

The Book of the Generation of Jesus Christ

Matthew 1:1-25: *“¹ The book of the generation of Jesus Christ, the son of David, the son of Abraham. ² Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; ³ And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; ⁴ And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; ⁵ And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; ⁶ And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; ⁷ And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; ⁸ And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; ⁹ And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; ¹⁰ And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; ¹¹ And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: ¹² And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; ¹³ And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; ¹⁴ And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; ¹⁵ And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; ¹⁶ And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. ¹⁷ So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations. ¹⁸ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. ¹⁹ Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. ²⁰ But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. ²¹ And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. ²² Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, ²³ Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. ²⁴ Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: ²⁵ And knew her not till she had brought forth her firstborn son: and he called his name JESUS.”*

I. The Book of the Generation of Jesus Christ

- A. In our last study, we started the Book of Matthew which opened to us with the words in verse one: *“The book of the generation of Jesus Christ.”*
- B. That verse sets for us the stage as to what the Book of Matthew is going to be about—the Lord Jesus Christ.
- C. That is what the whole Bible is about—the Lord Jesus Christ as He Himself said about the Scriptures in **John 5:39**.
 1. **John 5:39** says, *“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”*
- D. The Bible is not simply a book of laws to tell us how to live (which is the common view of Orthodox Jews). The Bible brings us to the Lord Jesus Christ.
 1. As a matter of fact, the Bible is *“a lamp unto my feet, and a light unto my path”* as it tells us in **Psalms 119:105**.

- a. The Bible is a lamp to our feet that lamp leads to the Lord Jesus Christ. The Bible shows us how to come near to the Lord Jesus Christ in our daily life.
 - b. The Bible is a **light** to our path and the **end** of our path is the Lord Jesus Christ.
 - c. When we get discouraged in life and need that extra lift, the Bible lifts our chin and shows us that the Lord Jesus Christ is at the end of our path.
 - 1) **1 Thessalonians 4:17** says, “*And so shall we ever be with the Lord.*”
- E. This first verse revealing the subject of the Bible shows us the following:
- 1. A person may be a Bible scholar and be an expert to know the Bible’s histories and languages and geography, and archeology, but if that person does not have a deep, personal relationship with the Lord Jesus Christ, that person does not know the Bible. The Bible leads to the Lord Jesus.
 - 2. **If** the Bible does not lead a person as a dirty, rotten sinner to the Lord Jesus Christ as their Savior and cleanser, then there is no good news.
 - 3. A person may be able to **win at Jeopardy** for Bible knowledge and not have a close relationship with the Lord Jesus Christ. That is a tragedy because of what it says in **2 Corinthians 3:6**.
 - a. The verse says, “*The letter killeth, but the spirit giveth life.*”
- F. The Greek word for “generation” is the word, “Genesis” or “birth.”
- 1. This is a book of the birth of Jesus Christ or a birth book or pedigree of the Lord Jesus Christ.
- G. There are two genealogies for the Lord Jesus in the Bible—this one and the one in Luke 3.
- 1. Since Luke was written to all men, that genealogy starts with the Lord Jesus Christ and goes all the way back to **Adam**, the first man.
 - 2. But, this genealogy is different because this genealogy is written to the Jewish people. It starts with the father of the Jewish people, **Abraham and goes forward to the Lord Jesus Christ.**
- H. The two genealogies of the Lord Jesus Christ trace the two branches. This one branch here in Matthew traces the Lord through Joseph, and the Jews always counted their genealogies through the father.
- 1. The other branch in Luke 3 traces the Lord through Mary, although Mary’s name is not mentioned in that genealogy.
- I. But, both of these genealogies have to be balanced with the Gospel of John’s account of where the Lord Jesus Christ came from.
- 1. **John 1:1-5** says, “*1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.*”
- J. The Lord Jesus had no beginning because, “In the beginning” He was, and He is God.
- 1. His **name is the Light**.
 - a. **John 9:5** says, “*As long as I am in the world, I am the light of the world.*”
- K. What we are seeing in this genealogy of Matthew is the history of the Light.
- 1. **John 3:19** says, “*Light is come into the world.*”
 - a. This genealogy is the history of Light coming into the world.
 - 2. **John 1:5** says, “*The light shineth in darkness.*”
 - a. This genealogy is the history of the beginning of Light shining in the darkness of the world.

