

The Unfolding Drama of Redemption

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References: **Matthew 1**, Genesis 5:1, 5-31; Malachi 4:2; John 3:3; Ruth 4:9; Hebrews 11:10; Acts 16:30-31; Revelation 21:9-12; Revelation 22:16, 21

Matthew chapter 1, we'll begin reading at verse 1.

[Matthew 1:1-25 NKJV] ¹ The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham: ² Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. ³ Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram. ⁴ Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. ⁵ Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, ⁶ and Jesse begot David the king.

David the king begot Solomon by her who had been the wife of Uriah. ⁷ Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa. ⁸ Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. ⁹ Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. ¹⁰ Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah. ¹¹ Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon.

¹² And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. ¹³ Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor. ¹⁴ Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. ¹⁵ Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. ¹⁶ And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ. ¹⁷ So all the generations from Abraham to David are fourteen generations, from David until the captivity in Babylon are fourteen generations, and from the captivity in Babylon until the Christ are fourteen generations.

¹⁸ Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. ¹⁹ Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. ²⁰ But while he thought about these things, behold, an angel of the Lord appeared to him in a

dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. ²¹ And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins." ²² So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying:

²³ "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,"

which is translated, "God with us." ²⁴ Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, ²⁵ and did not know her till she had brought forth her firstborn Son. And he called His name JESUS.

The Thread of Redemption

There is a book—I'm not sure if you've ever seen it; it's a famous work. It's not recent, but it was a man who was quite prolific in his writing. It's quite lengthy. If it's one volume, it's probably this thick, and the copy I have is three sort of smaller versions. It's called *The Unfolding Drama of Redemption*, written by a brother who's long, long in heaven, Graham Scroggie.

His point is that the Scripture is weaved together. It's a tapestry. It's artistic. It's beautiful if you can ever get a grasp of what God is trying to tell us from start to finish. And so, in his *Unfolding Drama of Redemption*, he has various themes that he brings forth. But, of course, one of them is the thread that he says starts in Genesis and runs right to the end, to the end of the Revelation: the thread of redemption.

It's in prophecy. It's prophesied a Redeemer would come. In fact, that's the first prophecy concerning the coming Messiah: redemption and that a Redeemer is promised. And then all these pictures in the Old Testament and these types that point to the Lord Jesus Christ. And then the Redeemer comes, and then the extent of redemption—His suffering and the extent of His salvation and what ought people to live like who have acquired this so great salvation that was so costly to win.

Anyway, you know, all sorts of things Mr. Scroggie brings forth. But he also has worked in there this idea that the Bible is a complete work and that how it begins is how it ends. He has a chart—he's got numerous charts—but one of the charts shows a breakdown of the similarities between the first three chapters and the last three chapters. And it's—well, when

you look at it, you think it could only be the Lord. Men could never have wrote this book. They never could have. It could only be **divine**.

You know, he's not alone in this kind of thinking. I have another book written by a Jewish brother, and he talks about how complex creation is. Scientists spend extensive energy to establish how complex the universe is, and even taking the atom—how small, immeasurable to the eye, and yet the power contained. And so Mr. Saphir, in his book, makes the point: do we think that creation is complex, but the Word of God is less than that? Like, it's less magnificent than the creation? I mean, his argument is, well, this book is going to last forever. That's what the Lord said of it, that His word is eternal.

And so this idea that it's connected together, that how it starts is how it ends. Mr. Scroggie has a chart, lots of comparisons. You know, it began in a garden, a river, a tree. That's the same at the end. All of those things are connected.

Bookend Theology

You know, when you see it in a smaller way too, like you see it in the New Testament. I mean, there is certainly a connection that theology or theologians call this bookend theology. You know, that how Genesis begins is how it ends. But, you know, it's in the individual books as well. It's in the Testaments. You know, just think about—we just celebrated Easter and Resurrection Sunday.

