

"HIS NAME ... JESUS"

Matt. 1:18-25

Intro: The manner in which our Lord received His human name is a matter of the utmost importance.

When we name our children, we choose family names or just names that we like, and many parents have a boy's name selected and a girl's name because we don't know which the baby will be until it is born.

Oftentimes names are attached to great people after they are born which summarize what they are or what they have done.

The unique thing about the naming of the Lord Jesus Christ is that He was named beforehand (not unique in Scripture, cf. Isaac, Moses, Solomon, Josiah, Ishmael), but His Name, certainly as no other's, portrayed what He was to be and what He would do!

I would like to consider v. 21 with you tonight in the hope that we can all come to understand something of the tremendous truth which is contained in His name, Jesus.

Let us look at the verse in detail.

I. The Name. Why was it chosen?

A. Its historical significance:

1. Joshua, the son of Nun, the successor to Moses. Twice in the NT his name is confused with Jesus (Acts 7:45; Heb. 4:8). But his name expressed the hopes unrealized which the people of Israel had held for centuries.
2. Joshua, the high priest of the return from the captivity (Zech. 3). He, too, personified great things for Israel, which had never been realized.

So this OT version of Jesus was of great importance to Israel historically.

B. Its contemporary place at the time of Jesus' birth.

It was a most common name. There were undoubtedly many men and boys with this name in Israel, possibly as an expression of their hope.

This identified the Lord with the common people as a

real human being. No spectacular name was given to him.

The name itself is used of Jesus almost 600 times in the four Gospels.

C. Its meaning:

1. Grammatically it goes back to Num. 13:16 (cf. v. 8). Campbell Morgan suggests that Moses himself may have coined the name. It is made by combining Jehovah with Hoshea, which means salvation. The resultant meaning is Jehovah is salvation, or salvation of Jehovah.
2. Contextually: Cf. Matt. 1:22, 23. In relating this to Isa. 7:14 Matthew is undoubtedly seeking to show that the virgin birth and deity are a part of the angelic message.
3. ~~3.~~ Racially. How like the Lord, to show the universal significance of the Gospel to choose a name which was significant both to Jews and Gentiles.
 - a. In Hebrew, as explained above, the name means, Saviour.
 - b. In Greek, the name means Healer, with spritual as well as physical significance.

So there is a great deal to be seen in the name itself.

But, to look at the latter part of our text, we see

- II. The reason for the use of this name: "for he shall save his people from their sins."

The person who understands these words understands the basic message of the entire Bible and, with it, the reason for the coming of Jesus Christ into the world.

The angel explained to Joseph that instead of giving birth to an illegitimate child, her child would be God manifest in flesh. A logical question is, But why?

The answer is very simple. In this statement the angel testifies to:

- (1) The reality of sins.
- (2) The necessity of salvation.

Let us look first of all at the word:

A. "Sins".

This is certainly one of two words in this text which are not important words today.

In order to understand the word we need to know the following three things about it.

1. The definition: It is any violation of the will of God either by commission (things done) or omission (things not done) "in thought and feeling or in speech and action" (Thayer, p. 30).

Sin is based on the facts that:

- (1) There is a God.
- (2) He is vitally concerned with what men do.

2. But how extensive is sin?

Cf. Rom. 3:23.

Solomon said in his great prayer of dedication, "for there is no man that sinneth not" (1 Kings 8:46; 2 Chron. 6:36).

3. Then, what is the result of sin?

Cf. Rom. 6:23. Paul also speaks of all men as being "dead in trespasses and in sins" (Eph. 2:1). All men are "condemned already", under the wrath of a holy God.

Cf. Ezek 18:4, 20, "The soul that sinneth, it shall die."

Physical, spiritual, and eternal death are the fruit of sin.

But let us go on to another word. This also is unpopular, even among some Christians.

B. "He shall save."

Deliver + keeping, liberation + preservation (Safe + sound)

When we understand sin, then we are in a position to understand why we need to be saved, and what we are being saved from.

The expression here is general, so let us consider it that way: salvation from sins in all of its aspects.

Note: The importance of acknowledging the virgin

birth of Jesus. If He is only a human being, and not God, then He faces the same problem we do--He would need a Saviour, too.

Since God went to such limits it should be clear to us that salvation from sins is not within the reach of any human work; it is a work of God on our behalf.

1. The requirements. Any Jew acquainted with the Old Testament Scriptures knew that there were two:
 - a. A perfect sacrifice
 - b. Death(Heb. 7:26-28; 1 Cor. 15:3).

