bible is really quite superfluous, because the words of Jesus are no more inspired than any other words in the Bible. They're all there by divine inspiration.

And we say we believe in plenary inspiration. Every part of the Scriptures, no matter what the subject, is fully inspired of God. We even extend that to the very words of the Scripture.

Then why, I ask again, why are we so neglectful of such a huge portion as this? Seventeen verses, all of them prelude, by the way, to the greatest event of all history, the entrance into the stream of humanity by God, Emmanuel, God with us. How important is this passage of Scripture? Now, I want this morning just to concentrate on it, if I can. And for a little while, let's notice one or two peculiarities about this genealogy.

Actually, as you recognize, it is the record of the family background, humanly speaking, of our blessed Lord. It traces Him from Mary and through Joseph all the way back to Abraham. So you may say this is the family record of our Lord's genealogy.

Why is it put here in the Scriptures? Why doesn't Matthew reserve it for some other place? Luke seems to me a little more devious. He introduces us to a genealogy, too, but he kind of cloaks it a bit, captures our interest, and before long, we absorb it along with the rest of the record. But doesn't it seem odd that Matthew should stick it right here on the front page of his gospel? And, if you please, the front page of the New Testament.

Well, there has to be a reason for that. I not only believe that the Bible is the word of God, inspired of God, but I think, to some degree, the Holy Spirit very definitely directed those who arrange the books of the Bible, too. Where they are on the shelf of divine inspiration is not there by accident, but there by divine design.

So that the gospels, indeed, come first. We would feel a little odd if our New Testament began with the book of Romans. It wouldn't be a bad idea, but we'd feel a little strange.

We'd become accustomed now to the way that books are arranged on the shelf of the divine library. But, again, I say, isn't it strange that this genealogy, this rather dry record that we whizzed through, and I admit that I may have mispronounced some of those names, but you don't know whether I was right or wrong anyhow. So your pronunciation might not be more correct than mine.

But I practiced a bit after breakfast, so I'd be sure to get it through. At any rate, there has to be a reason for this. Now, let me make an observation or two at the beginning.

First of all, you know this record that we're reading was also a record that was kept in the temple of Jerusalem. And anybody who came along and said, I am descended from, and would name one of the twelve tribes, he could prove his claim very easily. Go to the records in the temple and they could trace it back and say, You're right, you're from the tribe of Levi.

Or you're a Reubenite, or you're a Gadite, or you come from Benjamin. We know, there's the record. And every Jew knew that Messiah, the long-promised Messiah, would come through David.

No doubt about that. There was no question concerning his lineage. No theological debates or discussions about that accepted.

So that when Jesus Christ came, and claims were made, either by himself or others, that he was of the lineage of David, that could easily have been proven. And isn't it interesting that his enemies, when they were picking at where they could find a flaw in him, not once do you discover that the critics and enemies of Jesus Christ ever said, You're a faker, you're a phony, because you did not descend from David, we

can prove it. They knew better.

His claim to Messiahship in that area was a valid claim that could not be denied. Now, it's interesting to know this, however. If Jesus Christ's claim to be the Messiah of Israel could be validated by a bona fide genealogical record, when the temple was destroyed in A.D. 70 by the Romans, all those records were also destroyed.

And that means that any Jew who comes on the world scene, from Jesus till now, could never prove that he was descended from David. There are no records extant to prove that. So you'd have to either take his word for it, or find some other evidence that he would be descended from David.

Now, I don't know what the Antichrist is going to do when he comes. He may conjure up some records of some sort that might substantiate his claim to be Messiah, and thus deceive the nation of Israel in that hour. But it is so that this genealogical record has disappeared, and therefore no other Jew can come on the scene and claim with validity that he's descended from David, and therefore, therefore, is Israel's Messiah.

There's another observation that must be made. If you will look down the line, let your eye run down the line, till you come to verse 11, you read the following. And Josias begat Jeconias and his brethren about the time they were carried away to Babylon.

