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Pointing To The Promised Savior
Matthew 1:1-6

Matthew 1:1-6: The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:

Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah and his brothers. Judah was the father of Perez and Zerah by Tamar, Perez was the father of Hezron, and Hezron the father of Ram. Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon. Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Jesse. Jesse was the father of David the king. David was the father of Solomon by Bathsheba who had been the wife of Uriah.

I'm glad that James read that first! Now I know how to pronounce those names. So, thanks. This is a marvelous text. It's a marvelous book. It's one of the gospels, one of the four gospels. Good news. The word

itself comes from (is derived from) the Greek word compound—*EU*, probably be spelled in our English language “EU”, and then *angalidzo*, where we get our word angel. Good angel or angel actually means “message”. Good message. It is the gospel of God that is not only good in the sense that it's benevolent to us and merciful to us, but it's a gospel that is good because it's virtuous. God is proclaiming to us something marvelous. And within this particular gospel, one of the things that is emphasized, if not the great emphasis of the book, is that the kingdom of God comes. The kingdom of God. The Greek word used for kingdom is the word *basileus*, which makes reference to not only a physical kingdom, but more specifically a rule. The reign of God comes. What is it like when God reigns? What is it like? What would it be like? There's a great prayer that Jesus begins to convey to the disciples: Our father, which art in heaven, holy is your name. Thy kingdom come. Matthew 6. Thy will be done on earth as it is in heaven.

Imagine God's will being done on earth as it is in heaven. Well, in a way, Matthew is going to convey that wonderful truth, what the kingdom of God looks like. And he's going to be introducing that kingdom to us through genealogies of all things. To understand where Matthew is coming from, you kind of have to understand the man. And so we're just going to take a moment to understand the man as well as the book. But we have much to say about these first six verses, so I'm going to try to say it quickly. As we look at this particular passage and we look at Matthew, what we understand is that he is a man who is a tax collector. It's conveyed to us in Matthew chapter nine, if you'll go to that particular passage. And Matthew does not actually use what we would perceive to be his name perhaps by birth. That would be Levi. What you read as you read the other gospels is they'll use his name Levi as they describe him. If you were to look at Mark 2:14, it's actually the same passage and, Luke 5:27 is the same passage that we're looking at here in Matthew 9. And the word or the name that they use to describe Matthew is not Matthew, but Levi. Now, I don't know if

he was, of the lineage of the Levites, but what we do know is that he's a Jew. What we also know is that being a tax collector for the Roman government, you were viewed as a traitor to your own people. Something had gone awry. Something had happened in Matthew's life, and perhaps it was through the genealogies of his own family where different ones had gone into the realm of tax collecting. And now this is all he knows, and this is what he's doing. What we do know is that he seems to be an honest man. Otherwise, Christ would not have chosen him. Nevertheless, in the context of Matthew chapter nine, a great miracle has happened. A paralytic has been healed within the region in which Matthew was in. Nevertheless, it is not in the crowds of elation that we see in Matthew. You would think that, you know, somebody was a paralytic and they were healed and they're walking around, you're hearing all these noises of the crowds. You'd be out in the thick of it wondering what it is, but, obviously, Matthew was not a rubbernecker. He was one of those people that continued to be steadfast and faithful in his work, and as we have also taken note, throughout the history of

time, God has a tendency of choosing those that are faithful. In fact, Scripture says to teach faithful men who will be able to teach others also. And so it was David while he was out in the field keeping watch over his flock that he called David, and it's the fishermen as they're fishing that he calls the fishermen. It is going to be Matthew while he is working in the tax collector's office that Jesus calls Matthew. And if you just pick up with me in verse nine, it reads this way. (

Matthew 9:9-13) And as Jesus passed on from there, he saw a man called Matthew, sitting in the tax office; and he said to him, "Follow me". And he arose and followed him. And it happened that as Jesus was reclining at the table in the house, behold many tax gatherers and sinners came and joined Jesus and his disciples at the table. And when the Pharisees saw this, they said to his disciples, why does your teacher eat with the tax gatherers and the sinners? But when he heard this, he said, it is not those who are healthy who need a physician, but those who are ill. But go and learn what this means. I desire compassion and not

sacrifice, for I did not come to call the righteous, but sinners.

