

## "THOU SHALT CALL HIS NAME, JESUS"

Matt. 1:18-25

Intro: The words which I have taken as my subject this morning are found not only in Matthew, chapter 1, but they are also found in Luke, chapter 1, verse 31.

What we have in Matthew is the message given by the angel of the Lord to Joseph; what we have in Luke is the message of the angel Gabriel to Mary.

Obviously, the message was given to Mary first. It is quite possible that Joseph heard about the baby Mary was going to have from Mary herself.

Luke tells us that after Gabriel gave her the prophecy, she went and stayed for 3 months with her relative, Elisabeth, who was also having a son: John.

It is obvious that this was a terrific shock to Joseph--a shock which could only lead him to one conclusion: Mary had been unfaithful to him and he must "put her away," i.e., break his engagement with a writing of divorcement. However, because of his love for her he could not do it publicly; he was going to do it privately.

Yet, in v. 20 we have a most important statement: "But while he thought on these things." It shows that there was a measure of uncertainty in his mind about putting Mary away. He knew her story (recorded in Luke 1:26-38), but he wondered how this could be true and why such a thing was even necessary . . .

THEN THE ANGEL SPOKE TO HIM--NOT SAYING EXACTLY THE SAME THING, BUT CONFIRMING WHAT MARY HAD TOLD HIM, AND EXPLAINING TO HIM WHY THIS HAD TO BE TRUE.

Note especially Matt. 1:22, 23.

Isaiah had prophesied that a virgin would give birth to a son whose name would be "Immanuel," BUT NOWHERE IN THE OLD TESTAMENT WAS IT EVER EXPLAINED HOW A VIRGIN COULD HAVE A CHILD! Now it is told: it would be through THE HOLY SPIRIT.

It is very possible that the angel reminded Joseph of Isaiah's prophecy. At any rate, the "Then" in v. 24 indicates that Joseph suddenly realized that it would take a miracle just like this before a virgin could conceive--AND HE WAS CONVINCED THAT WHAT MARY HAD TOLD HIM WAS TRUE!

What a blessing it is to have a heart that responds to the Word of God, as Joseph did!

But we need to notice another contrast in the accounts given by

Matthew and by Luke! It is this:

The angel spoke to Mary about Jesus as a King; he spoke to Joseph about Jesus as a Savior.

(Read Luke 1:30-33; Matt. 1:20, 21.)

In other words, THE ANGEL SPOKE TO JOSEPH ABOUT JESUS' FIRST COMING; HE SPOKE TO MARY ABOUT JESUS' SECOND COMING! We know now that He had to be a Savior before He could be the King.

Why we find this distinction in this way, we do not know. Perhaps we have part of the answer in the words of Simeon when he said, "Yea, a sword shall pierce through thy own soul also" (Luke 2:35), speaking to Mary. But maybe Mary did know some of the issues because in her magnificat she said,

"My soul doth magnify the Lord, And my spirit hath rejoiced in God my Savior" (Luke 1:46, 47).

But let us look now at

- I. THE ANGEL'S MESSAGE TO JOSEPH: "Thou shalt call his name JESUS; for he shall save his people from their sins" (Matt. 1:21).

The Lord has three main names in the NT, <sup>but they are used in diff. comb.</sup> He is called Jesus, Lord Jesus, Jesus Christ, Lord, Lord Christ, Christ Jesus, Christ, and Lord Jesus Christ.

But here we are told that He was to be called, "Jesus," and why! He joins the ranks of the very few in the Bible who were named before they were born.

"Shalt call" is not a suggestion. This expression appears as a command--a divine command.

"He" is very emphatic. It means, He alone, or It is He!

"Shall save" really explains "Jesus" which is the NT equivalent for the OT Joshua: Jehovah is help, or God, the Savior. "Save" includes all that is necessary for salvation (as we are going to see)--saved from sin's penalty, from sin's power in our daily lives, and ultimately from sin itself! The name, "Jesus," should always remind us that He came to do it all. His human name, with primary emphasis on His humanity! Then, now, and coming.

"His people" to Joseph would have meant Israel. But it would also indicate that, if Israel needed salvation, so did the Gentile. Therefore, it is not a surprise, but a great comfort, that the angel said to the shepherds,

"Behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10b).

"He shall save His people from their sins."

THIS REALLY STRIKES THE KEYNOTE OF THE NEW TESTAMENT. VERY LITTLE IS SAID ABOUT THE PURPOSE OF THE LORD'S COMING, ESPECIALLY IN Matthew, Mark, and Luke; THAT BEGINS TO UNFOLD IN THE BOOK OF John, THEN IN Acts, AND FULLY IN the Epistles.