I'd like you to turn back to the Old Testament, to the book of Jeremiah, and chapter 22 of that book, where there is a fascinating prophecy made. There was a king named Jehoiakim, who was the king of Judah at the time that Jeremiah is writing here, in the 22nd chapter of his prophecy. And this Jehoiakim was a wicked king.

He was so wicked that God said, don't bury him like anybody else with any reverence. Let him be buried like an ass is buried. An animal dumped in a grave somewhere.

Such a wicked man was this man Jehoiakim. Now he had a son, and his son's name is Jeconias. Jeconias.

But in the prophecy of Jeremiah, that shortened to Coniah. You know, sometimes here's a fellow named William, and we call him Bill. Here's a man named Samuel, and we say his name is Sam.

We cut it short. So Jeconias was cut short to Coniah. And hear what the prophet Jeremiah says about the son of Jehoiakim, Coniah.

Verse 24, As I live, saith Jehovah, though Coniah, the son of Jehoiakim, king of Judah, were the signet on my right hand, yet would I pluck thee hence. And I would give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar, king of Babylon, and into the hand of the Chaldeans. And I would cast thee out, and thy mother did bear thee into another country where you were not born, and there you'll die.

But to the land whereunto they desire to return, thither shall they not return. Is this man, Coniah, a despised, broken idol? Is he a vessel wherein is no pleasure? Wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord. Tell you, when a prophet writes like that, you better listen.

Tune up your hearing device. Stretch your ears. I'm saying something very, very important.

Earth, earth, earth, hear the word of the Lord. This is a specific and important. Write this man childless.

If he has twenty kids, you put it down in the record he didn't have any. Write it in the record that he's childless. A man that shall not prosper in his days.

Now here's the heart of the prophecy. For no man of his seed shall prosper sitting on the throne of David and ruling any more in Judah. God, through the prophet Jeremiah, binds himself, here, binds himself to a statement that no descendant of Coniah will ever sit on David's throne.

God says, I'm going to extend the curse upon this man all the way down to the end of time. Now, that's a shocker. When you realize that his name appears in Matthew 1, 11.

And Josias begat Coniah and his brethren about the time they were carried away to Babylon. And if you run the thing straight down, you bring it to Joseph, the husband of Mary. If this says anything to us, it says that God had to intervene in a supernatural way when he brought his son into our world.

He could not be the son of Joseph. Impossible. Then if he could not be Joseph's son and still have a valid claim to the Messiahship of Israel, whose son was he? Joseph would have denied the paternity of Jesus.

And nobody else knew who it was. And I say to you on this Lord's Day morning that by dictionary definition, the son of an unknown father, born out of wedlock, as Jesus Christ was, for Mary and Joseph were not yet married, has a dictionary definition, a title we don't like. He's a bastard.

And Jesus Christ was either the supernaturally born son of the living God, or he was a bastard. And there is no in-between choice. That's why this genealogical record now begins to assume tremendous importance.

One more thing that I must say, and with this I want to pursue to the end of my time. Here you will find the clues of what this book is all about. You pick up any book and you turn to the table of contents, it will tell you what the book is about.

What's the story of this book? What are its contents? Well, Matthew says, if you'll listen carefully, I'll disclose it to you, but I'm going to wrap it up in a genealogical record. What's this book all about anyhow, the Bible? Is it a book about science? No, not at all. Whenever it speaks on science, you can trust it, it's absolutely accurate.

Is it a book on history? No, not really. When it speaks on history, you don't have to worry about it, it is historically correct. It has withstood the shocks of twenty centuries and more of criticism.

Is it a book on psychology? Oh, it's the most accurate psychological record you'll read anywhere. You will never discover in any textbook on human psychology truth closer to reality than you'll find in the Bible. Run it down.

It's a book that talks about a dozen or more subjects. But is that what the book is all about? No. The book has one great theme.

Somebody said, what is the story of the Bible? Well, the story of the Bible can be summed up in a single sentence. It's the story of man's complete ruin in sin and God's perfect remedy in Christ. Period.

And that's it. That's what the book is all about. And any time and everywhere and on any subject that the book speaks about, it all eventually comes back to that main theme running all the way through the book from cover to cover, redemption.

