

@thenameofJesus

"THE NAME OF JESUS" MATTHEW 1:18-25

This Week's Core Competency

Personal God – I believe God is involved in and cares about my daily life. Psalm 121:1-2

A song of ascents.

I lift up my eyes to the hills--

where does my help come from?

2 My help comes from the Lord,

the Maker of heaven and earth.

The fact that our God is a personal God is hardly more evident than it is in the incarnation. The doctrine of the incarnation is presented in John 1. In the opening verse John tells his readers, "In the beginning was the Word [Gk. *logos*], and the Word was with God, and the Word was God." Then in verse 14 he says, "The Word became flesh and made his dwelling among us." If the Word is God, and the Word became flesh, then God became flesh. God made his dwelling among us in the person of Jesus Christ. "We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth." Incarnation may be defined this way: The "Logos" took to himself a human nature, thereby permanently uniting the eternal second person of the Trinity to the human being, Jesus Christ.

The incarnation was anticipated in the Old Testament. One author writes, "In this prophecy

God made himself weak for one purpose: to let human beings choose freely for themselves what to do with him.

- Philip Yancey

concerning Messiah in Isaiah 9:6, Isaiah foretold the union of Deity and humanity in Him. He said that a child would be born (a reference to humanity) and that His character would be such that he may be designated as the Mighty God (*el gibbor*, reference to Deity). Isaiah uses *el* only in reference to God (see 31:3); *gibbor* means hero. Thus the phrase means a hero whose chief characteristic is that He is God. Thus in this single verse both the humanity and deity of our Lord are predicted. The name Immanuel reveals the same truth about the Lord (Isa. 7:14). This means more than God's presence with His people in His providential dealings. It means in this text that the very presence of the virgin-born Child brings God to His people" (Charles C. Ryrie, *Basic Theology*, 277).

About God becoming a human being, Philip Yancey writes, "I learned about incarnation when I kept a salt-water aquarium. Management of a marine aquarium, I discovered, is no easy task. I had to run a portable chemical laboratory to monitor the nitrate levels and the ammonia content. I pumped in vitamins and antibiotics and sulfa drugs and enough enzymes to make a rock grow. I filtered the water through glass fibers and charcoal, and exposed it to ultraviolet light. You would think, in view of all the energy expended on their behalf, that my fish would at least be grateful. Not so. Every time my shadow loomed above the tank they dove for cover into the nearest shell. They showed me one 'emotion' only: fear. Although I opened the lid and dropped in food on a regular schedule, three times a day, they responded to each visit as a sure sign of my

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designs to torture them. I could not convince them of my true concern.

"To my fish I was deity. I was too large for them, my actions too incomprehensible. My acts of mercy they saw as cruelty; my attempts at healing they viewed as destruction. To change their perceptions, I began to see, would require a form of incarnation. I would have to become a fish and 'speak' to them in a language they could understand.

"A human being becoming a fish is nothing compared to God becoming a baby. And yet according to the Gospels that is what happened at Bethlehem. The God who created matter took shape within it, as an artist might become a spot on a painting or a playwright a character within his own play. God wrote a story, only using real characters, on the pages of real history. The Word became flesh" (*The Jesus I Never Knew*, 38, 39).

day **1** ENCOUNTER – read God's word to put yourself in touch with him.

Matthew 1:18-25

This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit. 19Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly.

20But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. 21She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their

sins."

22All this took place to fulfill what the Lord had said through the prophet: 23"The virgin will be with child and will give birth to a son, and they will call him Immanuel"--which means, "God with us."

24When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife. 25But he had no union with her until she gave birth to a son. And he gave him the name Jesus. NIV(c)1984)

EXAMINE – what the passage says before you decide what it means.

- * Draw a line from the name "Jesus Christ" to the margin and there write, "Cf. v. 1 and v. 16."
- * Circle the important words "pledged" and "came together" in v. 18, "husband" and "divorce" in v. 19, "Immanuel" in v. 23, "union" in v. 24.
- * Draw an arrow from "this" in v. 20 to "divorce" in v. 19.
- * Box the expressions "was found" and "through the Holy Spirit" in v. 18 as well as "is conceived in her" and "from the Holy Spirit" in v. 20.
- * Bracket the word "but" indicating *contrast* in vv. 18, 20, 25.
- * Put < > around the word "because" indicating *reason* in vv. 19, 20.
- * Highlight the expression "God with us" in v. 23.
- * Underline the words "gave him the name Jesus" in v. 24 to the words "give him the name Jesus" in v. 21.