Three Gospels actually record this particular incident. Only Matthew records a quote from Hosea. Now if you know anything about the book of Hosea, what you know is it's God talking to his people and saying you have played the harlot. In fact, the prophet himself was going to marry a harlot. She's going to sell herself to many men, and then the day will come where she'll come to the end, and she'll be auctioned off on the block. I want you to go and buy her back. In that particular prophecy of the book of Hosea, God turns to Israel, and he says, now you've done this to me. It was necessary for the prophet to go through these things so that he might know the heart of God and might be able to convey to these people just how hurt God has been. Matthew interjects this passage because, to Matthew, it's a relief. God has chosen the ones who have gone astray, the sinners saved by grace. We are a strange family, this thing called church.

Paul writes to the Corinthians in first Corinthians 1 that God chooses the weak and the foolish things, the things that are not to confound the things that are. God tells us in this passage through Paul that there are not many noble, not many wise according to the flesh. A strange thing, God's people. It's a strange mixture. Oftentimes, I think of the church in Philippi. Here Paul goes to Philippi, and, of course, I think he at first was actually expecting to see a man because God had given him a vision of a man crying out, "come here to us Macedonians (or to the Greeks)". And as Paul goes over, all he sees is some women by a lakeshore. But God redeems those women, and one in particular, Lydia, who is a businesswoman, seller of purple, has multiple homes in different places, and opens up her home as a church. That begins the church in Philippi, and one of the first men that's part of the congregation, well, we know how he comes about. Paul gets thrown in jail because some young girl is demon possessed, and she starts crying out to him. And Paul cast out the demon from this young girl, and then he gets arrested because Paul hurts the business. So they throw him in

prison. While he's in prison, God shakes the prison doors, opens the doors for him, and he looks and he sees the jailer about ready to stab himself. He says don't do this, man, we will not leave. And he stays. The man falls at his feet and cries unto the Lord and is saved. This jailer and all his household are then baptized and are saved. The church at Philippi is forming. I have a sneaky suspicion that the girl who had been demon possessed but had the demon cast out from her was also a part of the church at Philippi. And the book of Philippians tells us that that was a church that was probably more supportive of Paul than any other of the churches. Strange thing, this people of God. We come in all shapes and sizes. We come from all walks of life, because what? We believe. We believe in the promise of God.

We come to Matthew, and he's going to give us a genealogy. One you might be surprised about. If you were going to list all of the marvelous and wonderful patriarchs in your family, there might be some that you would want to leave out. Matthew is not going to do

that because Matthew identifies with a Savior. He came to save. He came to seek those that were lost. And so the genealogy is very telling in the text. Now, before we go into the genealogy itself, there's one more thing that I want to say, and that's this. There's a passage in Galatians, and I want to take a moment to read it with you. In Galatians 4, it talks about the fullness of time. At the fullness of time, the Savior came. What exactly does that mean? And I want to take a moment and talk to you about it, but I want to talk to you about it in the human terms and in what was actually meant when that phrase was being said. Because I think that sometimes we wonder why of all times did God choose this time for the Messiah to come? And we understand according to the book of Galatians exactly why that is true. What Matthew is going to be doing in this book is revealing to us that the kingdom of God is a household. Thus, it only makes sense that he's going to go through a genealogy. The same thing is true with Paul as he writes in Galatians. He's going to be talking about the fact that this is about a family, and this family has come about through

stages. And our salvation has come about through stages of life. God made man. He created man, and there were stages in mankind's life. We tend to think of, these nations and these whole nations as separate things, and then before long we get it pretty cold and distant, and God always keeps it in the realm of family. And I often think about this whole concept of fullness of time because as you look at the very beginning of the creation of man, God doesn't deal with man the same as when he deals with his children, Israel, does He? I mean when He calls them out and He rescues them from Egypt, He gives them a law, and He begins to teach them according to that law. But you see at the very beginning, they didn't have those laws. What was going on? And you realize that we're actually seeing what we used to call in psychology, human growth and development. Stages of children growing, and mankind is growing. What God has done is He's created man. And man, in the simplicity of his new birth, says, "I'm not going to surround you with laws." I mean, you have a child that's born in the family, you don't surround them with a bunch of laws. They wouldn't know