You know, one message I listened to, the brother said, "You know, it's interesting that we talk about resurrection. We always have a resurrection message at Easter." He said, "You know, really every Sunday should be about the resurrection." He said that's how God intended it. I mean, He wants you to be reminded every day of the resurrection of Jesus Christ.

And it's really pictured in how the Old Testament begins. You know, God says concerning the sun that rules the day that it's not for a calendar. That's not its primary use. You would think, you know, because of the emphasis we have on it, that it's about the calendar, it's about the seasons. Well, that's like four on God's list. It's first for a **sign**. First for a sign. The sun that rules the day is first for a sign. And so, what's the sign? Well, the fact that it comes up every day. Right? I mean, even though we don't see it—sometimes the clouds block it—it still comes up every day.

And so, what's that a picture of? Well, the Old Testament ends with the prophet Malachi telling you what it's a picture of. It says this:

[Malachi 4:2 NKJV]

But to you who fear My name

The Sun of Righteousness shall arise

With healing in His wings;

And you shall go out

And grow fat like stall-fed calves.

The "Sun" is capital S-U-N, and "Righteousness" also capitalized. It's a title for deity. It's a declaration of the rising every day of—at least in picture form, the typology of—the resurrection of Jesus Christ. And that's what Paul says. He said without the resurrection—it's not just something we celebrate one time a year. It's something we celebrate every day. It's a foundation of the faith.

Well, you know, that's a foundation of the faith here in Matthew chapter 1. This is a foundational passage that we're reading here. This is what the New Testament is built on. And so, as we think of this idea of the so-called bookend theology, the first name we read in the New Testament—did you notice what it was? It says, "The book of the genealogy of **Jesus** Christ." So the first name in the New Testament: Jesus.

Do you know what the last name in the New Testament is? Do you know what the last name in the New Testament is? It's **Jesus**. You can check it out to see if it's true, but keep your finger here and turn to the last chapter, and it's the last verse:

[Revelation 22:21 NKJV] - The grace of our Lord Jesus Christ be with you all.

Amen.

So the first name in the New Testament is Jesus. The last name in the New Testament is Jesus. We want a practical application, okay? The practical application—you know, practical to my life—here's the practical application for you for that: if you read through the New Testament and miss Jesus, you've missed the main point. He's the main point of all of Scripture. He's the main point of the New Testament.

So the first name, the last name. What is the second name in the New Testament? It's **David**. What's the second to last name in the New Testament? What do you think it is? Well, I'll give it to you. It's in verse 16 of chapter 22:

[Revelation 22:16 NKJV] - "I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star."

David is the second to last name in the New Testament. So this idea of this bookend theology, it exists. It's here, and it's what ties things together.

The Two Genealogies

So then Matthew, as he's writing his book by the inspiration of Scripture, he assumes—and rightfully so—that we are students of the Word of God. This is what a disciple is. I mean, God's plan for every person is that they might receive the Lord Jesus Christ as their personal Savior and then follow Him, learn of Him, be a disciple, a follower of the Lord Jesus. That's His purpose for us as people. Now, not that everybody lives up to it, sadly.

And so here Matthew lays down these statements of truth, and he assumes that we're going to read these things and we're going to study them. And we're going to use Scripture to interpret Scripture. We're going to use the rest of the Word of God to help us understand this passage. And so he says, "The book of the genealogy of Jesus Christ." So what do you think Matthew thinks we're going to use to help us to understand this passage? Well, he thinks we're going to go back to the book of Genesis, because he knows how Scriptures tie together. The Spirit has moved him to write this. And so he's thinking we're going to turn back to Genesis chapter 5 and read the only other time this statement is made. In Genesis chapter 5, it says:

[Genesis 5:1 NKJV] - This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God.

Notice that? In Matthew chapter 1, we have "the book of the genealogy of Jesus Christ." In Genesis 5, it's "the book of the genealogy of Adam."