day **2**

EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. Explain the chronological relationship between events recorded in Luke 1:26-56 and in Matthew 1:18-24.
2. Paraphrase verse 18 to clarify its meaning; use the words "engaged," "married," and "baby" in your paraphrase.
3. How do you think Joseph found out that Mary was pregnant?
4. Put what Joseph decided to do after he found out Mary was pregnant and why he decided to do it in your own words.
5. What did the angel command Joseph to do in his dream?
6. Why was he to do such a thing?
7. Put what Matthew had to say about the birth of Jesus in a nutshell.
8. What do you believe about Joseph from what Matthew said?
9. What do you believe about Jesus from what Matthew said?
10. **Discussion:** What do you find most amazing about this narrative?

day 3

EXAMINE – an explanation of the message to better understand the meaning of the passage.

In the opening section of his Gospel (1:1-17), Matthew shows us Jesus' family tree, which lists David, Israel's great king, and the patriarch, Abraham, among his renowned ancestors. He did this to persuade us that as the son of David and the son of Abraham, Jesus had a legal claim to the throne of David, thereby justifying his opening reference to him as "Jesus *Christ*." Then when alluding to Jesus' parents at the end of his genealogy, Matthew refers in a roundabout way to Joseph not as Jesus' father but the "husband of Mary" and to Mary not as Jesus' mother but the one "of whom was born Jesus." He does this in anticipation of something remarkable about Jesus—something he is about to reveal.

In the following section (1:18-21), the Apostle continues this roundabout talk as he goes on to explain "how the birth of Jesus Christ came about." "Mary was pledged to be married to Joseph," he says, "but before they came together, she was found to be with child through the Holy Spirit." Concerning their *relationship*, one author writes, "If typical Jewish custom were followed, she may well have been still a young teenager. Joseph may have been considerably older. Engagement in ancient Judaism was legally binding and required divorce if it were to be broken, but sexual relations and living together under one roof were not permitted until after the marriage ceremony. Joseph could therefore be spoken of already as Mary's husband, but Matthew emphasizes this was 'before they came together'" (Craig L. Blomberg, *Matthew*, NAC, 57).

The reason behind Matthew's way of speaking becomes increasingly clear as the passage unfolds. Jesus was begotten by the Holy Spirit, not by Joseph. Concerning his *miraculous conception*, the same author writes, "The virginal conception has regularly been understood as a way by which Jesus could be both fully human and fully divine. His father, in essence, was God, through the work of the Holy Spirit; his mother was the fully human woman, Mary. As fully God, Jesus was able to pay the eternal penalty for our sins (v. 21) for which finite humanity could not atone. As fully human he could be our adequate representative and substitutionary sacrifice" (58). Once Gabriel pointed this out to Joseph in a dream, he changed

his mind about divorcing Mary. Instead he decided to do as the angel commanded. He decided to take Mary to be his wife and to name the son she was going to bear, Jesus, because as the angel had said, "he will save his people from their sins."

But that was just the beginning, as Philip Yancey recognizes. "Today as I read the accounts of Jesus' birth I tremble to think of the fate of the world resting on the responses of two rural teenagers. How many times did Mary review the angel's words as she felt the Son of God kicking against the walls of her uterus? How many times did Joseph second-guess his own encounter with an angel—just a dream?—as he endured the hot shame of living among villagers who could plainly see the changing shape of his fiancée?" (*The Jesus I Never Knew*, 31, 32).

Why did such a remarkable thing happen? According to Matthew (1:22-24), "To fulfill what the Lord had said through the prophet." Isaiah, an eighth-century prophet sent to King Ahaz of Judah gave the house of David a sign, the sign of the virgin birth, which served to confirm God's faithfulness to his promise to David. The house of David outlasted the threat of Israel and Syria allied against it in Isaiah's day, and the child of the house of David soon to be born would be Immanuel, "God with us" in the fullest sense. Jesus was the one of whom Isaiah spoke.

Names are important in this passage. Names are important in our day, but they were far more important in that culture "being thought of as linked with or pointing to the actual character and destiny of the individual" (Donald A. Hagner, *Word Biblical Commentary*, vol. 33a, *Matthew 1-13*, 19). With regard to Mary's son, "Both his common name and his titular name indicate profound truths: *Jesus* specifies what he does ('God saves'), and *Immanuel* specifies who he is ('God with us'). These are highly charged names that speak of a profound Christological orientation by Matthew. Note how he concludes his Gospel with the same theme, where Jesus promises his disciples, 'I will be with you always' (28:20). In Jesus Messiah, God is with us indeed" (Michael J. Wilkins, *The NIV Application Commentary: Matthew*, 81).

