

Women In The Genealogy – Matthew 1:1-7

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Introduction

1. Genealogies are not popular with bible students for they can be difficult and boring. Read Genesis, Kings, Chronicles, Matthew 1, and Luke 3. They contain strange names that defy spelling and pronunciation. Yet they are there. There are good reasons for this.
2. Christianity is not philosophy or better ethics compared to other religions. Man, in religion is seeking God. Christianity is God seeking us (2 Corinthians 5:19-21).
3. Christianity is historical, and this history is seen in the people found in these genealogies. This lesson focuses on women. Jews would not include women in their genealogy during this time in society.
4. When listing the genealogy of Jesus which women would you have selected? The good ones, right? Sarah? Hannah? Miriam? None are there! Only sinners and foreigners!

I. TAMAR

- a. The principle of *sin* is illustrated here (Genesis 38).

II. RAHAB, THE HARLOT

- a. The principle of *faith* is illustrated here (Hebrews 11, Joshua 2, and James 2).

III. RUTH

- a. The principle of *grace* is illustrated here (Ruth 1:4; Deuteronomy 23:3).

IV. BATHSHEBA

- a. The principle of *restoration* is illustrated here (2 Samuel 11 and 12).
- b. The gospel of God in Jesus Christ shows us the destruction of barriers...
 - i. The barrier between Jew and Gentile (Galatians 5:27-29).
 - ii. The barriers between male and female are down (Galatians 5:27-29).
 - iii. The barrier between saint and sinner is down (Matthew 9:13; Luke 18:9-14; Romans 5:8).

V. CONCLUSION

Here at the very beginning of the gospel, we are given a hint of the all-embracing width of the love of God. All were saved by faith, not perfection (especially those in Hebrews 11). All were saved by the grace of God. All depended or trusted God.