anything about them even if you gave it to them. And though Cain killed his brother Abel, he was not held to a law because it was in the beginning stages of man, and the law had not been introduced. So you see mankind in his infant stages and the graciousness of God working in man's life in those infant stages. But as he grows up, the child has to have boundaries and laws in order to protect him. He has to. If you don't give him laws, if you don't tell him what to do and where to stay away from, he'll die. So the laws are given and proclaimed. I've given you these laws that you might have life. Keep these laws that you may live, and God in his graciousness gave the child laws as he began to grow. But then fullness of time comes. Jews would call this the moment of the bar mitzvah, son of the law, *bar* meaning son, *mitzvah* meaning law. It is a time in which the son becomes of age, and instead of memorizing law, he owns the law. He now becomes a man. He does the law because he wants to, not because he has to. And it is a great declaration. You have become a man. It is that passage that I want you to see in Galatians chapter four as we turn to this in verse one. Paul writes

this in verse one of chapter four--and by the way, he's been introducing this all through the context of Galatians.

(Galatians 4:1) “Now I say as long as the heir is a child, he does not differ at all from a slave, although he is owner of everything”.

In other words, if you have two kids, one the kid of a slave and the other is the kid of the master, they still have the same rules, same things that they have to do. He's under guardians and managers until the date set by his father. He's under this thing called law. Do's and don'ts. So also we, while we were children in mankind, were held in bondage under elemental things of the world.

(Galatians 4:4) “But when the fullness of time came, God sent forth his son, born of a woman, under the law,

(Galatians 4:5) in order that he might redeem those who were under the law, that we might receive the adoption of sons.

(Galatians 4:6) And because you are sons, God has sent forth the spirit of his son in our hearts, that we might cry out, Abba!” Dad, “Father.”

The time has come in the person of Christ in which he has changed our hearts, and we have become mature in Him. No longer do believers walk in accordance with a list of do's and don'ts, but as Romans says, “love fulfills the law.” If I walk according to the spirit of Christ, I fulfill the law and go beyond that because it's in my heart. Matthew begins to write about fathers that begat, fathers that begat, fathers that begat. It's one of the great repetitions of these first six verses and onward. What he begins to display to us is that there is a process going on to bring us to the Savior, and finally the Christ will come. The Christ in the book of Matthew is going to do two things. He's going to join man in this genealogy and the Holy Spirit. The two are going to come together. What you're going to see is a genealogy of faith joined to the Savior. So the two come together because we know that He was born of the Holy Spirit, but He was born of this genealogy according to the

woman. And so he goes down the genealogy. Now we know this is a genealogy of her husband, Joseph. We also know that there is another genealogy mentioned in Luke, and I don't want to go too much into what is Mary's genealogy. We actually believe Mary was a cousin--a distant cousin--of Joseph's. It's interesting. All part of the family coming from the tribe of Judah. But beyond all of this, and I don't want to get too much in the technical, the point is that he's revealing that this is a family, this is a household of faith, and how do we get to the Savior? And so we're going to begin through this genealogy and these names, and we're not going to spend a long time on each of the names, but I hope you begin to see this story or as we oftentimes say, "His story" (history), the story of Christ in these genealogies because it's literally going to bring us to the Christ.

As you pick up in verse one of Matthew 1, it reads this way. The book of the genealogy, a book of family. Can we get that? That's exactly what he's talking about. I can just imagine and Matthew writes as he goes,

imagine I'm a part of this family. I felt ousted. I felt apart. I was a tax collector. They pushed me out, but I'm a part of this family. And as he begins to go through the genealogy, he realized that he's more part of this family than he thought because he starts identifying with these individuals that, well, are less than perfect. The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Now this one thing I want to interject about the word son. The word that's being used there is a Greek word, *chios*, which makes reference to a son that is reflective of the father. He could have used *teknon*, which just means that you are now a part of the lineage, but he doesn't. He wants to talk to us about those that reflect the character and the nature or the pattern of the father that they come after. And so what he is going to be showing us is that there's a pattern here that's being established, a pattern of faith that's being established. Faith of our fathers, we oftentimes use the phrase. And so, he also wants to establish right from this, right from the start, because he starts off by saying "Son of David". Right? Well, that's kind of out of order because then he goes son of

Abraham because Abraham was first. But what he's saying is this is a kingdom. This is the kingdom, but then he goes and he says, but it starts from the family. It's a family kingdom, if we can put it this way. And that's what you have at the top of your notes there, God's kingdom comes to you, a kingdom of family in Matthew 1. And this family is going to start pointing to something. Why? Their hope. Their hope. Their faith because as it begins, it starts with Abraham. Now as you go into the lineage in Luke, it starts with Adam, but this one starts with Abraham. Why? Because he wants to establish that this is a household of faith. Scripture tells us that it was Abraham that believed, and it was appointed unto him, counted unto him, as righteousness.