You know, Harold asked this morning: how many kinds of people are there in the world? Believers, unbelievers. How many families are there in the world? Two. That's it. The genealogy of Adam; the genealogy of Jesus Christ. That's it. That's what Matthew would intend. Okay? And so this idea of contrasting Adam to Jesus—is that a theological idea? Is that a study of Scripture? Does anybody in the New Testament do that? Contrast Adam to

Jesus? Yeah. Hey, listen, Paul builds lots of theology—or whatever you want to call that, the study of God—around the contrast between Adam and the Lord Jesus Christ.

And so Paul gives us a couple; maybe you know a few of them. In Adam, what happens? What does Paul say? He talks about it in Romans, talks about it in Corinthians. What does he say? "In Adam, all die." Where does he get that? He gets that from Genesis chapter 5. That's where Paul gets it from.

You notice that there's eight paragraphs here? Are you in Genesis chapter 5? Okay, notice the paragraphs, how they all end. Okay, let's move through it. So in verse 5, how does it end? Are you with me? It says, "he died." Okay, all right. What about the next paragraph? Verse 8: "he died." It's important. There's eight of them here, but it's important we see it.

[Genesis 5:5-31 NKJV] ⁵ So all the days that Adam lived were nine hundred and thirty years; and he died. ⁶ Seth lived one hundred and five years, and begot Enosh. ⁷ After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters. ⁸ So all the days of Seth were nine hundred and twelve years; and he died.

⁹ Enosh lived ninety years, and begot Cainan. ¹⁰ After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters. ¹¹ So all the days of Enosh were nine hundred and five years; and he died. ¹² Cainan lived seventy years, and begot Mahalalel. ¹³ After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters. ¹⁴ So all the days of Cainan were nine hundred and ten years; and he died.

¹⁵ Mahalalel lived sixty-five years, and begot Jared. ¹⁶ After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters. ¹⁷ So all the days of Mahalalel were eight hundred and ninety-five years; and he died. ¹⁸ Jared lived one hundred and sixty-two years, and begot Enoch. ¹⁹ After he begot Enoch, Jared lived eight hundred years, and had sons and daughters. ²⁰ So all the days of Jared were nine hundred and sixty-two years; and he died.

²¹ Enoch lived sixty-five years, and begot Methuselah. ²² After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters. ²³ So all the days of Enoch were three hundred and sixty-five years. ²⁴ And Enoch walked with God; and he was not, for God took him.

²⁵ Methuselah lived one hundred and eighty-seven years, and begot Lamech. ²⁶ After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and

had sons and daughters. ²⁷ So all the days of Methuselah were nine hundred and sixty-nine years; and he died. ²⁸ Lamech lived one hundred and eighty-two years, and had a son. ²⁹ And he called his name Noah, saying, "This one will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed." ³⁰ After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters. ³¹ So all the days of Lamech were seven hundred and seventy-seven years; and he died.

Then the end of verse 11: "he died." The end of verse 14: "he died." End of verse 17: "he died," right? You're seeing this progress here. Okay, then the end of verse 20: "he died." Notice this here: an exception. In verse 24, "and Enoch walked with God and he was not, for God took him." An exception. And then in verse 27: "he died." And then in verse 31: "he died." Okay. And so, eight paragraphs: he died, he died, he died, except **one**. Except one. One exception.

The Virgin Birth: A Foundation

Well, you know, that is the same as what we have in Matthew chapter 1. Okay? Now it's the word "begot, begot, begot, begot, begot." You notice that, right? How many exceptions? Just **one**. This is important. This is foundational. Now, I guess it could be said that there are things in the Christian faith that could be a choice. You know, I'm not sure how big that list is; I would suggest it's smaller than lots of people would say. But there are, you know, choices you can have. You know, I'm not sure what that would be. But there are things that—there could be differences, and we could still be in happy fellowship together and yet have differences about certain things, different opinions on certain areas of life.

