

**1. Introduction**

- a. Christmas begins, according to Matthew, with a genealogy
  - i. Christmas: Truth became fact, Promise became reality, Grace became shocking
  - ii. This is like taking all of your family’s dirty laundry and airing it out in public
  - iii. Jesus is the ideal—but he’s become reality. Christ the savior is born.
  - iv. Genealogies were resumes---and you typically want to blot out the bad parts
  - v. There are women (his great-great grandmothers) here in the genealogy of Jesus and it would have been scandalous. It didn’t happen. Women didn’t have status that would merit their being included into a genealogy—especially these particular women. But they are included? Why? What does it say about God and Jesus that these women are given prominent mentions in the blood line of the King of Kings?

**2. Uriah’s Wife**

- a. Only called Uriah’s wife—no name given
- b. Because Matthew is needling home the point—of salvation through grace. He’s slamming David, not Bathsheba
- c. The nameless nature of Bathsheba in the genealogy of Jesus points to the fact that God works through the brokenness in people’s lives in order to bring grace, truth and liberation

**3. Tamar**

- a. Genesis 38: She’s twice a widow—makes her vulnerable and low class, economically weak
- b. Levirate Law: The father (or brother, or close family member) of the dead husband is to be the provider and giver to her. That was his obligation.
  - i. But Judah does the exact opposite—he withholds his youngest son
  - ii. He wants her burned after he thinks she had sex—but he is not concerned about his own sex life
  - iii. She is taken advantage of and then accused/prosecuted
- c. Tamar’s story shows that the weak, powerless outsiders are part of the bloodline of the Savior of the world

**4. Ruth**

- a. Ruth 1
  - i. Ruth (Moabite) decides to stay with her mother-in-law (Israelite) despite the bleak situation
  - ii. Ruth would have been vulnerable in every way (socially, financially, physically)
  - iii. But she says where you go I will go, your people will be mine (Ruth 1:16) to Naomi as a way to utterly give completely of herself for someone who didn’t deserve it or earn it
- b. Ruth 4: She gets a “redeemer-kinsman”
  - i. This was the right of Boaz to buy back the ancestral land if it had been lost, to recover and restore Naomi (and consequently Ruth) but it would have come at a great cost to him (financially as well as socially to marry someone like Ruth of a despised race—this is ultimate and grace-filled generosity)
  - ii. He would have to marry a woman of a despised race. Why would he do this? Spend this type of money, take this risk?

**5. Conclusion**

- a. God take the outsiders and puts them inside because that’s the plan of salvation—it all points to Jesus!
  - i. Uriah’s wife—nameless and part of a scandal (Jesus led to the slaughter without saying a word—had no beauty that we would be attracted to him)
  - ii. Tamar—taken advantage of in a chauvinistic culture (Jesus taken advantage of in an unfair trial in the middle of the night—wrongfully accused and held to task)
  - iii. Ruth—utterly giving herself over to a racial other who hated her and she gets redemption in the end (Jesus utterly giving himself up for us to welcome us back)
- b. Jesus’ “mothers” point to his radical story of redemption in the face of inglorious suffering

- c. The outsiders come into the story and God is not ashamed to call them family—in fact, He welcomes them into the family/genealogy!!
  - i. Hebrews 2 tells us that God does the same to us through His Son:
  - ii. 5 It is not to angels that he has subjected the world to come, about which we are speaking. 6 But there is a place where someone has testified: “What is mankind that you are mindful of them, a son of man that you care for him? 7 You made them a little lower than the angels; you crowned them with glory and honor 8 and put everything under their feet.” In putting everything under them, God left nothing that is not subject to them. Yet at present we do not see everything subject to them. 9 But we do see Jesus, who was made lower than the angels for a little while, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone. 10 In bringing many sons and daughters to glory, it was fitting that God, for whom and through whom everything exists, should make the pioneer of their salvation perfect through what he suffered. 11 Both the one who makes people holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers and sisters
- d. Christmas is the ultimate story of the nameless, the accused, the outsider—being redeemed because God draws near to us on Christmas morning. He embraces those who otherwise get pushed aside!
  - i. Do we do the same? Do we embrace people who are not like us? The scandalous? Christmas is about bringing the outsider in—welcoming those who are unwelcomed by all
  - ii. How do we treat people who believe differently than us? The people who are so different than us?