Great passage in Romans 4a;17 reads this way, “And Abraham believed God who gives life even to the dead and calls into being that which does not exist.”

That quote is given in the context of the fact that his wife was 90 years old and has not yet had a child, her womb dead, and God calls out a child. You don't think

immediately the text is telling us that this is a genealogy of faith? I mean the whole nation begins right here, and God turns to Abraham and he says, I'm going to call you out of Babylon, and what a wonderful picture that is because calling out of Babylon is calling you out of the world. I'm going to call you out of Babylon. I'm going to call you out of Ur of the Chaldeans, and I'm going to bring you into a new place, and we're going to be a different kind of people. We're going to be a people of faith, and you're going to believe that I'm going to make you into a great nation even though while you being close to a 100 and your wife's womb is dead, I'm going to call to life a nation. And not only will I bless you through this child, but I'm going to bless all nations through this child. Imagine that. That's faith and that's an interesting genealogy. If you think about it that's an interesting heritage that we have. This is the Kingdom of God. The promise of life literally from the dead. And as you look at Hebrews 11:19, the genealogy follows in this vein because we know that God calls upon him to take his only son Isaac, and place him on the altar. And as Abraham is getting ready

to put that knife in his son, ready to do it, hand going down, the angel stops him. Think about that. And then the Lord says, I will provide the sacrifice. And we know historically, on that very mound, in that very region, our Christ would die on the cross. What a wonderful heritage we have. God is saying right off from the start, right off the bat in the book of Matthew, this is a heritage of faith. It's a heritage rooted in promises given that seem impossible. Right from the start, a promise of life from the dead, can you imagine anything more amazing? And Hebrews actually says in regard to Isaac, Hebrews 11:19, that Abraham considered that God is able to even raise his son from the dead. That's faith. Well, that's how the genealogy starts, son of Abraham. Abraham. And to Abraham was born Isaac, which demonstrates that wonderful power of faith. And from Isaac comes, well, you know Jacob, mister supplanter. That's what his name means. Supplanter, grabbing the heel of his brother. Immediately that Jacob-Esau thing was a strife from the very beginning. Jacob trying to grab for that birthright, and yet Esau despising it. We see Jacob, and he has this mentality of I'm going to

make it happen, and he's constantly striving, and God ultimately says, I'm going to change your name Jacob to Israel because I know that your desire is for blessing, and I'm going to have you strive with God, Israel, rather than against me. And he calls this man out of strife, and he gives them a promise that really if you think about Jacob, Jacob was an individual in his family who was actually rejected by his father because his father wasn't wanting to give the blessing to him. He wanted to give the blessing to Esau because he was a good hunter. But God subverted that. This is an interesting heritage when you think about it because Jacob was anything but perfect. He was a conniver. He was a cheat. He was a liar. He longed for that blessing, and God says, okay, we're going to make a straight man out of you, and we're going to give you the blessing. And God in his grace had him wrestle the angel of the Lord, and he wrestled until the Lord gave him the blessing. And God says, obviously, this man wants the blessing. It's going to be his. The promise of blessing out of strife.

Are you beginning to see a pattern in the heritage? Let's look at it. The first is that we have a promise of life from death. We now have the promise of blessing out of strife. Imagine that God will give you blessing in the midst of strife, that God is the God that changes things. Who could have imagined that God would have used Jacob? But he gives him 12 sons, and from the 12 sons becomes the nation. But out of the 12 tribes, only one is chosen to bring the Christ. Of all sons, who would it be? The one that would be named the "praise of Yahweh." When he was named that, it was really Leah naming him because she was jealous of the other sister. "Praise Yahweh." I'm winning. I got a kid, and she doesn't. But God will use the name to display a praise. Where will the praise come from? This is going to be the interesting thing of this pattern. The praise is going to come out of shame and regret, a place you would not think praise would come from. Have you followed the life of Judah? We won't go too deeply into it, but--just to give you a little insight--it was Judah that, along with his brothers, sold their brother Joseph into slavery because of their jealousy. You know what Judah did