What is God most interested in this morning, ladies and gentlemen? The salvation of sinners. The redemption of the lost. I say that because in our contemporary church activities, we've got a hundred thousand programs.

And the assemblies of believers all over get all excited and all wrapped up. And I'm not saying we ought not to be interested in social issues. We can't be blind to them.

But I fear that the main thing is being overlooked. We have one reason for existence. Only one.

The evangelization of a lost world. The declaration of the glorious news of the gospel that God was in Christ on Calvary's cross, reconciling the world unto himself, not imputing their trespasses unto them. Because he made him to be sin for us.

He who knew no sin, that we might be made the righteousness of God in him. Now, how are those clues disclosed in this book, in this genealogy? Let me see if I can point it out to you. In the Jewish, in the Middle Eastern culture, and this is a fact of cultural history, ladies, so please don't get angry with me.

It doesn't matter who your mother was. Who cares? Of course you had to have a mother. But that's not important at all.

Not your mother. It's your father. He's the main one.

And when you're tracing back to your family tree, you talk about your father, and his father, and his father, and his father, father, father, father, all the way back. Never mind his mother. Nobody bothers with the mother, except just incidentally.

Therefore, it's a rather remarkable thing that four women appear in the genealogical record of Jesus. Right here in Matthew 1. That is a unique feature of this genealogy. Let me note them with you.

And I'm going to do this. I'm going to read those verses, repeat them again, that include these women. Verse 3, There's the first woman, Tamar.

The second woman, verse 5, That's the second woman. And Boaz begat Obed of Ruth, the third woman. And Obed begat Jesse.

Jesse begat David the king. David the king begat Solomon. Of her that had been the wife of Uriah.

That's the fourth woman. She's not named, but she's identified. She's Bathsheba.

Four women appear. And when you look at these women, by the way, they were not always women of high repute. And let me reread those verses.

If you drop those women's names out of the record, it will not in the slightest affect the validity or the credibility of the record. The record is absolutely unaltered if you drop them out. Notice.

Let's go back again. And Judas begat Pharaohs and Zarah. And Pharaohs begat Ezra.

And Ezra begat Aram. Have I changed anything? Not the least. I've just left out Tamar and dropped out.

And Simon begat Boaz. And Boaz begat Obed. And Obed begat Jesse.

Has that changed the record any? Not the slightest. Except that we just dropped those ladies' names out. They were really basically superfluous.

And we read on. Jesse begat David the king. David the king begat Solomon.

And Solomon begat Rehoboam. Rehoboam begat Abiah. Abiah begat Asa.

And we left out of her that had been the wife of Uriah. That hasn't changed the record one iota. They are superfluous as far as the validity of the record is concerned.

But they are meaningful as far as the purpose of the Holy Spirit is concerned. The fact that they are inserted becomes a deliberate thing. God deliberately put their names in.

Why? Because, you see, each one of these women have to do with the story of the book. Which is the story of one who came to save his people from their sins. Let's back up for a minute.

Let's start with the first woman, Tamar. Now, I haven't the time this morning to develop that story. But just to refresh your memory, you know Judas was an old scamp, by the way.

And he had a friend. The trouble with Judas was he had some rotten pals he hung around with. And he hung around with a fellow named Hiram.

And Hiram was probably a Gentile. He was a pagan. So, you remember on one occasion he and Hiram went up country to shear some sheep or to buy some sheep.

And when they got up there... And by the way, before that, Judas had married a woman and had three sons. Ur, Onan, and Shelah. And he got a wife for the first son.

And her name was Tamar. And he was such a rotten character. He was a wicked man.

It just says the Lord killed him. That doesn't mean he just died. It means that God deliberately cut short his life.

God killed him. The Lord killed him. And according to custom, the other two boys were not married.

It was right and proper for the widow to be taken by one of the brothers, the remaining brothers. And so she was married to Onan. And the Bible records that he did that which displeased the Lord, so the Lord killed him too.

Knocked two of them off. Now if you're a father and you've got three kids, three boys, and you've got a woman that's already knocked off two of them, what are you going to do about the third? Well, you're just going to hesitate and postpone the marriage, I think. Well, that's exactly what Judas did.