I referred earlier to the names of the Lord, and the combinations of them that are used in the NT. Careful students of the Word will always note how the Lord's name appears in any passage of Scripture. In the time that remains this morning I would like to take you to certain NT passages to show how the name, "Jesus," is used in connection with what our Lord has done, and is doing to save us.

*The emphasis by modernists.*

II. THE NAME, "JESUS." This name is not dropped at the close of His earthly life.

It is used primarily in the four Gospels, and in the book of Acts. But we do find it used very significantly in the NT epistles.

IN ORDER FOR JESUS TO SAVE US, WE LEARN FROM THE SCRIPTURES THAT IT WAS NECESSARY FOR HIM TO DO THE FOLLOWING:

A. Jesus had to die, and be raised again.

Cf. Rom. 4: ~~23-25~~ 23-25,

"Now it was not written for his (Abraham's) sake alone, that it was imputed to him, But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus, our Lord from the dead; Who was delivered for our offenses, and was raised again for our justification."

Cf. Acts 2:22-24,

"Ye men of Israel, hear these words: Jesus, of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know; Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be held by it."

Cf. Heb. 2:8b, 9, where the writer is talking about man and God's purpose that all things should be under him although they are not now.

"But now we see not yet all things put ;under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God should taste death for every man."

B. Jesus is now in heaven, at the right hand of the Father.

Cf. Acts 2:32, 33a, where Peter is preaching on the day of Pentecost,

"This Jesus hath God raised up, whereof we are all witnesses. Therefore, being by the right hand of God exalted. . . he hath shed forth this, which ye now see and hear."

When Stephen was being stoned, "He . . . looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55).

And the writer of the book of Hebrews tells us what this has to do with our salvation when he writes that

"Jesus was made a surety of a better covenant . . . because he continueth ever . . . Wherefore, he is able to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them" (Heb. 7:22, 24, 25).

He has also written in this same connection:

"Seeing, then, that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin" (Heb. 4:14, 15).

It is the same Jesus who was here on earth who is keeping us day by day, meeting our needs, absolutely guaranteeing our salvation.

But this is not all.

C. Jesus is coming again.

Just after the Lord had ascended, two men appeared in white apparel, who said to the apostles,

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

It was this same Jesus who had earlier said to His disciples,

"Let not your hearts be troubled . . ." (John 14:1-3).

When Paul wrote to the Thessalonians he was revelling in their salvation when he wrote the words,

"How ye turned to God from idols, to serve the living

and true God, And to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come" (1 Thess. 1:9b, 10).

After the Lord returns and we are with Him, then our salvation will be completed. "We shall be like him .. ." (1 John 3:2).

There is one other thing I want to mention before I close. We all realize that we are living in a world which has little concern for Jesus, the Son of God. Does the Word of God have anything to say about what the end will finally be? Yes, it does!

D. Jesus will be acknowledge by "every knee" and by "every tongue" throughout the universe.

Cf. Phil. 2:8-11, where Paul, writing about our Lord, says this:

"And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted him, and given him a name which is above every name, That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, And that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father."

Concl: One day the heavens and the earth are going to ring with that wonderful name, Jesus. It is to the glory of God that many of us know Him now, have trusted Him as our Savior, love to know more about Him, and are looking for His return. We can sing with the writer of that wonderful hymn:

Hail, Thou once despised Jesus!  
 Hail, Thou Galilean King!  
 Thou didst suffer to release us;  
 Thou didst free salvation bring.  
 Hail, Thou agonizing Saviour, Bearer of our sin and shame!  
 By Thy merits we find favor; Life is given through Thy name.  
 Paschal Lamb, by God appointed,  
 All our sins ~~were laid on thee~~ on thee were laid;  
 By almighty love anointed, Thou hast full Atonement made.  
 All thy people are forgiven,  
 Through the virtue of Thy blood;  
 Opened is the gate of heaven, peace is made 'twixt man and God.  
 Jesus, hail! enthroned in glory,  
 There forever to abide;  
 All the heavenly hosts adore Thee,  
 Seated at Thy Father's side.

There for sinners Thou art pleading,  
There Thou dost our place prepare,  
Ever for us interceding Till in glory we appear.

Worship, honor, power and blessing  
Thou art worthy to receive;  
Loudest praises, without ceasing,  
Meet it is for us to give.  
Help, ye bright angelic spirits,  
Bring your sweetest, noblest lays;  
Help to sing our Saviour's merits,  
Help to chant Immanuel's praise!

"Thou shalt call His name, JESUS, for He shall save His people from their sins."

How we should praise Him if we know Him!

If you do not know Him, you can this very day. His name Jesus means that He came to do everything that is necessary to save you. All you need to is open your heart, trusting Him to redeem you from all your sin.

#5. Jesus, oh how sweet the name,  
Jesus, every day the same,  
Jesus, but all praise be declared  
His worthy praise forever.