The Message of the Passage

Mary's son, begotten by the Holy Spirit, was named Jesus because he came to save us and was called Immanuel because God is with us in him.

day **4** **EMBRACE** – how God spoke to you in his word.

Our desire is to not be merely hearers of the word, but doers of the word as James suggests in James 1:22. Try some of the challenges below to apply what you have learned this week.

- **Journal your thoughts on the passage:**

–Write about what God wants you to know . . .

–Write about how God wants you to feel . . .

–Write about what God wants you to do . . .

"The Name of Jesus"

(Use the space below for Sunday's message notes)

notes **N** STUDY – the commentaries to answer the questions.

- v. 18 **Jesus Christ** "On the one hand, this paragraph shows how Jesus came to have the legal status of a son of David even though Joseph did not father him: 'Joseph son of David' (v. 20) made Jesus his son by taking Mary to wife prior to Jesus' birth and by naming the infant on his birth (cf. *m. B. Bat.* 8:6). Without this explanation the preceding genealogy of Joseph is pointless" (Robert H. Gundry, *Matthew*, 20).
- v. 18 **pledged** "On the other hand, this paragraph highlights Jesus' deity by noting that Mary became pregnant after her betrothal to Joseph but before her marriage to and cohabitation with him" (20). "Engaged" (TEV, The NET Bible, NRSV), "betrothed" (NKJV, NASB). Engagement was a binding arrangement; the betrothed girl could be called 'the wife' of her fiance and the young man, likewise, could be called the girl's 'husband' as Joseph is in v. 19. "To break a betrothal, divorce proceedings were necessary" (Leon Morris, *The Gospel According to Matthew*, 19), and "the death of one party made the other a widow or widower" (Gundry, 21; For more detailed descriptions of the betrothal and wedding see Wilkins, 73, 74).
- v. 18 **came together** "Were married" (TEV). The Greek word can refer to "coming together in a sexual sense" (BAGD); here it refers to "coming together in marriage," which would naturally entail the sexual sense. The word "before" precludes the possibility that Joseph was Jesus' biological father.
- v. 18 **was found** Another example of the *divine passive* (see "of whom was born" in v. 16) that here underscores the role of the Holy Spirit in the conception of Jesus. Evidently, sometime after Gabriel visited her (Lk 1:26-38), Mary told Joseph that she was pregnant along with what the angel had said. "By the time of the narrative in Matthew, Mary is approximately four months pregnant. She has spent three months with Elizabeth, her 'relative' (Lk 1:36, 56), but now returns to Nazareth, where she 'was found' to be pregnant. This does not imply that Mary has attempted to conceal the pregnancy (i.e., she is 'found out'), but rather that it becomes known to others including Joseph. This is not yet public knowledge, because Joseph can still divorce her privately (1:19)" (74).
- v. 19 **and** "Joseph was a man who always did what was right, but he did not want to disgrace Mary publicly; so he made plans to break the engagement privately" (TEV).
- v. 19 **divorce** Although Joseph had not taken Mary home as his wife, he had to "divorce" her to terminate their engagement. "On the one hand, he could seek a public divorce, where her condition will become known overtly. But then she will be subject to community disgrace as an adulteress, and it could make her liable to be stoned according to the law. On the other hand, he could divorce her privately. The law did not require the deed to be made public, making allowance for a relatively private divorce (two or three witnesses). The latter was the only option that would allow Joseph to maintain his personal righteousness according to the law and yet save Mary from public disgrace and from possible death" (75).
- v. 20 **considered** Joseph had apparently made up his mind to quietly divorce Mary either because 1) he did not believe that what was conceived in her was from the Holy Spirit (i.e., she had been unfaithful, which is the common view), or 2) because he did believe that what was conceived in her was from the Holy Spirit but in deference to God's plan for Mary decided to divorce her (22).
- v. 20 **take Mary home** As his wife (see v. 24). Joseph had decided not to take Mary home to live with him—not to marry her—but the angel persuaded him to reverse his decision.
- v. 20 **angel of the Lord** I.e., Gabriel (see Lk 1:19, 26)
- v. 21 **Jesus** Jesus is Greek for Joshua, which means "the LORD saves."
- v. 21 **he** The Greek word is emphatic, "He and no other will save his people from their sins."
- v. 21 **save** The Greek word can mean, "to deliver" or "to rescue" from various kinds of troubles and afflictions, but here the salvation in question pertains to sin with its dire consequences.
- v. 22 **Immanuel** The child's name was "Jesus." He was called "Immanuel," i.e., "God with us," in the sense that "all that was involved in that name found its fulfillment in him" (Morris, 31).
- v. 23 **fulfill** A good, yet brief, discussion of Matthew's use of Isaiah 7:14 can be found in Wilkins, 78-81 and also in Blomberg, 59-61.
- v. 25 **no union** Lit., "was not knowing her." In both Hebrew and Greek "to know" is frequently used as a euphemism for sexual relations (cf., "did not know her" NKJV). Other translations include "did not have marital relations with her" (The NET Bible), "had no sexual relations with her" (TEV), "kept her a virgin" (NASB).