He postponed the marriage. And he said to this girl Tamar, he said, When this boy gets old enough, you can have him. And he was just a youngster.

So she waited a while, and a couple of years passed by, and she began to realize that Judas wasn't going to keep his word at all. And the reason he wasn't going to do it was he was afraid there was something wrong with her. I don't think they had AIDS in those days, but whatever it was she had, he was afraid of.

And so he thought, I'm not going to let her have my last son at all, Sheila. And she sensed that. And she knew that he was not going to keep his purpose.

So, you know, when she found he was going up country, she got up there ahead of time, and she put on the clothes of a harlot and sat by the roadside. And he got up there, and it was a lonesome night, and he propositioned her, and he went in unto her, and the Bible says she conceived. And then you remember, she was smart enough to say, You pay first, you know.

And he said, All right, but I don't have anything with me. Well, she said, I'll take what you got. I'll take your ring and your bracelet and your staff.

Now, that's quite a price to pay for one night's pleasure. But he said, In the morning, I'll send you a kid from the flock. He said, All right, I'll keep these till the kid comes.

And so after the night was over, and in the darkness of the morning, you remember she took off her harlot's garments and put on her widow's garments, and she went back home. So the next morning, he sent Hiram, his friend, to find this harlot and pay off, and he couldn't find her. And everybody around said, There was no harlot here.

You're dreaming. They said, There must have been. No, there wasn't.

So he came back, and Judas said, Well, I tried, didn't I? And he went home. And three months later, the ladies down at the well began to notice something. That's the best place.

You know, go to the marketplace and hear all the gossip. And some of the women said, Have you heard the latest? Have you noticed? Tamar is pregnant, and she's a widow. Think of that.

So they ran right off to Judas to tell him. They said, Bring her here, and we'll set her on fire. We'll exact the penalty of the law.

We'll burn her. She's been so wicked and unfaithful. And just as they were about ready to toss her into the flames, she said, Just a minute.

Would any of you like to know who the father of my unborn child is? Every woman in that crowd dug her elbow into the ribs of her husband and said, You shut up and be quiet, buddy. Don't you throw anything. I've got to find this out.

So she was as safe as she could be as long as she kept her secret. And the men wanted to know, too. And so finally she said, I'll tell you who it is.

It's the one who owns the signet ring and this bracelet and this staff. There it is, Judas, her father-in-law. And he had to admit that she was more righteous than he.

And so the pregnancy went on. When it came time for birth, she had twins. And those twins were, as it says here, Pharis and Zarah.

They're right in the genealogy, the line of Judah. Tell me something. Why do you think the Holy Spirit put Tamar's name in there? Wouldn't it have been better to have buried that sordid story so that very few people would have a curiosity enough to look it up? No.

As soon as you hit Tamar, you say, who's Tamar? You go back to the story, and there that sordid story comes to the surface. I'll tell you why. Because this person about whom this book is written came not to call the righteous, but sinners to repentance.

Sinners as wicked, as cunning, as sharp as Tamar. Do you know that's the basic part of the message of redemption? He came to call sinners. It was Tamar's sin that brought her into contact with the coming Redeemer.

And it was your sin and mine that brought us into contact with him as well. Well, might we stand right here at this point and say, thank God that the Holy Spirit brought Tamar in. I'm as bad, or maybe I was worse than she.

But if she's brought in in order that her sin can be pardoned and cleansed, then there's hope for me as well. Now move on, just another. The second woman, Rahab.

And I must hurry, because I can see you're getting hungry. And I'm hungry too, by the way. But anyhow, we go on to the next.

And Salmon begat Boaz of Rahab. I don't have to go through that story in this audience. You know who Rahab was.

Five times over in the Old Testament and New Testament, she is called Rahab the what? Ah, you said it. You can't even say her name without somehow mentally adding the adjective to it, can you? Rahab the harlot. But did you notice something about this woman? When she is resurrected, I don't mean physically, I mean her story is brought back up to the surface to be included in the divine record in the New Testament where you find her listed among the greats of faith in Hebrews 11.