right after he did that? It says he separated from his brothers and went into the land of the Canaanites and married a Canaanite woman. He has three sons, and of the three sons, the first- Er was his name (and I'm not growling at you)--was a very wicked son. And it says that God took his life. That son had a wife by the name of Tamar. According to what God had ordained, the next son in line should be responsible and carry on the name of that other son and be the kinsman redeemer. But Onan did not want to do that. And God took his life, and he was gone. Judah had one more son-in-law. He had run out of sons. This is the lineage of the Christ, by the way, and we're running out of kids. His next son, Shelah comes, and Judah thinks, "I don't think this boy's going to cooperate either." And so he tries to put off Tamar. In the meantime, his wife dies. Judah's wife dies. He goes into a land at a time of the sheep shearing and the time of partying and finds a harlot. This is Tamar dressed up, and he has relations with this woman. They will have a child together. Do you know what his name will be? Perez and Zerah. Actually there were twins. Perez will come out and be named Perez

because he was in breach. He's the one pulling, bursting through, trying to get through. The other child's hand was born first but then went back in, and Perez then burst forth. The birthing woman said this is so unusual. We're going to call him breach. How would you like to have that name? And so as the genealogies begin to go, you begin to see that God has given us a pattern of something. Let me read it to you. Because many of these names that now begin to come are names about which we don't have a lot of information. And when you don't have a lot of information the name itself begins to describe the point of what God is wanting to convey. When you have much information, then you interject that information and understand that God is telling us a story through that life. As we look at the beginning with Abraham, we have One that is promising us life from the dead. As we look from Abraham to Isaac to now Jacob, we have a promise of blessing out of strife. As we look to Judah, we see God creating praise from shame and regret. The question is, how is He going to do that? And the very next son's name will be Perez. He will break through. What will he

break through? He will break through what's the next son's name? Hezron. He will break through a wall. That's what his name stands for, the wall that surrounds us. By the way, I just want to mention, Judah, Perez, Hezron, Ram, Amminadab, all those sons were born in Egypt. So that you would have these walls, if I can put it this way, surrounding this family. And here they are. And the question is, what will God do? How can He bring praise out of shame and regret because they will become children of slaves in the land of Egypt. And God is saying through these sons and through the genealogy, we will break through this wall that surrounds, and what's the very next name, Ram, and we will bring exaltation to you. And then he gives the final name of the time of their being in Egypt. And what's the final name? Amminadab. What is he saying within that? He's saying, I'm going to bring forth a "noble kinsman." His name actually means noble kinsman. Creating praise from shame and regret, we're going to break through the walls that surround. We're going to bring exaltation through a noble kinsman. And now we have a man by the name of Whisper, *Naasson*.

Born in his family at the time of the exodus. Does that say anything to you? Oh, let me tell you this. He's firstborn in his family. And from a whisper is going to come salvation. Out of darkness is going to come salvation. And this first born will actually be a survivor of the Passover, the death angel. Oftentimes I think of the passage in Isaiah 26:16. It reads this way, "Oh, Lord, they sought thee in distress." They could only whisper a prayer. Awake. Shout for joy! Your dead will live! Your corpses will rise. God is generating salvation from a whisper, from the darkness that is within. By the way, you might want to mark off to the side, Nahshon is actually the brother to Aaron's wife, Aaron the high priest. But you know who his son will marry? Rahab the harlot, who will be in this lineage, by the way. God is going to generate salvation from a whisper in darkness. This man will be raised up. And by the way, Scripture tells us that as he goes into the promised land, he is in charge of Judah. And at this particular time, he has 74,600 men that are 20 years and over. God has done a great work in this short time, hasn't He? Just in his tribe of Judah, he will become the prince in that tribe,

generating salvation from where he's from. Only God can do that. The next name that comes up is the name Salmon, and that particular name comes from a Hebrew word which means a "covering that takes the shape of something." It actually was used to describe a particular hill. It's as if you take a garment and you put it over, and sometimes the word was used for garment, but when you put a garment on, it takes the shape of the person that it comes on. That particular word means that. It's a garment that takes the shape of the one wearing it. What God begins to reveal to us is He's going to bring salvation through a garment that takes the shape of something, and the very next name that you have within the context is Boaz. God is going to do a covering. He's going to do a covering that is going to rescue the people and redeem the people through Boaz, who we know according to the book of Ruth is who? Redeemer kinsman. He's going to be one who will redeem this woman, Ruth, who was a Moabite, but had married a Jewish man and now was all alone, and God was going to bring hope to this woman through the person Boaz, her redeemer kinsman.