3. **John 18:37** says, *“Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”*

a. This genealogy is the history of the beginning of the purpose and end of falsehood and lies. The King of Truth is now bringing truth into the world.

L. This is the history of that time in history called “The Fullness of Time.”

1. **Galatians 4:4** says, *“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.”*

M. The Jewish world that He came into had no idea that in 70 years there would come one of the greatest slaughters of Jewish people from Titus the Roman that resulted in the Jewish people fleeing from the land of Israel in the great Diaspora.

N. This genealogy in Matthew 1 is the history of God sending His eternal life to the Jewish people many of whom would be slaughtered in 70 years.

II. Verse 1—“Jesus Christ”

A. When God the Son came into the world as a man, that was when He was given the new name by the angel and that name was announced to Joseph in **Matthew 1:21**.

1. The verse reads, *“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”*

B. It is announced also to Mary in **Luke 1:31**.

1. **Luke 1:31** says, *“And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.”*

C. Rabbis have asked me, “If Jesus existed before He was born, then why don’t we find His name of Jesus in the Scriptures before He was born?”

1. The reason is that before the child was born, the name He was known as was God, Elohim, Yehovah, or El.

D. When God came into the world as a man, then He had the name of Jesus. This is why He can be called Jehovah Jesus.

E. Verse 1 gives us a new name, “Jesus.”

1. The name of Jesus is relatively new.

2. The name of Jesus is similar to the name of Jehoshua or what we call Joshua and that name first appeared as Moses’ helper in **Exodus 24:13**.

a. The verse says, *“And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.”*

F. Then, the derivative of the name Joshua appeared in Scripture. That was the Jeshua or Jesus in **Nehemiah 7:7**.

1. **Nehemiah 7:7** says, *“Who came with Zerubbabel, **Jeshua**, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was this;”*

2. This new name Jeshua means “God is Deliverer.”

G. The name Jesus was given to Him because He was God who became a man to deliver man from his sins. Jesus means God is the deliverer.

H. Christ means “Messiah” which means “anointed.” This was the term used for the priests and the kings and the prophets that indicated that God had sent that person.

I. So, the name Jesus Christ has the meaning of God the Father sent God the Son as a man into the world to save the world from his sins.

III. Verse 1—“The son of David, the son of Abraham”

A. In the first verse, we are told that the generation of Jesus Christ will be showing that He is the son of David, the son of Abraham.

- B. God made the promise to David that the Messiah would be from his seed and would be king in the following verses:
1. **Psalm 132:11** says, *“The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.”*
 2. **Psalm 89:3-4** says, *“³ I have made a covenant with my chosen, I have sworn unto David my servant,⁴ Thy seed will I establish for ever, and build up thy throne to all generations. Selah.”*
- C. This title of the Lord Jesus Christ as the Son of David was how He was called by those who saw Him as the Messiah.
1. Even a Canaanite woman who was a forerunner of believing Gentiles called Him this title in **Matthew 15:22**.
 - a. The verse says, *“And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.”*
 2. Two blind Jewish men who wanted to be healed called the Lord Jesus by this title in **Matthew 20:30-31**.
 - a. **Matthew 20:30-31** says, *“³⁰ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou **Son of David**. ³¹ And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou **Son of David**.”*
 3. This was the title that He was called on Palm Sunday by the multitude. Even the children in the Temple called out this title of the Lord in the following verses:
 - a. **Matthew 21:9-11** says, *“⁹ And the multitudes that went before, and that followed, cried, saying, Hosanna to **the Son of David**: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. ¹⁰ And when he was come into Jerusalem, all the city was moved, saying, Who is this? ¹¹ And the multitude said, This is Jesus the prophet of Nazareth of Galilee.”*
 - b. **Matthew 21:15** says, *“And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to **the Son of David**; they were sore displeased.”*
- D. In this first verse, by calling Him the Son of David and the Son of Abraham, we are shown how God is faithful to His promises. That sets the stage for the two words that describe what is in this book.
1. Jesus is the Jewish Messiah and King. One word that this book will be pointing out is the word, “fulfillment.” Jesus is the fulfillment of the prophetic promises of God.
 2. The promise of the Messiah was given to Abraham in **Genesis 12**.
 - a. **Genesis 12:3** shows this as it says, *“And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”*
 3. The Lord Jesus is the Seed of Abraham that God promised to Abraham in **Genesis 22:18**.
 - a. **Genesis 22:18** says, *“And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”*
 4. Abraham was called the Father of Faith.
 - a. **Romans 4:16** says, *“The faith of Abraham; who is the father of us all.”*
 5. In Abraham, we see the beginner of our faith and in the Lord Jesus we see Him as the “finisher of our faith” as it says in **Hebrews 12:2**.