But what we have in Matthew chapter 1, there's no room for compromise. Okay? Matthew chapter 1, the one exception on the "begot" is Jesus Christ. It doesn't say that of Him. It doesn't say that Joseph and Mary "begot" Jesus. It doesn't say either Joseph or Mary "begot" Jesus. He was **not** begotten. He was **virgin born**. The virgin birth of the Lord Jesus Christ is foundational.

Now, you would think that everybody believes this. There are lots of people—lots of so-called Christians—who don't believe in the virgin birth of the Lord Jesus Christ. I mean, in the age of AI, you can put in your phone famous people who didn't believe in the virgin birth of the Lord Jesus. And so it'll go through and, I guess, screens everything they wrote or things that they've said. And I'm surprised. I'm surprised.

The one that I think was at the top of the list that was probably most shocking to me was the man they call the Reverend Martin Luther King. You know, he's a stalwart of the Christian faith, so-called. Hey, listen, he was no Christian. Maybe he got converted before he died, but he wasn't converted in his life. I mean, check the Internet; read it for yourself. There are at least eight core doctrines of the Christian faith that he did not believe. So whatever he was, he wasn't a reverend and he wasn't a Christian—not by what the New Testament lays down as the prerequisite.

The virgin birth of the Lord Jesus is not an option. It's **mandatory**. He wasn't a son of Adam; He was the Son of God. That's a huge difference. And so this is what Matthew is getting at: the virgin birth of the Lord Jesus. He was not begotten. And in fact, he goes three times—the Spirit of God moves Matthew three times to emphasize the virgin birth of the Lord Jesus.

I mean, so that's, you know, Mr. King didn't believe it. Canadians—I like to listen to, sometimes like to listen to, you know, your conservative talk show people. I like to listen to, sometimes like to listen to Ben Shapiro. Now, Ben Shapiro says that—the smartest Canadian. You know who he says the smartest Canadian is? Well, he's not here, so you don't have to worry. It wasn't any of you. Maybe it's just because he didn't know you. But do you know who he says is the smartest Canadian? Jordan Peterson.

And, I mean, maybe that's right. I mean, there's lots of philosophy connected with man, and he is intelligent, no doubt. But I will tell you this: Jordan Peterson is on record as saying he does not believe in the virgin birth of the Lord Jesus. And so he can't be, by God's standard, the smartest Canadian. In fact, he can't even be considered wise. Now, I'm not saying he's not skilled in what he does. But the virgin birth of the Lord Jesus—a mandatory doctrine. Okay? And so it is crucial, and this is why Matthew starts with it. It becomes the foundation of the New Testament.

The Second Born and New Life

So he talks the genealogy of Jesus Christ in contrast to Adam. Then verse 2 says: "Abraham begot Isaac, Isaac begot Jacob, Jacob begot Judah and his brothers. Judah begot Perez and Zerah by Tamar." So he names four names—well, Judah and his brothers, but four names. And so we say: what do we notice these four have in common? Isaac, Jacob, Judah, Perez. Do you notice what they have in common? All four of them were **not** the oldest sons. Now, there were sons, but none of the four of them were the oldest. Judah was actually the fourth born. And so it's not the oldest that's talked about; it's actually either the second born or, in the case of Judah, the one born fourth. So it's not the first born that's emphasized. It's the **second**.

And so what's the significance of that? Well, the significance of that has to be the importance God places on your **second birthday**. Right? I mean, we sing it. We sing the birthday song today and honor your first birth, which God acknowledges, but it's your second birth that's going to really make a difference. Have you been born again? This is what the Lord Jesus said to that great Bible teacher, Nicodemus, in John chapter 3:

[John 3:3 NKJV] - Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."

And so it's no wonder that even in Matthew, the emphasis is on the second born. Right in your—whatever life that is, you know, it's younger than the first one, right? The sister's 90—where is she? Is she here? Is she back here somewhere? 90 in this life? Okay, so 90 in this life. What about in the new life? How old? How old were you? 50 in the new life? All right, good.

