

A History Of Redemption

Matthew 1:6. "Bathsheba"

Matthew 1:1–6

1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

2 Abraham became the father of Isaac, and Isaac became the father of Jacob, and Jacob became the father of Judah and his brothers,

3 and Judah became the father of Perez and Zerah by **Tamar**, and Perez became the father of Hezron, and Hezron became the father of Aram,

4 and Aram became the father of Amminadab, and Amminadab became the father of Nahshon, and Nahshon became the father of Salmon,

5 and Salmon became the father of Boaz by **Rahab**, and Boaz became the father of Obed by **Ruth**,

and Obed became the father of Jesse,

6 and Jesse became the father of David the king.

And David became the father of Solomon **by the wife of Uriah**,

The shocking inclusion of Jesus' in-laws and out-laws

- **Tamar**: Incest, immorality, feigned prostitution, a Gentile
- **Rahab**: Harlotry, lying, deception, a **pagan** Canaanite woman
 - Rahab is mentioned **8X in Scripture**, and six of those times, she's referred to as **"Rahab the prostitute."**
 - **How would I be mentioned in Scripture?**
 - Because of her faith, she is listed in Hebrews 11:31.
- **Ruth**: A **pagan** woman from Moab—a nation born out of incest
 - Psalm 60:8** **Moab is my washing pot;**
over Edom, I will cast my sandal.
On account of me, O Philistia, raise a shout."
 - Psalm 108:9** **Moab is my washing pot.**
Over Edom I will cast my sandal;
Over Philistia I will shout in triumph."
- **Bathsheba**: Adultery; (possible complicity with David?)
 - She is not mentioned by name in this genealogy, but is called, "Uriah's wife" in verse 6.
She is the woman David committed adultery with. She may

have purposely enticed him by bathing in an open courtyard. The son of their illicit union dies. Eventually David marries Bathsheba and they have another son named Solomon. The family tree of Jesus has Bathsheba as one of its branches.

- **Spurgeon:** “Well may our hearts melt at the memory of David and Bathsheba! The fruit of their unholy union died; but, after repentance, she who “had been the wife of Urias” became the wife of David, and the mother of Solomon. **Single was the grace of God in this case, that the line should be continued in this once guilty pair; but, oh, what kinship with fallen humanity does this indicate in our Lord!** We will not pry into the mystery of the incarnation, but we must wonder at the condescending grace which appointed our Lord such a pedigree.” ¹

- **But some real ungodly MEN AS WELL:**

- **Rehoboam.** This king, listed in **Matt 1:7**, was the son of Solomon, who because of his love of pride and lust for power, was responsible for the dividing of the kingdom (1 Kings 12:19).
And yet, the Redeemer comes through Rehoboam.
- **Ahaz.** The gospel in **Matt 1:9** mentions ungodly Ahaz, who worshipped pagan gods and eventually self-destructed. **It was to King Ahaz that Isaiah initially made his prophecy of the promised Immanuel that would be born to a virgin (see Isaiah 7:14).** When he died he was buried without honor.
Immanuel traces his earthly origin back to Ahaz.
- **Manasseh.** This king in verse **Matt 1:10** reigned 55 years, longer than any other, but was Judah’s most wicked ruler.
He was into idolatry, sacrificed his own son to the pagan god Molech, worshipped the sun and stars, and killed anyone who disagreed with him.
2 Kings 21:9 “Manasseh led them astray, so that they did more evil than the nations the LORD had destroyed before the Israelites.”

¹ C. H. Spurgeon, *The Gospel of the Kingdom: A Commentary on the Book of Matthew* (London: Passmore and Alabaster, 1893), 2.

- Thankfully, after being deported to Babylon, he humbled himself and returned to the Lord (see **2 Chronicles 33:11-13**). Manasseh is an ancestor of the Messiah.

Our Savior came from a family tree that was clearly tainted by some very evil and pagan people.

- What was Matthew's purpose in listing this rogue's gallery?
- Better question – What was the Holy Spirit's purpose in listing these names?
- **Should we have waited for another Messiah, one with a better family tree?**
 - At the time of the Lord's birth, ample genealogical evidence was available to check a Hebrew's historical background. Such would be crucial in determining whether Christ had the necessary “genealogical pedigree” to establish his ancestry. If these records were not available, any attempt to argue for the Lord's messiahship on the ground of Old Testament prophecy—at least pertaining to his ancestry—falls flat. The fact is, however, those genealogical records substantially vanished when the Romans slaughtered and/or dispersed the Hebrew populace in A.D. 70.
 - Accordingly, **no modern Jew could possibly argue that he is the promised Messiah,** based upon the prophecies cited above, since he would be unable to establish his lineage from David. ²

2 Samuel 11:2-5

2 It happened late one afternoon that David got up from his bed and walked about on the roof of the king's house, and he saw a woman bathing on her roof. Now the woman was very beautiful.

3 David sent and inquired about the woman, and someone said, “Is this not Bathsheba the daughter of Eliam, the wife of Uriah the Hittite?”

4 Then David sent messengers and took her, and she came to him, and he slept with her. (Now she had been purifying herself from her uncleanness.) And she returned to her house.

5 The woman became pregnant, and she sent and told David, and she said, “I am pregnant.”

² “The [Hebrew] Rabbis affirm that after the [Babylonian] Captivity the Jews were most careful in keeping their pedigrees (Babyl. Gemar. Gloss. fol. xiv, 2). Since, however, the period of their destruction as a nation by the Romans, all their tables of descent seem to be lost, and now they are utterly unable to trace the pedigree of any one who might lay claim to be their promised Messiah” (3.771; emp.WJ).