Note: Mt. 1:21 is the first mention of salvation in this Gospel; Mt. 27:42 is the last.

This explains why a Person like Jesus had to come, and why He had to die.

2. The results:

- a. Salvation from the PENALTY of sin - JUSTIFICATION (Rom. 5:8,9; Acts 13:39)

"But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."

Paul preaching in Antioch in Pisidia said, "And by him all that believe are justified from all things from which ye could not be justified by the law of Moses."

Guilty sinners declared righteous by God because Jesus has taken the penalty of sin, death, in our place.

- b. Salvation from the GUILT of sin - FORGIVENESS.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." (Acts 13:38).

What a tremendous thing it is to be forgiven!

"All his transgressions that he hath committed, they shall not be mentioned unto

him . . ." (Ezek. 18:22).

"And their sins and iniquities will I remember no more" (Heb. 10:17).

We sing: "Gone, gone, gone, gone,
Yes my sins are gone."

c. Salvation from the DEFILEMENT of sin -
CLEANSING.

Is there anyone who doesn't know how dirty sin makes you?

We come to him in our filthy rags of self-righteousness, and as Christ saves us from sin's penalty and sins guilt, He also saves us from sin's dirt.

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3).

". . . the blood of Jesus Christ, his Son, cleanseth us from all sin" (1 Jn. 1:7).

". . . the worshippers once purged should have had no more conscience of sin" (Heb. 10:2).

d. Salvation from the CONTROL of sin -
REDEMPTION (liberty).

We are not saved from sin to go on sinning, but to be kept from sin.

"Shall we continue in sin, that grace may abound? God forbid" (Rom. 6:1).

". . . the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity; and purify unto himself a peculiar people, zealous of good works" (Tit. 2:13a, 14).

"Amazing grace! how sweet the sound
That saved a wretch like me.
I once was lost, but now am found;
Was blind, but now I see."

3. The condition.

Do we deserve it? No. We are guilty of sin, and sin only brings judgment.

Can we earn it? No. If so, it would not have been necessary for the Lord to have come to the earth.

It is only "by grace , , . through faith" (Eph. 2:8, 9).

4. The change in relationship: "his people".

This is used in Rom. 9:25, 26 for those who are in the family of God. Also, in 2 Cor. 6:16-18.

Note 1 Jn. 3:1, 2 in this connection.

5. The certainty: "shall save", positively with nothing that needs to be added, and no exceptions to the statement.

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Why?

- (1) Because He can save any sinner (1 Tim. 1:15).
- (2) Because He can save from all sin (1 Jn. 1:7; Tit. 2:14; Acts 13:38).
- (3) Because He can save for ever (Heb. 7:25).

Concl: So we need first to understand this message, and then act on it by faith, trusting Christ to do for us what He came to do for all who will trust Him.

C.B. - 12/19/05
Radio msg

John Bruce Sampson

The Certainty of Salvation Mt. 1:21

Intro: After speaking last week on this verse, dwelling in turn on the name Jesus, and then the words find and save, I would like to return to this same verse again tonight and call your attention to the words, "he shall save", noting particularly the certainty expressed. It is not that he may save them, or hopes to save them, but shall save them.

There is no doubt whatsoever expressed by the angel's statement. Jesus is to be the Saviour. He is to do the work. And there is no question as to His ability.

Having read this, a very natural question to raise is: How can we be so sure?

It is not the purpose of the passage before us tonight to answer this question. It simply introduces the truth. But I would like to take you to three NT verses to answer the question. The first of these verses is 1 Tim 1:15.

While you are turning to it let me say that my reason for speaking on this subject tonight is to clarify the

Christmas message. Anyone who is born again (one of the ways the Bible describes what it means to become a Christian, or a child of God) is always concerned at Christmas time that there is so much Gospel that is heard - and yet it would seem that there is very little understanding of the Gospel.

The other day I saw the statement of purpose of a ~~Christian~~^{certain} organization in which it indicated that every one is a child of God, everyone is saved. This simply is not true. That is one reason why tonight I want to call your attention ^{again} to Jesus who was born as a babe in Bethlehem, but who was not only the son of Mary, but also the Son of God.

He came to save those who would trust Him to save them. The Bible tells us that we are to "Believe in the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Now let us look at these three passages to show how we can be sure He will save us. Possibly some of you will receive Him as your own Saviour for the first time tonight.