And living forever, never to die. Those who believe in Jesus will never die. One time I was driving on Vancouver Island. They asked if we were going to a wedding, and we had a van, and they said, "Can you bring them? Can you bring some sisters that wanted to go up to the wedding?" And so I was driving, and these two sisters were sitting behind me, and she was—she was 90, 96 or something like that. And she was saved when she was 10. And so I was thinking to myself, "Ladies," and she's been a Christian for almost 90 years. So I said, "Do you have any regrets?" And she said, "None." 90 years of salvation.

So the emphasis that God puts on that new life—well, that's still a little bit of a long story, but I think the emphasis is in Matthew. Right? And so I think this is what he's wanting us to talk about. This is what he's wanting us to think about. He says, "Judah and his brothers." So we learn first that they're not the oldest. And then he adds another detail: "Judah and his brothers." Well, Judah wasn't the only guy on the list who had brothers. In fact, it could almost make the case that all of them did. All of them but maybe one had brothers.

So why Judah? What's the distinction there? Well, now I think Matthew's not wanting us to go back to the beginning of the Bible. Not back to the genealogy of Adam. Not the destruction that Adam brought by his sin. That's not what he wants us to think about. He wants us to think about what the Lord Jesus Christ has accomplished—why He came, His virgin birth, and what He was able to accomplish, the hope that we have for eternity. I mean, that's why I think "Judah and his brothers"—he's thinking of Revelation. Go back again to the end of the Revelation, chapter 21:

[Revelation 21:9-12 NKJV] ⁹ Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, "Come, I will show you the bride, the Lamb's wife." ¹⁰ And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, ¹¹ having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal. ¹² Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel:

That's "Judah and his brothers." Matthew doesn't want us to think now of the death and destruction caused by Adam, but what the Lord Jesus Christ has accomplished by His death, burial, and resurrection. His virgin birth, death, resurrection. He wants us to think about **heaven**.

Is there value in thinking about heaven? Is there practical value in thinking about the heavenly Jerusalem? Well, interestingly enough, we don't have to speculate about that, because already in this list of names, Matthew has told us about Abraham. What motivated that man, do you think? Well, let's think about his life first. He had, no doubt, an entourage of 1,500 people. We say that because he was able to arm over 300 servants that were born in his own household. So he no doubt had an entourage of 1,500 people. It wasn't just him and his few family; it was a massive endeavor. Then he wasn't just rich; he was **very rich**. That's significant. God doesn't use words in His Scriptures that are exaggeration; if it says he was very rich, he was loaded.

And so he has this large entourage of people; he's got lots of money. He could have built not a house—he could have built a city. But he didn't. He chose rather than to build a city; he chose to camp his whole life. How long is the longest you've ever camped? I remember a brother from Washington, Doug Kazan. We were at Morning Star Bible camp together, and he said to me one time when we were up there, he said, "Nothing brings up the flesh faster in me than camping in the rain." And I think that I could relate to that—you know, the idea of the challenge of camping. And so Abraham chose to camp his whole life, live in tents. What was his motivation?

[Hebrews 11:10 NKJV] - for he waited for the city which has foundations, whose builder and maker is God.

He was waiting for that heavenly Jerusalem. This was his motivation. Not this life, but the next life. And so he lived sacrificially in this life, thinking of the next life. Well, that's what Matthew is intending for us to think about. "Judah and his brothers"—think about heaven. Not now think about Adam, genealogy of Adam and death, rather the potential for the future.

The Four Women: Grace for All

And so he mentions Judah and his brothers. Then he mentions, connected with that, Tamar. Now, this is the first of four women mentioned. And so as we think about heaven, we think: well, what kind of people get into heaven? And so Matthew anticipates, by the Spirit of God, they will ask that question.

And so he starts with **Tamar**. Tamar is a woman's story. It's not just her; Judah plays as bad a role in her life as she herself does. But you read her story, and it seems to hinge around this one catastrophic mistake. And you think: well, could she get in? Well, she could. Because the precious blood of the Lord Jesus Christ can cleanse from a catastrophic mistake. We're thankful for that—that there will be people in God's heaven who made one catastrophic mistake in their life and experienced God's salvation in spite of their sin and shortcoming. That's the first name mentioned, a woman.

