

Immanuel
Matthew 1:18-25

We come back again to the mystery; the beginning of the greatest story ever told. Last week we saw something of what the Apostle meant when he said, ***“Without controversy, great is the mystery of godliness.”*** We come again to the mystery.

[We have seen how Matthew is concerned to show that the coming of Christ is in fulfillment of God’s redemptive promises to Israel and the world.](#)

1. **It is the heart and soul of world history.** He patterns the account along the lines of Creation. Isaiah cried out, ***“Oh that You would rend the heavens and come down.”*** **Isa. 64:1.** God promised that He would. ***“For Behold, I create new heavens and a new earth.”*** **Isa. 65:17.** Jesus is the beginning of God’s new creation. Paul thought so. ***“For neither circumcision counts for anything, nor uncircumcision, but a new creation.”*** **Gal. 6:15.**
2. **It is the climax of Israel’s History.** The time has come for the long awaited return from exile. **3x’s 14.** The axe is laid at the root of the tree.
3. **The work centers on the deliverance from sin.** This is a work too difficult for men. It involves things above their heads. Viz., **God** and Satan (His impugned majesty and violated law), **Heaven** and Hell, **Angels** and Demons. It involves the cleanliness of the Soul.

[The Incarnation is the most wonderful news in the world.](#) **It’s the intervention of God!**

1. **This is why Scripture announces it the way it does.** ***“Behold!”*** This is often a harbinger of the prophetic. It is calculated to arrest our attention. We usually are far too interested in lesser things. It wants to lift us above the ordinary. ***“Behold!”*** Earth has never seen anything like this before! Not only is it great news, **it’s for us!**

To us a child is born, to us a Son is given!

2. **It is the result of divine power apart from human aid.** These two things are *emphasized*. Twice we’re told it happened before the consummation. **Vv.18, 25.** Twice we are told it was by the Holy Spirit. **Vv. 18, 20.** **It raises two questions:**

a. **Why such a conception? Because:**

- i. **He could not come through ordinary means.** He had to be human to be Mediator but He could not be a son of Adam. Then He couldn’t come as a source of grace and life. He came, ***“so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.”*** **Ro. 5:21.**
- ii. **The conception would provide the foundation for all His obedience.** ***“Although he was a son, He learned obedience through what He suffered. And being made perfect, He became the source of eternal salvation to all who obey Him, being designated by God a high priest after the order of Melchizedek.”*** **Heb. 5:8-10.** A flawed foundation would mean a defect in all His duties. He must absolutely hate sin and love righteousness. He must combat sin from the start to the end of His life.

b. **Why such emphasis on the involvement of the Holy Spirit?** Because the Spirit is especially associated with the Messianic Age. ***“And the Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD.”*** **Isa. 11:2.** Matthew Henry, “The Holy Spirit who produced the world, now produced the Savior of the world, and prepared Him a body as was promised Him.”

[His person and work is bound up in the names given here.](#)

1. **He will be called Immanuel. V. 23.** He is the fulfillment of the prophecy spoken by Isaiah. **Cf. Isa. 7:14; 8:8: 9:1-7.** He had given manifestations of Himself before. **E.g., The Shikinah, “show me your glory”.** This is different, divinity and humanity together forever. **“Behold!”**
2. **We shall call Him Jesus. V. 21.** Jesus is Joshua! **Cf. Nu. 13:16.** He is a Savior from sin! Christ is like the two Joshua’ **(1)** He is the captain, who comes after Moses and leads us into the Promised Land. **(2)** He is like the High Priest who represented them once they were in it.

[Why did Christ become Immanuel?](#)

1. **To restore the broken fellowship between us and God.** He saw the separation caused by our transgressions. **“The LORD saw it, and it displeased Him that there was no justice. He saw that there was no one man, and wondered that there was no one to intercede; then His own arm brought Him salvation, and His righteousness upheld Him.” Isa. 59:15b-16.**
2. **In Christ God could love our natures again.** Christ gave God a pure nature to love. God could love us in Him.

[Here all objections to the passion of Christ is removed.](#)

1. **How could one death save so fully and so many?** The two natures in one person. This without mixture, divinity was not lessened. Humanity was not diminished. He fully experienced everything done in His human nature. God died for His people. It was His bloodshed. He felt the anguish of the cross.
 - a. **Christ died in our nature.** His divinity gave it value. He could prevail with God.
 - b. **He joined us in our nature.** We are united to Him. He is our head; we are His body.

c. His nature is richly endowed with divine grace. As we are in Him we partake of everything we need. **“We are partakers of the divine nature.” “He is the vine, we are His branches.” “He has blessed us in Him with all spiritual blessings in the heavenly realms.”**

[The Incarnation is rich with implications for our lives.](#)

1. **Has He become one with us and shall we continue to live apart from Him?** Shall we not seek to commune with God through Christ at all times; doing only what pleases Him?
2. **He has raised our natures in Christ above the angels.** From sinners to saints. What kindness! At what great cost! Shall we not greatly love Him?
3. **Consider the evil of rejecting this offer.** Christ did not assume the nature of angels. We sin more than the demons by rejecting Him.

Let us remember that our head rules over all things! Angels in heaven, men on earth, devils in hell all bow before Him. Because He has become our Immanuel, we are impregnable.