- E. Because He is also the Rejected Jewish Messiah and the Rejected Jewish King, the other word that this book will be pointing out is the word “antagonism” or “conflict.”
- F. Those 2 words of “fulfillment” and “antagonism” are basically the voice of two persons speaking about Him.
- G. We will see that in that conflict, it appears that Jesus is conquered by death. When He is resurrected, it will be seen that in death He had the greatest triumph over death.

IV. Verse 2—“*Abraham begat Isaac; and...*”

- A. This is the genealogy of Jesus Christ and what we find in this genealogy is twists and turns with all sorts of men in His lineage.
 1. Some of them were **kings**; some of them are **heroes** of Israel.
 2. Some of them are **shepherds** like David; some are **prophets**.
 3. Some of them are **sinners**; some of them are **saints**.
 4. No mention is made in verse 2 of **Ishmael or of Esau** who were both first-borns, but sadly, they had no interest in their spiritual position as firstborns.
 5. There were only the second-born in His lineage like Isaac and Jacob.

V. Verse 3—“*Judas begat Phares and Zara of Thamar*”

- A. Phares and Zara were twin sons of Judah. Zara at their birth put out his hand first, but Phares pulled Zara back and came out first. Phares is part of the Lord’s lineage and not Zara.
 1. It is interesting that a trait of the second born is to be highly competitive. Almost all of the fighter pilots in World War 2 were second born.
 2. The Lord Jesus said about those who enter into the Kingdom of Heaven in the following verses:
 - a. **Matthew 11:12** says, “*And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and **the violent take it by force.***”
 - b. **Luke 13:24** says, “***Strive to enter in** at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.*”
 - c. **Luke 16:16** says, “*The law and the prophets were until John: since that time the kingdom of God is preached, and **every man presseth into it.***”
 - d. **John 6:27** says, “***Labour** not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.*”
 - e. **Ephesians 6:10-12** says, “*¹⁰ Finally, my brethren, be strong in the Lord, and in the power of his might. ¹¹ **Put on the whole armour of God**, that ye may be able to **stand against** the wiles of the devil. ¹² For **we wrestle** not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*”

3. Here, we see the competitive, second born fighters in His lineage

VI. Verse 3, 5—“*Thamar, Rachab, Ruth, wife of Urias*”

- A. Besides Mary, there are four women listed in the lineage of the Lord. All four of them were foreigners or strangers to the commonwealth of Israel. They are as follows:
 1. Verse 3—Thamar, a Canaanite, who committed incest with Judah
 2. Verse 5—Rachab, a prostitute stained with sin
 3. Verse 5—Ruth, a Moabitess
 4. Verse 6—Bathsheba, a Hittite who committed adultery with King David
 - a. Her name, Bathsheba is not stated, but she is identified as “*her that had been the wife of Urias.*”

- b. Yet their adulterous union produced King Solomon who was named Jedidiah which means “loved by God.” Through him, the Lord Jesus would be descended through, showing the power of God’s forgiveness following repentance.
- 5. Each of these foreign women were the in lineage of the Lord which shows the truth of **Colossians 3:11**.
 - a. The verse says, *“Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.”*

VII. Verse 7-8—*“Solomon begat Roboam”*

- A. Within this lineage, there is a bouncing back and forth between good kings and wicked kings in verses 7 and 8. We see the following kings:
 - 1. Wicked King Roboam whose son was the wicked King Abia
 - 2. The wicked King Abia had a son who was the good King Asa
 - 3. The good King Asa had a son who was the good King Josaphat
 - 4. The good King Josaphat had the son who was the wicked King Joram
- B. All of this shows us that faith and Godliness do not run in the blood, and neither does wickedness.
 - 1. Every person makes their own decision to believe God and follow God, or they make their own decision to not believe God and not follow God.
- C. They are all in the lineage of Jesus Christ. When we look at all these men in His lineage, one thing becomes clear. They all become more and more obscure as they approach Jesus Christ.