If I could just finish out these names this way, and, I'm going to go all the way back to Abraham and walk through the story with you. Our kingdom is a kingdom of promise. It's a promise of life from the dead. It's a promise of blessing out of strife. It creates praise from shame and regret. It generates salvation from a whisper, the darkness. It's going to break through the walls that surround us and will exalt through a noble kinsman. This kinsman will have the shape of a covering. He will be the redeemer kinsman. His name will be servant, Obed. He will be processor of riches, Jesse. He will be the beloved of God, David. God has given us a wonderful story in the genealogies, but lest I leave something out, there are three women that are mentioned in the text. Did you notice? Three women. That's pretty unusual for genealogy. That doesn't really happen. Even if you look at Luke, he doesn't mention the genealogy of these women, but Matthew does. Matthew's the same one that brings up Hosea, doesn't he? There are three women, and these three women--I just want to go down their names with you. Tamar, Rahab, Ruth. Every one of them, the Greek phrase,

introduces them this way. *Ektes*. Very simple phrase that literally means this, “out of”. Out of. Doesn't say that with any of the men in the list. But it means that it brings out of these women, out of their womb. Now I'm reminded that in the Gospel of John, a son was born from the bosom of the father. And every time it makes reference to the womb, it's making reference to the place of great compassion and great feeling. And God has given us literally a description of His heart when he begins to talk about the womb and out of anything. This is a genealogy that comes out of something, and what does it come out of? These three women describe this marvelous truth. Tamar is best described as a woman rejected. She was a woman that the sons were supposed to marry, but they didn't. And over and over again, and only by subterfuge could she get somebody to marry her and have a child. But God saw this woman rejected and puts her in the lineage. There's another woman that's mentioned, and that's Rahab the harlot. She was the one that was in the wall, remember, of Jericho. And she has this room, and she allows the spies to come in. And through this woman and through

her coming into this nation, she is part of the lineage of Christ. This is a woman despised, for she was a harlot. You have a woman by the name of Ruth. She was a woman who had lost her husband, who decided that she would stay with her mother-in-law, believing that all of her life, she was going to be a single woman. Yet God would not abandon this woman. This is a kingdom that comes out of rejection, being despised, and being abandoned so that you and I might be introduced to the beloved David. So we're going to end there. We're going to pick up with David and then go through the next 14 as we understand according to verse 18 or verse 17 that there are three groupings of 14 in the generations.

PRAYER:

Father, we come before you, and we give You thanks for this marvelous kingdom that is beckoning us. We want to be a part of this. The more we hear about Your kingdom, the more we are drawn to You. This is a kingdom of faith. It's a kingdom of strange people together, but we see your power to bring blessing out of

the worst of conditions. You are designing a salvation for us. And you are putting up these wonderful signs that tell us that it doesn't matter where we've been. It doesn't matter who we've been. You desire to save us. Father, we come to you in brokenness, and we say we want to be a part of this family. We identify with them. This is our home. We come to the beloved today, and we embrace you because we know that you came to seek and to save sinners. Sinners. With your heads bowed and your eyes closed, I trust that as we go through this wonderful study that you begin to see a Kingdom of Heaven that is for you. Thy Kingdom coming. A kingdom, a family. Your family? Is it yours? Take this moment. Call unto the Lord. Our Savior. Our King. Father, we come to you in this time of quietness. We take this journey to Your home. We identify with these people, many of us feeling rejected, despised, abandoned. But it's out of this that we find Your kingdom. Through faith, You can do the impossible. You can raise from the dead. We believe You can save even us. We come to You today in humility and in brokenness with a contrite spirit, and we say thank You,

Lord, for saving the Matthews. We praise You in Jesus' name. Amen. Amen. Lord bless you this week.