What about the second one? The second one is **Rahab**. Now, her story is different than Tamar. This is not a catastrophic mistake. Her story is connected with a lifestyle. Every time except here, she's called "Rahab the harlot." And so it's not now one catastrophic mistake. It seems like it's a lifetime; it's a lifestyle. And so I guess we all agree that, yes, the blood of the Lord Jesus—it makes sense that it could save from, you know, a catastrophic mistake. What about a lifestyle? Could the grace of God reach down and save a person out of a lifestyle? Their whole life had been lived apart from God? Yeah. Not only could Rahab the harlot be saved, she could be brought into the family of God, into the genealogy of Jesus Christ, and she could actually marry a prince. Not just a "prince of a guy"—I mean, that's not a term you're familiar with, but it's something of a play on words. He's a prince of a guy, meaning he's a nice guy. She actually married a **prince**. She married the son of the man who carried the banner for the tribe of Judah. So she married into royalty. And so God reached down and saved her, saved Tamar, saved Rahab.

What about the next name? The next name of a woman. It says Boaz—this is verse 5—"Salmon begot Boaz by Rahab. Boaz begot Obed by **Ruth**." So Tamar, in the story of Tamar, it's this catastrophic event. Rahab, it's a lifestyle. What about Ruth? Well, Ruth is exactly the opposite of any of these people. Ruth's one of the only women in Scripture called "virtuous." So she's not like Tamar, and she's not like Rahab. I mean, if there was anybody who could be

saved by their good works or being a good person... Now, this may shock you, but there are plenty of people in the world who think that's what the requirement is. That if you're a good person—and that's what they say, "I'm a good person." Well, Matthew, by the Spirit of God, anticipates people would think that, so he has in his list Ruth. And now we know that story. That's really a story about redemption.

That's what the book of Ruth is about. God was very, very serious about redemption—the laws concerning redemption. And so we're familiar with the story, right? It's a story of—do you know the names? Elimelech? Do you know any of those? You know those? Norma, you do. Is anybody else familiar with that? Elimelech and his wife was—do you remember that? Help me out. Naomi. Remember that was the mom and dad, the original mom and dad, okay? Elimelech and Naomi, right? That's where this starts in chapter 1 of Ruth, okay? And then they had some sons. Do you remember the names of the sons? Mahlon and Chilion. So, Mahlon, Chilion. And so then Mahlon married Ruth, right? Mahlon married Ruth. Chilion married Orpah. Do you remember that? It's making sense. And so that's chapter 1. We get all these couples together. I don't think we find out who married who until chapter 4. But that's how it starts out, and then people start dropping off, right? First, Elimelech dies. Right? Then Mahlon and Chilion die. Remember they had left. It starts with them leaving Bethlehem and going down to the land of Moab, and that's where these boys meet these girls and get married, right? And so then the three men die, and the girls hear that there's bread back in Bethlehem, and so they go back, right? That's sort of the story. It's a beautiful story except for all the dying.

And so then they're all going to go back, and sadly Naomi talks the two girls out of going, and Ruth decides she will go, right? Ruth converts to the God of Israel, right? Remember that's in chapter 1, and that's a very famous statement. And so then Ruth and Naomi go back, and Orpah stays, and then it's about redemption, right? And it's about—remember, it's built about redemption, the story of being redeemed. They get back and there's a redeemer in the land, right? You remember actually in redemption, there were three qualifications. What were the three qualifications for redemption? First, the man had to be a relative, a kinsman. That's what Matthew 1 is establishing. The Lord Jesus is a **kinsman**. That's the point. He's not conceived of Joseph, but He is a kinsman. So the redeemer had to be a kinsman. Then he had to have the means. Remember, he had to have enough wealth to do it. And then the third point was he had to be willing. And that's what we find out in the book of Ruth: there was a person who was closer than Boaz, who was a closer relative, who had the means, but he was unwilling to redeem. And so that's worked into the story. It's just four short chapters, but that's worked into the story as well. And so then that makes way for

Boaz. Boaz to become the redeemer because he was the kinsman, he had the means, and he was willing.

