

Jesus is the Messiah-King of Israel

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[0:00] I'm still excited to start this book. Get serious now.

Please take your Bibles and turn to the Gospel of Matthew. Matthew chapter 1. If you're visiting with us, take that black Bible in the chair in front of you. It's probably a little bit past the middle, kind of three quarters of the way.

You'll find the Gospel of Matthew. It's page 1, although there's no page 1 at the top of the page. I don't know why they did that. I don't know why they renumbered the New Testament. But be that as it may, you find page 2.

You can turn it back to page 1 of Matthew's Gospel, Matthew chapter 1. Today, we start 65 messages in Matthew's Gospel.

I numbered them out. We're in 65. I might split some things up, make it 68 or something like that. But it has to be like a right number. It's not 67.

[1:00] It has to be like 65 or 70. I just aim OCD in that way. So anyways, Matthew chapter 1. Today, we're going to read Matthew chapter 1.

And I'm going to kind of give you, for lack of better terms, an overview of the Gospel of Matthew.

And then we'll dive into this chapter in chapter 1. And we'll do that over just a few minutes.

We'll have fun as we begin this Gospel. This is one Gospel I have not preached through. So this will be great for me, for you. It will be a blessing to all of us. Matthew chapter 1.

The book of the story of Jesus Christ, excuse me, the son of David, the son of Abraham.

To Abraham was born Isaac, and to Isaac Jacob, and to Jacob Judah and his brothers. And to Judah were born Perez, and Zerah by Tamar. And to Perez was born Hezron, and to Hezron Ram.

[2:01] And to Ram was born Aminadab, and to Aminadab Nashan, and to Nashan Salmon. And to Solomon was born Boaz by Rahab. And to Boaz was born Obed by Ruth, and to Obed Jesse, and to Jesse was born David the king.

And to David was born Solomon by Hur of Uriah. And to Solomon was born Rehoboam, to Rehoboam Abijah, and to Abijah Asa. And to Asa was born Jehoshaphat, to Jehoshaphat Joram. And to Joram Uzziah, and to Uzziah was born Jotham. And to Jotham Ahaz, and to Ahaz, Hezekiah. And to Hezekiah was born Manasseh. And to Manasseh, Amon.

And to Amon, Josiah. And to Josiah were born Jeconiah and his brothers at the time of the deportation to Babylon. Verse 12. And after deportation to Babylon, to Jeconiah was born Sheatiel. And to Sheatiel, Zerubbabel. And to Zerubbabel was born Abahad. And to Abahad, Eliakim. And to Eliakim, Azor. And to Azor was born Zadok. And to Zadok, Akim.

[3:06] And to Akim, Eliud. And to Eliud was born Eleazar. And to Eleazar and Mathan. And to Mathan, Jacob. And to Jacob was born Joseph, the husband of Mary, by whom was born Jesus, who is called Christ.

Verse 17. Therefore, for all the generations from Abraham to David are 14 generations. And from David to the deportation to Babylon, 14 generations. And from the deportation to Babylon, to Christ, 14 generations.

Now, verse 18. The birth of Jesus Christ was as follows. When his mother Mary had been betrothed to Joseph, before they came together, she was found to be with a child by the Holy Spirit.

And Joseph, her husband, being a righteous man, not wanting to disgrace her, desired to divorce her secretly. But when he had decided this, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary, your wife.

For that which has been conceived in her is out of the Holy Spirit. Verse 21. She'll bear a son, and you shall call his name Jesus, for it is he who will save his people from their sins.

[4:15] Now, all this took place that was spoken by the Lord through the prophet, might be fulfilled, saying, Behold, the virgin shall be with child, and shall bear a son, and they shall call his name Emmanuel. That's why we sang that song.

Which translated means, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took her, his wife, and did not know her, until she gave birth to a son, and he called his name, Jesus.

Did you know there's still 10 countries in the world that have absolute monarchies? Where kings rule absolutely.

I mean, they kind of, the head of state, they call the shots for everything. Here's the 10. Saudi Arabia, Kuwait, Qatar, United Arab Emirates, Swaziland, Bruni, Oman, Bahrain, Jordan, and Morocco.

And there's also some talk that Vatican City is actually its own thing, but that's a whole other topic, and we won't get into that. But be that as it may, now there's other monarchies in the world, that's true, I think they're, if you look it up, Google it, because Google's always right, you Google it, there's like 27 countries, right, 26, 27 countries.

[5:39] But these 10 are absolute. They totally rule. The king, that's it. Now to us as Americans, we find this repulsive.

Although we may think sometimes our own government acts like a monarchy, we won't get into that discussion. But in theory, we don't function like that.

But as Christians, here's the catch, as Christians, we actually look forward to an absolute monarchy.

We actually want, or at least we should, want an absolute monarchy. Because as we begin the study of this book, Matthew's gospel, the gospel according to Matthew, we're going to see this theme.

Bow down and worship Jesus, the Messiah King of Israel. If you lose anything over these 65 weeks, don't lose this.

[6:48] If you miss anything over these next 65 weeks, don't miss this. This is what Matthew's trying to get across to us. That you and I would bow down and worship Jesus.

He is the Messiah King of Israel. This is Matthew's point. This is what drives him. This is his theme. This is what he wants his readers to, for lack of better terms, get through their heads.

So I'll give you some thoughts about Matthew. Just a few introductory materials in reference to Matthew's gospel. It's kind of fun this way. It's written by a Jew to Jews about a Jew. Say that 10 times real fast.