VIII. Verse 11—*“They were carried away to Babylon”*

- A. There is in this lineage the significant event in verse 12 which was *“and after they were brought to Babylon.”*
- B. The “Carrying Away to Babylon” is called out as a specific event.
 - 1. That was a significant event because that was a time in Jewish history when there should have been an annihilation of the Jewish people .
 - a. Who has ever heard of virtually all of a people being taken as slaves and surviving as a people to be allowed to return to their homeland and build up as a people again?
 - 2. There is only one reason the Jewish people were not destroyed under Egypt or under Babylon or under Rome or under the Nazis. That reason is the Word that God spoke in **Isaiah 65:8**.
 - a. The verse says, *“Thus saith the LORD, As the new wine is found in the cluster, and one saith, **Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.**”*
 - b. It is because God said, *“Destroy it not.”*

IX. Verse 17—*“All the generations...fourteen”*

- A. Matthew now organizes the genealogy of the Lord into three neat stacks of fourteen generations.
- B. The first neat stack is fourteen generations from Abraham to King David.
- C. The second neat stack is fourteen generations from King David to the carrying away into Babylon.
- D. The third neat stack is fourteen generations from the carrying away into Babylon to the birth of the Lord.
 - 1. In the first neat stack, we have the building up of Israel from one person, Abraham to a great people under King David.

2. In the second neat stack, we have the great people flourishing during the time of the kings of Israel.
 3. In the third neat stack, we have the great downfall of Israel to a state of being under Roman rule.
- E. The family of the Messiah has dwindled down from being the family of King David in the great city of Jerusalem to now the family of Joseph, a poor carpenter in despised city of Nazareth.
- F. It will be from this poor family of Joseph that there will rise up *“a light to lighten the Gentiles, and the glory of thy people Israel”* as stated in **Luke 2:32**.
- G. It is just like Balaam said in **Numbers 24:17**, *“I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.”*
1. From the poor family of Joseph, a star came out of Jacob and a sceptre rose up out of Israel.
- X. Verse 18—*“The birth of Jesus Christ...this wise”*
- A. Now, we come to an explanation on how the Lord Jesus Christ was born in **Matthew 1:18**.
1. The verse says, *“Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.”*
- B. It was a period of time in the lives of Mary and Joseph when they were espoused to each other.
1. This time was as sacred as being married, but they were not married yet. Mary continued to live in her parents’ home. Joseph had not taken her home to be his wife yet.
 2. They were looking forward to marriage; it was the time when young love blossomed.
 3. It was before the couple had physically come together
- XI. Verse 18—*“Found with child of the Holy Ghost”*
- A. The word “found” in verse 18 portrays the shock of it all. It specifically says, “She was found with child of the Holy Ghost.”
1. Mary found herself with child of the Holy Ghost.
- B. The emphasis here is on Joseph. Joseph found Mary with child, but Joseph did not know Mary was with child of the Holy Ghost.
- C. They loved each other, but now, there was a barrier which was too great for their love to overcome.
1. Mary knew the secret, and we can only wonder if Mary tried to tell Joseph.
 2. Maybe Mary was too scared to tell Joseph.
 3. Maybe Mary whispered it in Joseph’s ear.
 4. Maybe Mary just kept it a secret.
- D. When the angel told Mary that she was going to be with child of the Holy Ghost, Mary knew this was going to be very difficult in her relationship with Joseph. The beauty of Mary is seen in how even though it might destroy her relationship with Joseph, Mary submitted to God in **Luke 1:34-38**.
1. **Luke 1:34-38** says, *“³⁴Then said Mary unto the angel, How shall this be, seeing I know not a man? ³⁵And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. ³⁶And, behold, thy cousin Elisabeth, she hath also conceived a son in her*

old age: and this is the sixth month with her, who was called barren. 37 For with God nothing shall be impossible. 38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her."

2. Mary was told that the same Holy Spirit of God that brooded over the earth in Creation in **Genesis 1:2** would be abiding in her.
 - a. **Genesis 1:2** says, "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved (or brooded) upon the face of the waters."
3. Mary knew that the same Holy Spirit of God was going to brood over her and she would be pregnant from no man. The Bible gives no explanation beyond the simple words of "she was found with child of the Holy Ghost."
4. Mary knew that this was going to be an awful barrier between them.
- E. Joseph loved Mary, and Joseph trusted Mary. Joseph wanted to believe Mary, but it was too incredible.
- F. Joseph loved Mary, and Joseph trusted Mary, but there is a limit to trust in even the most loving heart.
 1. This story seemed to Joseph to be completely impossible. Joseph's love for Mary was wounded, and Joseph was suspicious of Mary.
- G. Joseph's suspicions deeply wounded Mary's tender heart.