So here's the question: who did Boaz redeem? This is always interesting. People often—if you ask this as a trivia question, they wouldn't believe it if they didn't see it. But it's in chapter 4 of Ruth:

[Ruth 4:9 NKJV] - And Boaz said to the elders and all the people, "You are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi.

That's what Boaz said. So that means that he redeemed Naomi, he redeemed Orpah, and he redeemed Ruth. But in the story, Orpah never came back. Well, that we know of; it wasn't in the story. But I can't imagine, when I read that, that when Ruth heard what Boaz had—when she witnessed what Boaz had done—that she didn't somehow send a letter, some kind of an invitation to her sister-in-law: "Hey, if you come here back to Bethlehem, all that was yours is here available for you. It's bought, it's paid for."

We say: well, actually, that is the message of the gospel, that the Lord Jesus Christ has paid the sin of the world. He's paid the price. That's the message of the gospel that we preach. We invite people. We invite people to come and enter into the salvation that God has already provided in the person of His Son. I mean, when the Lord Jesus would tell parables that would help people to understand this great truth, that's what they would include. It would be a meal that was already prepared, a banquet. It wasn't that the food had to be prepared—He was waiting to see how many people would come, and then He would provide that much food. No, it was a massive banquet already provided. You just had to simply come, accept the invitation.

And so that's even pictured here for us, this wonderful truth of redemption. And so, whether it's a catastrophic event like Tamar, the precious blood of the Lord Jesus Christ provides. Whether it's a lifestyle like Rahab the harlot, the precious blood of the Lord Jesus Christ provides. Whether it's a virtuous woman like Ruth, she needs the precious blood of the Lord Jesus Christ.

And then the last woman is connected with David in verse 6. It says, "David the king begot Solomon by her who had been the **wife of Uriah**." Now, this isn't for conversion; this is for cleansing in the life of, I would suggest, a believer. That is—as I stand here and share with you—I'm in need, desperate need of the finished work of the Lord Jesus Christ across

Calvary. The precious blood of the Lord Jesus Christ doesn't just save from the penalty of sin, which is eternal separation; the precious blood of the Lord Jesus Christ cleanses from the power of sin and the presence of sin in the life of a believer.

Conclusion

And so it's no wonder that Matthew goes to great lengths by the Spirit of God to prove the uniqueness of the Lord Jesus, the magnitude of the work that He accomplished, the necessity of His virgin birth—again, establishing the point that the whole New Testament emphasized: that we don't want to miss the Lord Jesus Christ. We need Him. But Scripture, by the Spirit of God, makes it possible for us to experience Him, to have a real relationship with Him. We need it, but we can have it.

This is what Matthew writes about. Trust that if you haven't yet experienced relationship with the Lord Jesus Christ, that you haven't yet experienced the new birth, you haven't been born again, then I encourage you as the Apostle Paul would say when asked:

[Acts 16:30-31 NKJV] ³⁰ And he brought them out and said, "Sirs, what must I do to be saved?" ³¹ So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household."

Let's close with a word of prayer.

Father, we're grateful again for Your Word. Thankful for the emphasis of Your Word on the person of Your Son. Father, we're thankful for the love that You manifested towards the world in the giving of Your only begotten Son. We're thankful for the hope we have for a future with the Lord Jesus. We pray that, Father, as we think about salvation, as we think about heaven, as we think about the seriousness of sin, that You would help us by Your Spirit to take these things in. Pray Your richest blessing in each life, each family represented here today. We pray in the name of the Lord Jesus Christ. Amen.