- **1339 בַּת־שֶׁבַע** [Bath-Sheba´ /bath·sheh·bah/] n pr f. From 1323 and 7651 (in the sense of 7650); GK 1444; 11 occurrences; AV translates as “Bathsheba” 11 times. 1 the wife of Uriah whom David had murdered, having had adulterous relations with her; subsequently wife of David and mother of Solomon, Shimea, Shobab, and Nathan. Additional Information: Bathsheba = “daughter of an oath”. 3
 - **בַּת־שֶׁבַע** S¹³⁴⁰ GK¹⁴⁴⁵ **n.pr.f. (?) (daughter of opulence?)**— 4

There is no indication in the text that the woman deliberately positioned herself so as to entice David. 5

- In spite of this, G. G. Nicol concludes that Bathsheba was shrewdly manipulating David for personal ends in this and other incidents throughout her life (“Bathsheba, A Clever Woman?” ExpTim 99 [1988]: 360–63).
- Keil and Delitzsch also fault Bathsheba because “she came without any hesitation and offered no resistance to his desires” (II Samuel, 383).
 - However, the text merely omits any mention of hesitation and resistance; it does not affirm the position of Keil and Delitzsch. 6
- **The Midrash portrays the influence of Satan bringing about the sinful relation of David and Bathsheba** as follows: Bathsheba was bathing, perhaps behind a screen of wickerwork. Satan is depicted as coming in the disguise of a bird. David, shooting at the bird, strikes the screen, splitting it; thus Bathsheba is revealed in her beauty to David (Sanhedrin 107a).
 - David J. Zucker writes that “she was a victim of ‘power rape’”. 7

**As someone has said,
“We’re reminded again that God’s plan of redemption came
neither through perfect people,
nor for perfect people.”**

3 James Strong, *Enhanced Strong’s Lexicon* (Woodside Bible Fellowship, 1995).

4 Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon Press, 1977), 124.

5 Robert D. Bergen, *1, 2 Samuel*, vol. 7, The New American Commentary (Nashville: Broadman & Holman Publishers, 1996), 364.

6 Robert D. Bergen, *1, 2 Samuel*, vol. 7, The New American Commentary (Nashville: Broadman & Holman Publishers, 1996).

7 David J. Zucker (10 December 2013). *The Bible’s Prophets: An Introduction for Christians and Jews*. Wipf and Stock Publishers. pp. 51–. ISBN 978-1-63087-102-4.

**God uses faithful people with flaws,
He uses those who feel like failures,
and He never forgets those who fear that they are forgotten.**

- **California State Prison for Women, Chochilla**

Hebrews 6:10

10 For God is not unjust,
so as to forget your work and the love which you demonstrated
for his name by having served the saints,
and continuing to serve them.

In his book called, [“The Grace and Truth Paradox,”](#) **Randy Alcorn**
writes:

“**Wesley Allan Dodd** tortured and murdered three boys in Vancouver, Washington, fifteen miles from our home. Dodd was scheduled to be hanged—the first U.S. hanging in three decades—shortly after midnight, January 4, 1993. At dinner that evening, both our daughters, then eleven and thirteen, prayed earnestly that Dodd would repent and place his faith in Christ before he died. I agreed with their prayer...but only because I knew I should...Dodd’s last words were: ‘I had thought there was no hope and no peace. I was wrong. I have found hope and peace in the Lord Jesus Christ.’

“Gasps and moans erupted from the gallery. The anger was palpable. How dare someone who has done anything so terrible say he has found hope and peace in Jesus? Did he really think God would let him into heaven after what he’d done? Shut up and go to hell, child killer—you won’t get off so easy! The idea of God’s offering grace to Dodd was utterly offensive.

“And yet...didn’t Jesus die for Dodd’s sins just as He did for mine? No sin is bigger than the Savior. Grace is, literally, not of this world. I struggled with the idea of God saving Dodd only because I thought too much of myself and too little of my Lord. I’d imagined the distance between Dodd and me as the difference between the South and North Poles. But when you consider God’s viewpoint from light-years away, that distance is negligible. In my standing before a Holy God, apart from Christ...I am Dodd. I am Jeffrey Dahmer. I am Mao Tse Tung...if God isn’t big enough to save Dodd and Dahmer, He’s not big enough to save me...The cost of redemption cannot be overstated. The wonders of grace cannot be

overemphasized. **Christ took the hell He didn't deserve, so we could take the heaven we don't deserve"** (Multnomah, 2003: Pages 29, 43-45).

John Gill mentions that in Rabbinic literature Bathsheba is supposed to have been the granddaughter of [Ahitophel](#).^[7]

- The argument is that she is called the daughter of Eliam in 2 Sam. 11:3, and 2 Sam 23:34 mentions an Eliam, the son of Ahithophel the Gilonite, one of David's "thirty". The assumption is then that these two Eliams are the same person.
- The father of Bathsheba was Eliam ("Ammiel" in [1 Chronicles 3:5](#)). As this was also the name of a son of Ahithophel, one of David's heroes ([2 Samuel 23:34](#)), perhaps Bathsheba was a granddaughter of Ahithophel and that the latter's desertion of David at the time of Absalom's rebellion was in revenge for David's conduct toward Bathsheba. 1
- The [Aggadah](#) states that Ahithophel was misled by his knowledge of [astrology](#) into believing himself destined to become king of Israel.
 - He therefore induced Absalom to commit an unpardonable crime ([2 Sam. 16:21](#)), which sooner or later would have brought with it, according to Jewish law, the penalty of death; the motive for this advice being to remove Absalom, and thus to make a way for himself to the throne. His astrological information had been, however, misunderstood by him; for in reality it only predicted that his granddaughter, Bathsheba, the daughter of his son Eliam, would become queen (Sanh. 101b, Yalq. Sam. § 150). 1