XII. Verse 19—"Joseph her husband, being a just man"

- A. This was a tremendous dilemma for Joseph. What was Joseph to do? Joseph was caught in a state of terrible anxiety, torn apart with "on one hand and on the other hand."
 1. On one hand, Mary had told Joseph that she was innocent, but on the other hand appearances were all against her.
 2. On one hand, Mary had told Joseph that there was an angel that announced to her that she was going to be with child from the Holy Ghost; on the other hand, Joseph had not heard from any angel. All Joseph had was Mary's word.
- B. This was going to look bad for Joseph as if he was the father of the child.
- C. Joseph could not discuss this with anyone. He had to make the decision alone.
- D. Verse 19 tells that Joseph was a just man and did not want to make her a public example.
 1. That means that Joseph was trying to be fair to Mary, and he felt that the best way to be fair to Mary was to not do her any wrong at all.
- E. Joseph could not believe Mary. Joseph was totally conflicted with anxiety, and his first concern was not to hurt Mary.

XIII. Verse 19—"Minded to put her away privily"

- A. So, Joseph has come up with the plan that will do the least harm to Mary.
 1. Joseph will prepare a very private legal letter of divorce and hand it to Mary privately in the presence of two trusted witnesses that he will not tell the reason for the divorce to.
 - a. Joseph feels that this will be the most delicate way for him to treat the woman he loved.
 2. The last thing that Joseph wanted to do was to bring Mary to the point of shame and death for harlotry, so, this was the middle ground that still left him with a broken heart.

XIV. Verse 20—"While he thought on these things"

- A. Joseph had come to the best conclusion he could with all the facts that he had, but still, he had no peace.
 1. Have you ever been in Joseph's state? You are faced with some very disturbing facts, and like Joseph, you have thought through very carefully all the options.

2. In fact, like Joseph, you are just so tired of thinking about the problem that you have come to just hate it.
 3. Like Joseph, you wish you could just wake up and have it all be just a dream and not true at all. Have you ever been where Joseph is in verses 19 and 20?
 4. Like Joseph, you have rehearsed all the facts, and you are so sick of thinking about it all.
 5. Like Joseph, you have come to the conclusion of what to do. You have made your mind up.
 6. Like Joseph, your plan is set, and you were hoping that you could just have peace about it all.
 7. Like Joseph, you can't leave it alone. Something is just not right, and you don't know what it is. It is tormenting you to death.
- B. That is what it means when it says in **Matthew 1:20** which says, *“But, while he thought on these things.”*
1. It means while he was torn apart by all these thoughts in his mind.
- XV. Verse 20—*“Behold, the angel of the Lord appeared”*
- A. It looks like Joseph is hopelessly consumed in his turmoil which make it even more precious when we read **Matthew 1:20**: *“But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.”*
- B. Right when there seemed to be no way for Joseph to find peace, the angel of the Lord appeared to him.
- C. In verse 20, the word, “Behold” shows how it came as such a surprise to Joseph. Joseph did not expect to have an angel from the Lord come to him.
- D. This was God's intervention.
1. That is what we can expect. It may not be as fast as we want, but God will not leave us in a state of turmoil like Joseph was in.
- E. At last, the answer came. In Joseph's case, it was an angel that appeared to him at night when he was sleeping. That is what angels do.
1. **Hebrews 1:14** says, *“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”*
 2. This is how God helps us through angels.
- F. God says that He sends the angel of the Lord to set up his camp around us in **Psalms 34:7**.
1. The verse reads, *“The angel of the LORD encampeth round about them that fear him, and delivereth them.”*
- G. There are two dramatic examples of the angel of the Lord encamping around believers. First, there was the time when the King of Syria had sent his army to destroy one single man, the prophet Elisha. When Elisha's assistant saw that, he said, “We are finished.” However, that was all because Elisha's assistant could not see the angels camping around them in **2 Kings**.
1. **2 Kings 6:15-17** writes, *“¹⁵And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? ¹⁶And he answered, Fear not: for they that be with us are more than they that be with them. ¹⁷And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.”*

H. The most dramatic example of angels protecting was during the reign of Hezekiah when the King of Assyria, Sennacherib sent his army to destroy Israel and he cursed Israel, God sent a message to him in the book of Isaiah.