It's not her harlotry, it's not her wickedness, not her past that is brought to mind, but it's her faith. Faith. This woman somehow, don't ask me how, I don't know how the mystery of it worked, she had faith enough to believe that God was on the side of the Israelis and that God was going to deliver Jericho into their hands and that God would save her.

She had faith. It might have been like the grain of a mustard seed. Just a tiny bit of faith, but it was there.

And it worked for her. And Rahab not only saved herself, but saved her whole family as well. Say friend, I'm glad that Rahab is included because it was her faith that brought her into contact with the Redeemer.

If it was Tamar's sin that brought her, it's Rahab's faith. I don't understand the mysteries of faith. I don't understand it at all.

I don't know how it can be, ladies and gentlemen, that in this vast sea in which we are living, this vast universe whose dimensions, whose boundaries are being pressed back farther and farther by modern science and technology until we are just a tiny infinitesimal speck of dirt whirling about in this universe, which if God should blow it from His hand in the morning, it wouldn't change this vast universe of ours a single bit. Nothing would be affected. I don't understand how on this tiny little speck of dirt God has put

creatures made in His own image and His own likeness and that in the midst of all of them, any one of them who cries out, God, I believe, the Almighty Creator of this universe responds to that faith.

Don't ask me how. I don't understand the mysteries of the workings of faith, but I know that in the day of judgment, when all men stand before God, I'm counting upon the fact that by grace have I been saved through faith. Faith.

Dare to believe God. And God works on behalf of those who trust Him and believe Him. Rahab.

Now when you come to Ruth, you've got a totally different kind of a woman. Tamar and Rahab were not so nice, but Ruth was different, except Ruth had a problem. And again, I'd love to review that story with you this morning, but I haven't the time to do it.

Beautiful, beautiful story. But you remember when Naomi came back with just Ruth from the land of Moab, where she had picked up this beautiful girl as a daughter-in-law. She left behind her husband and her two sons in their graves in Moab.

And Naomi comes back to Bethlehem, an embittered woman, who says, don't call me Naomi anymore. I have a new name, Mary. Mary Marah.

Bitterness. I'm the bitter one. Jehovah's dealt bitterly with me.

He's robbed me of everything. And standing right beside her was this beautiful woman. And she was too blind in her sorrow to see that God had given her a magnificent asset.

But then you remember, you know the story. Boaz came on the picture, on the scene. And he fell in love with Ruth maybe at first sight.

I don't know. But he wanted her. Only thing is, how was he going to get her? Well, because she's related to Naomi, and he's related, there's a law in the Bible.

But I must say, first of all, that there's another law that was the big hurdle over which they had to jump. There was a law written in the book of Deuteronomy that a Moabite was cut out from the congregation of Israel for ten generations. Think of that.

And so Ruth was right in the midst of that law that excluded her. She could never become a Israelite. She could never have fellowship with the people of God.

Despite the fact that she had said to her mother-in-law when the moment of parting came, your God will be my God. Where you go, I'm going. I've learned something.

I've learned the truth about the living Jehovah God, and I put my trust in Him. Here's a believing woman, but she's cut out by the law. The fact that she's a Moabite, she can't come in.

Yeah, but there was another law. In a way, it was a higher law. It was the law of the kinsman-redeemer.

When somebody related could buy up the inheritance, and you remember how Boaz found to his dismay that there was a relative a little closer than he, and he had some problems with that. So he went to that relative, you remember, and he said, by the way, you know there's a possession that belongs to Naomi. It's up for sale.

You want to buy it? The guy said, yes, I want to buy it. He said, oh, by the way, you also have to buy her daughter-in-law, Ruth. Now, that man must have had a pretty persnickety wife because he thought, oh, boy, if I take that beautiful woman home, I'm in trouble.

He said, oh, all of a sudden I remember I got a mortgage coming. I can't do it at the bank. I can't pay.

I can't buy. I'll surrender my right to you. And Boaz said, that's exactly what I wanted all along.

And so he picked up the inheritance, and he bought Ruth. But she loved him, and he loved her. And you know, the whole story of the book of Ruth is not just that romance.