Family Time

Family time will help you take a break from your busy schedule and spend time connecting with your family.
Tips for your Family Time: Keep it simple! Be flexible! Do it often! HAVE FUN!!

By now, school is in full swing and it is time to start thinking about...CHRISTMAS!!! The passage we are studying this week always reminds me of Christmas. It's the time we set aside every year to revisit the story of the birth of Jesus, our Savior. I know it's only September but what if you and I began to think now about what we can do at Christmas time to make Jesus' name famous in our community or around the world. Have each member of the family research a different service/giving opportunity your family could participate in this Christmas season. Set a time for a family meeting where each member can present their idea about how to help others. Pray about all of your options and choose one. Decide now on how your family will save to contribute to the opportunity you chose. Will you start a change collection jar? Will you give up one time of eating out a week and set that money aside? PBC will be offering many opportunities for your family to serve Christ by serving others. You may want to start saving now and choose one of those ministries later. Let's plan together to be generous this year as we point people to Jesus, the one who "will save his people from their sins." (Matthew 1:21)

What Does The Bible Say

Weekly Verse: Matthew 1:18-23

1. Read Luke 1:26-33. What did the angel say to Mary?
2. According to Matthew 1:18, who was Mary pledged to marry?
3. What special message did the angel give Joseph regarding the baby? (v. 21)

What Do You Think

1. What was God's plan to save His people?
2. How does Jesus save his people?
3. Jesus is also called Immanuel, which means "God with us". How does that make you feel to know that God is with us?

What R U Going To Do

Special note for parents: In this eight week series we are asking kids to memorize the entire passage of Philippians 2:5-11. We are breaking it down into weekly segments. This beautiful passage teaches us about the powerful name of Jesus. Thank you for helping your child work on this passage throughout our series.

MEMORY TIME

Post the kid-friendly Core Competency and the Memory Verse throughout the house.

Core Comp

Personal God- I believe God cares about everything in my life.

Memory Verse

Philippians 2:5-6 Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped,

KIDPIX COUPON

I memorized CC ____ and Verse _____. Family completed **Say** _____ **Think** _____ **Do** _____

Child's name _____ Grade ____ Parent's signature _____

Earn tokens by completing the Bible study portion of this page.
 Questions: Kids@pantego.org

30 CORE COMPETENCIES

10 CORE BELIEFS

Trinity *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

Salvation By Grace *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

Authority of the Bible *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

Personal God *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

Identity in Christ *John 1:12*

I believe I am significant because of my position as a child of God.

Church *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

Humanity *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

Compassion *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

Eternity *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

Stewardship *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

10 CORE PRACTICES

Worship *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

Prayer *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Bible Study *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

Single-mindedness *Matthew 6:33*

I focus on God and His priorities for my life.

Spiritual Gifts *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

Biblical Community *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Giving Away My Time *Colossians 3:17*

I give away my time to fulfill God's purposes.

Giving Away My Money

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

Giving Away My Faith *Ephesians*

6:19-20

I give away my faith to fulfill God's purposes.

Giving Away My Life *Romans 12:1*

I give away my life to fulfill God's purposes.

10 CORE VIRTUES

Joy *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

Peace *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

Faithfulness *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Self-Control *Titus 2:11-13*

I have the power, through Christ, to control myself.

Humility *Philippians 2:3, 4*

I choose to esteem others above myself.

Love *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

Patience *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

Gentleness *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

Hope *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

About the Authors

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Wendy Hollabaugh (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.



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The mission of THE SCROLLS is to help you develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is tbulick@pantego.org.