1. **Isaiah 37:22** says, *“This is the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.”*

I. The angel of the Lord went out that night and did his work in **Isaiah 37:35-38**.

1. The verses say, *“³⁵ For I will defend this city to save it for mine own sake, and for my servant David's sake. ³⁶ Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. ³⁷ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. ³⁸ And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.³⁹”*
2. What a sight that must have been! Can you imagine seeing 185,000 dead Assyrian corpses dead in their beds? Can you imagine the shock of the Assyrians who were not killed that night and came into the tents and shook the soldiers, only to find that they were all dead?

J. Angels help us, and in Joseph’s case, that help came in guiding Joseph as to what to do.

XVI. Verse 20—*“Joseph, thou son of David”*

A. First, the angel addresses Joseph by the title of *“thou son of David”* in verse 20.

B. The angel addressed the root problem with Joseph. It was his fear. Joseph was afraid of taking Mary as his wife.

1. Joseph was afraid that he could not trust Mary. Joseph was afraid that Mary would hurt Joseph.

C. To these fears, in **Matthew 1:20**, the angel said to Joseph, *“Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.”*

D. Joseph was in the process of divorcing his wife, Mary and to not call her his wife.

1. God stepped in and corrected Joseph by calling Mary, *“thy wife.”*
2. That was God saying to Joseph, *“Joseph, I know you feel that divorce is your only option, but view Mary as your wife and turn back to her.”* That was the impact of when God said to Joseph, *“Mary thy wife”*

E. That message calmed Joseph’s fears about Mary and let him return to his love for Mary.

XVII. Verse 21—*“Son...his name Jesus...save from sins”*

A. The angel revealed to Joseph the prophecy that would be fulfilled.

1. **Matthew 1:21-23** says, *“²¹ And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. ²² Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, ²³ Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”*

B. The prophecy that was being fulfilled was from **Isaiah 7:14**.

1. The verse reads, *“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”*
2. This was what God through His prophet Isaiah told King Ahaz. A sign was coming.
3. That sign was that a virgin should conceive, and the son would be called Immanuel.

4. The Hebrew word used here is “*Alma*,” and it can mean young girl or “virgin.”

5. But, there is nothing unusual about this sign as it was prophesied in **Isaiah 7:14**.
 - a. The verse says, *“Therefore the Lord himself shall give you a sign; Behold, a young girl shall conceive, and bear a son, and shall call his name Immanuel.”*
 6. When the 70 rabbis translated this verse into Greek, they used the Greek word, *“parthenogenesis.”* That means, “virgin.” It was only after the Messiah came and was born of the virgin Mary that the word “Alma” in **Isaiah 7:14** came into dispute as whether it really meant “virgin.”
- C. So, Joseph was told that the son that Mary would have would be called Immanuel which means “God with us.”
1. So, Joseph understood that Jesus was going to be God that was coming to be with man.
 2. Here is Jesus Who was God coming from His Heaven to be with man.
 3. Here is Jesus Who was God coming out of His glory to be made flesh to cleanse man from his sin and to make possible to be forgiven.
- D. Joseph was told to name the baby Jesus.
1. The name Jesus is two words put together. The first word “Je” refers to “Jehovah” or “God.”
 2. The second word “Sus” refers to “Shua” which means “salvation” or “deliverance.”
 3. The name Jesus means “The Salvation of Jehovah.”
- E. Jesus would be the way that God would save man from his greatest threat—his sins.
- F. Jesus is the Greek form of the Hebrew name Joshua.
1. The first Joshua led Israel out of the Sinai desert of death into Canaan the land of life.
 2. Here was the second Joshua—Jesus—Who would lead His people out of the desert of death of their sins into Heaven the land of life.
- G. His name tells His mission. Jesus eludes to the salvation of God.
1. **Matthew 1:21** says, *“Jesus: for He shall save His people from their sins.”*
 2. **“He, Himself** shall save His people from their sins” as it says in **Hebrews 7:25** and **Titus 2:14**.
 - a. **Hebrews 7:25** says, *“Wherefore **he is able also to save** them to the uttermost that come unto God by him.”*
 - b. **Titus 2:14** says, *“Who **gave himself** for us, that **he might redeem** us from all iniquity, and **purify unto himself** a peculiar people, zealous of good works.”*