It comes right down to the last couple of verses of the book where it gives a little genealogy from Boaz to Obed and Obed to Jesse and Jesse to David. And that's the way the book ends. And that's inserted right there.

What was it that brought Ruth in contact with the Savior? It was that the law, the law that condemned her, that shut her out was put aside by the higher law of the Redeemer, the kinsman Redeemer. And you know, I was shut out, and you were shut out by the law of God. The ten commandments and the law of God condemned us forever to be shut away from the divine presence until there came one who was written about in this book, the Redeemer, who bought us and paid such a price that he might redeem us unto himself.

Now, there's that fourth woman left. See, Tamar's sin brought her in touch with the Savior, and the Savior came to call such sinners as Tamar. Rahab's faith, yes, and he came in order that men might put their faith and trust in his finished work.

That's what the story of the rest of the book is about. And then the story also talks about a law, the high law of Calvary that is even supersedes and goes beyond the law of Moses that condemns us. Now, when I hit this next one, I was in trouble.

What could I say about Bathsheba? I don't know. Only one thing. Somewhere in the great sermons of Charles Haddon Spurgeon I read, and I don't even know where it is any longer, a little sentence.

He said, whenever I'm in trouble and I can't explain a verse in the Bible, he said, I make a beeline for Calvary shouting, grace, grace, grace, all the way. And so that's exactly what I did. I started with Bathsheba and I didn't know where to go, so I started straight for the cross and I cried, grace, grace, grace.

And it seems to me the only thing that brings Bathsheba in touch with the Savior here, the Redeemer, is the grace of God. Just the grace of God. It's that same grace that brings you and me into vital relationship with our Redeemer.

Well, there it is. Wrapped up in the genealogical record is the statement the Savior came to call sinners. He came that men might put their faith and trust in Him.

He came in order that He might institute a law that would bring in sinners condemned and shut out by the law. He came in order that He might expound the marvelous characteristic of God that is not found anywhere else. His sovereign grace that reaches out to all men everywhere and brings them into relationship with Christ.

Now, there is just one woman left. You noticed that, didn't you? Of course, Mary. We come down to Mary.

Oh, we've heard so much during this Christmas season, indeed, about Mary. But there's just one thing about her that really thrills me. It's the miracle of how God, how God came to dwell in the womb of a woman.

Almighty God, maker of heaven and earth, shrank Himself in such a proportion that He was the embryo created there supernaturally. Indeed, but there He was. And Mary carried about in her body for nine months the incarnate God.

What a miracle. But do you know that that miracle is repeated over and over again? I don't know how it can be, but I know this Bible teaches me, the rest of this book teaches me that just as really as Mary carried in her body the incarnate Christ, you and I carry in our bodies the risen Christ. He dwells within.

Oh, the miracle of it. And it is a miracle. This is not the first birth.

This is the second birth, the new birth in which the Lord Jesus Christ comes to dwell in the body of those who trust Him. And so it all comes down possibly to the one last thing. It's all wrapped up in a name.

She shall bring forth a son, and thou shalt call His name Jesus, Savior, for He shall save His people from their sins. That name, that wonderful name, betokens who it is that came in order that He might do all of this. I know of a world that is sunk in shame, where hearts are all faint and tired.

But I know of a name, a glorious name, that can set that world on fire. Its sound is sweet. Its letters flame.

Oh, I know of a name, a wonderful name, because Jesus, Jesus, Savior, is centered. Father in heaven, this morning, we're so grateful to Thee that this book tells us of the One who came in order to draw us who were enemies in our minds by wicked works and reconcile us to God. We know it's our sin that brings us in touch with Thee, dear Savior, for Thou didst come to call such as we are sinners.

We thank Thee that Thou didst respond to our faith and trust in Thee. We thank Thee, too, for that law of Calvary that sets aside, as far as the penalty is concerned, the law of Moses, the law that would condemn us. And we thank Thee for that amazing grace that found us when we were yet lost in darkness and sin.

And we humbly thank Thee this morning for the mighty miracle of the new birth and Thine indwelling. Thank Thee, Savior, for this record. Amen.

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