I. He can save any sinner (1 Tim. 1:15, 16).

It is interesting that Paul indicates ~~to~~ in v. 16 that his statement in v. 15 is to prove just exactly what I want to prove tonight - first of all, that IF JESUS CHRIST CAN SAVE THE CHIEF OF SINNERS, THEN HE CAN SAVE ANY SINNER.

note: the word "chief" and the word "first" (v. 16) are from the same root.

Read English Revised on this, + also Bruce's paraphrase.

Why did Paul feel that he was the chief, the first, of sinners? Cf. v. 13.

note:

- (1) "The least of the apostles" (1 Cor 15:9).
- (2) "Less than the least of all saints" (Eph. 3:8).

Maybe you would like to argue with Paul on this point, but you cannot change this truth. This was the next to the last, or one of the last of Paul's epistles, and so it shows mature insight into his own heart.

Plummer says, "all experience teaches that, the holier men become, the more convinced they are of their own sinfulness" (Matthew, pp. 7, 8). Incidentally, there was nothing of this in Jesus, a proof of deity. But it was in Paul.

Surely no one could have seemed farther from Christ, more unreachable. Cf. Ananias' words in Acts 9:13,14.

But note the purpose again in v. 16. As Bruce paraphrases it, "that I should have the first place as an object-lesson of the unlimited forbearance of Jesus Christ."

May I ask, do you feel that there is something especially different about you, making it impossible for God to save you? Paul answers, no one is beyond the reach of his grace

There was another man who felt that he was the chief of sinners. His name was Charles Wesley, and he wrote these words which probably you have sung at some time if you attend church. Listen as I read them:

Depth of mercy! can there be Mercy still reserved for me?
Can my God His wrath forbear? Me, the chief of sinners, spare?

I have long withstood His grace, Long provoked Him to His face;
Would not hearken to His calls, Grieved Him by a thousand falls

(Lord, incline me to repent; Let me now my fall lament,
Deeply my revolt deplore, Weep, believe, and sin no more.

Still for me the Saviour stands, Shows His wounds, and spreads
His hands;
God is love! I know, I feel; Jesus weeps, and loves me still.

It makes no difference who we are since God saved the chief of sinners He can save anyone.

Maybe you feel you are worse than Paul. He is God's object lesson then you can be saved too.

Note the emphasis in v. 16 on believing.

II. He can save from any ^{and all} sin (Acts 13:38, 39; Tit. 2:14; 1 Jn. 1:7).

Do you feel that you have done something which God cannot forgive? This is impossible, as all three verses show.

These passages emphasize different aspects of the effects of sin.

- (1) Acts 13:38, 39 - Sin makes us criminals facing + deserving the judgment of God.
- (2) Tit. 2:14 - Sin enslaves.
- (3) Tit. 2:14 + 1 Jn. 1:7 - Sin defiles.

Any way you look at it, it is a problem. And when men realize their spiritual need, immediately they try to do something about it.

(1) I may try to make restitution for my sin - by doing good works, going to church, etc. But my own conscience tells me I am as bad off when I finished as when I started. Read Acts 13:34, 35.

(2) I may try to set myself free. But I soon realize what a terrible master sin is. Cf. Jn. 8:34. This is where Tit. 2:14a is so marvelous. What I can never do, He can.

(3) I may try to cleanse myself - ritualism, reformation, but again it takes a perfect sacrifice to cleanse (same word in Tit. 2:14 + 1 Jn. 1:7).

So, instead of despairing of my condition, let me turn to Jesus. He and only He "shall save".

III. He "shall save" because He can save to the utmost (Heb. 7:25).

The GK words for "to the utmost" are ΕΙΣ ΤΟ ΠΛΗΡΕΣ. It means unto completeness, perfectly, utterly. The NASB translates it forever.

The person who knows himself as a sinner and who knows his own sins has qualms about the future. How can salvation last when I am the person I am?

Does becoming a Christian mean I can no longer sin? No! Christians still can and often do sin.

How then can it last? Read our verse again - Heb. 7:25. "He is able to save to the utmost" because He is our ever-living, interceding high priest.

Cf. 1 Jn. 1:1, 2; Rev. 12:9-11. These verses describe what happens when a believer sins: Satan accuses, our Lord intercedes.

Cf. 2 Tim 1:12.

Concl: Can we then have any doubts but that He shall save. If you have not received Him ^{just} Him now.