

"They Shall Call His Name Immanuel"

Matthew 1.18–25

1. God with us as Stumbling Block

1.1 genealogy: γεννάω; *gennaō* / book of the *genesis* of Jesus
Son of Abraham, Son of David

v. 18 γένεσις - *genesis* / birth / "goal" of History / Final Genealogy

Matthew: Birth of Jesus from *Joseph's* perspective

Luke: Birth of Jesus from *Mary's* perspective

betrothed - not yet *come together* - legally married, in a restricted sense, not live together, refrained from sexual intercourse. Ending this arrangement required a legal divorce

"before they came together she was found to be with child..."

devastating shock to Joseph / v. 19 Joseph a "just man"

Luke 1.6: Zacharias and Elisabeth who were 'righteous before God, walking in all the commandments and ordinances of the Lord blameless'

Luke 2.25: Simeon who was 'righteous and devout.'

Joseph faced a difficult choice

v. 19 "unwilling to put her to shame" - public trial? Stoned? John 8.5

Divorce only required a husband to give his wife a letter of divorce Matt 19.7

v. 18 Mary "was found to be with child *from the Holy Spirit*" Luke 1.26–38

The popular idea that the early church would more easily believe in a virgin birth because they lived before modern reproductive science makes no attempt to understand the tension of this passage: even without knowledge of sperm and eggs, Joseph resolved to divorce Mary because he knew that women only ever get pregnant in one way. Even if Mary did explain her situation to Joseph, this had never happened in all history. Jacob Gerber

“For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe”
1 Corinthians 1.21

Joseph receives this revelation from God, then sets aside what he believed by outward appearances, and he believes and obeys. Will we trust in the outward appearances of our circumstances, or will we trust God’s word, that Jesus is the Christ, the Son of God, and the Son of David?

2. God with us as Savior

v. 19 Joseph *already* made the decision to divorce before the dream in v. 20

Joseph: Old Covenant Believer

“just” believed God’s promise of Salvation, Wants to DO the Will of God with Kindness and Mercy

“Joseph, son of David...” v. 20 / Genealogy 1.1–16: is *Joseph’s*

God’s Kingdom promises of the Covenant with David come through Joseph

Origin of Mary’s Child “for that which is conceived in her is from the Holy Spirit” (v. 20)

The angel did not use a masculine term, but instead a neuter term: “*that which* is conceived in her...” The gender of the child until it can be revealed with emphasis in v. 21

Incarnation > Taking on Flesh

Conception Not Natural or Physical, but Supernatural >

Holy Spirit: immaterial, spiritual

Genesis 1.2 Holy Spirit brought form out of Nothing

Holy Spirit “overshadows” the Womb of Mary > Inexplainable

Creator of Limitless Space > becomes Zygote, Dependent, in the Womb of His Mother

“theotokos” “Mother of God” - NOT Divine or Mediator, Savior

Son – Name – Mission: Mary “will bear a son, and you shall call his name Jesus, for he will save his people from their sins” (v. 21)

“Jesus” - Greek form of Hebrew name “Joshua” which means, “Yahweh saves”

“Matthew does not use the word ‘sin’ very often (7 times), but the expression here shows that he regarded it as an important concept. Jesus came to deal with *sins*, and his name gives expression to a very significant truth.”

Leon Morris

Salvation from sins 2 parts:

1st to atone for our sins, so we may be forgiven in *justification*

2nd to deliver us from the power of sin over our lives, so we may grow in *sanctification*

Some can / have given their life for others - No sinner can give their life for the Sins of Another

Jesus: Sinless Savior who is God in Flesh

God WITH us so He can be God FOR Us Forever

733 BC – Ahaz - King of Judah / Assyria Superpower

Israel & Syria fighting Assyria – Ask Ahaz / Judah to join

Ahaz goes to Assyria and asks for Protection from Israel & Syria

Isaiah Prophet to Judah to Ahaz

God will fight for you > Ask him for Sign

Ahaz says not want to put God to test > Statement of Unbelief

Isaiah: God will give you a sign, even if you do not want it!

Isaiah 7.14: “Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel” (which means, God with us)”

God tells Joseph > Do not look to Man > Human Alliance > Plans of Man

This Baby will make Invisible God Visible to You

God Far Away will be Forever Near

Matthew is explaining to us God's intention all along for Isaiah 7:14, rather than force-fitting Isaiah 7:14 into a context that works against its original intention.

"Immanuel" will not be a name people use to address Jesus, but an explanation of who Jesus is: he *is* God

"where two or three are gathered in my name, there am I among them"
Matthew 18.20

"behold, I am with you always, to the end of the age" Matthew 28.20

The Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.
John 1.14

3. God with us as Son of David

Joseph does all that he has been commanded: "When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, but knew her not until she had given birth to a son. And he called his name Jesus" (24–25)

Angel announces Word of God to Joseph & Mary "do not fear"

Mary "do not be afraid of ME = angel"

Joseph "do not be afraid of Jesus"

Joseph: Legal Guardian, Adopted Father

Angel gave supernatural information: Mary had been faithful to Joseph and God.

"by taking possession of his wife, bringing her to his own home, Joseph would do God's will, serve God's Son, shield and protect the mother of his Lord, himself receive a thousand blessings, and show himself a true prince of David's line"
R. C. H. Lenski

Later, Matthew tells us that Jesus had brothers and sisters (Matt. 13:55–56), so we may presume that Joseph and Mary eventually engaged in normal marital relations.

Jesus is fulfillment of Prophecy All rivers of OT converge in Jesus; “spoken by the prophet”

“For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory.” 2 Corinthians 1.20