It's written by a Jew to Jews about a Jew. About a Jew, Jesus the Jew. That's what Matthew's gospel is all about. Jesus Christ as Israel's king is his theme.

Written by a Jew to Jews about Jesus the Jew. Keep in mind, Jesus was not white skin, blue eyes, blonde hair. He wasn't from Southern California.

[7:58] No. Dark skin, very, very dark skin. Dark eyes, dark hair. Not how it's pictured by other people. But all that Matthew wrote about, the genealogy, his birth, his baptism, his messages, his miracles, his entry into Jerusalem, his death, his resurrection, everything points to this theme.

Matthew wanted to show that Jesus is the Messiah, king of Israel, and he wants to link redemption and royalty, or the cross and the crown.

He links that together and he shows that they go together. Jesus, the Messiah, was a lowly, suffering Messiah who was crucified.

Now, first century Jew, you say this to them, that was foreign to them. That was foreign to first century Judaism. They didn't think this way.

Their notion of Messiah was far different. He was going to come, destroy all those stupid Romans. Jews will reign supreme, Gentiles, Jews were awesome.

[9:14] They wanted a ruler, not a sufferer. That's why it's strongly Jewish, and yet, in the midst of him being strongly Jewish, because Matthew was a Jew, it gives hope for the Gentiles.

And the thing about Matthew's gospel too is didactic. It's the largest single block of teaching than the other gospels. To stress the content of Jesus' teaching, to stress the authoritative words of the king.

So Matthew systematically and thematically presented the claims, credentials, the authority, and the teachings of Jesus. And he's not strictly chronological as we go through his gospel. He's not

chronological, but yet his blocks of material there would be chronological.

And if you're looking for like a theme verse for Matthew's gospel, it's Matthew 16, 16. When Jesus says, who do you say that I am to the disciples?

And Simon Peter answered and said, you are the Christ, the Son of the living God. So to be Christ is to be the Son of God. To be the Son of God is to be the Messiah, the Christ.

[10:28] Jesus' Messiahship is linked exclusively and comprehensively to his Sonship, which actually is also linked to him being God. Messiah, Son of God, God in the flesh.

God, Son of God, Messiah. They go together. You can't separate them out. God, okay? Interesting, even while Jesus was on the cross, he was fulfilling the Old Testament.

He was showing himself to be the Messiah. As he was marked on the cross as the failed Messiah King of Israel, he was actually fulfilling prophecy and his true destiny as the King.

Because the cross was meant to reach people. It reached the marginalized people of society. So, Jesus is the anointed Messiah King who entered our world to bring redemption and deliverance to his people.

So, Matthew focuses on Jesus and his ministry to the Jews with the universal outlook that the gospel of the kingdom would also be for the Gentiles, which is probably most, if not all of us here.

[11:40] We're all Gentiles here. Jesus is the fulfiller of Israel's national hope, but not in the way they expected. At the same time, he was also the hope for the Gentiles.

You've probably heard this argument. People will say to you, oh, Christianity is such a new religion.

No, it's not. It's actually the oldest it ever was. Because Christianity is merely the fulfillment of Judaism, which started in Genesis chapter 3, or Genesis chapter 2, probably Genesis chapter 1.

Right? Christianity is the fulfillment of all those things. So it's the oldest in history. God's divine kingdom is summed up in the person of Jesus, the Messiah King.

He's the fulfillment of all that is precious to a Jew and their heritage. And yet, to be a part of the people of God, didn't have everything with you being a Jew, had everything with you trusting Jesus. It's not about your race. It's not about the color of your skin. It's about if you're trusting the Lord Jesus Christ. It's all about Him. He's the focus.

[12:56] Interesting to you, this Jewish gospel is the only gospel that uses the word church or assembly, ecclesia. because the gospel of the kingdom is taken to all the nations.

Jesus came to save His people from their sins and those people were not just Jews. And, it's a gospel that calls readers to respond in trustful worship.

This worshiping faith in the Messiah King of Israel comes from the most unlikely people in Matthew's gospel. and yet, all are called to bow down to Him.

And, you'll see the most unlikely people bow down to Jesus. And, the people you would think that should bow down to Jesus, they don't. It's a gospel of contrast, of great irony.

By the way, this is not for free, you have to pay for this one. we will not take the view that Matthew copied from Mark. I despise that view.

[14:07] Our view is that Matthew was written first, independent of Mark and Luke, using himself as the main source. He probably used other sources, I'm not saying he didn't, but probably used himself as the main source.

So now, here in chapter 1, Matthew chapter 1, this is what we're going to see. This kind of flows in with the theme, bow down and worship the Lord Jesus Christ because he is the Messiah King of Israel.

Because Jesus is our Messiah, Savior, and Emmanuel, it spurs us on to give our lives such a tiny offering in trustful, obedient worship.

So if you check out in the message this morning over the next 30 minutes, get this. This is what Matthew chapter 1 is trying to tell us. Because Jesus is our Messiah, he's our Savior, he's our Emmanuel, it spurs us on to give our lives such a tiny offering and trustful, obedient worship.

So notice how it begins. Jesus is Messiah. Chapter 1, verses 1 through 17. Verse 1, the book of the, literally, story, that's a better way to translate that, of Jesus Christ, the son of David, the son of Abraham.

[15:27] Now, this verse is not just a heading for the genealogy that comes. It's actually a heading for what comes after the genealogy, the whole book really, the whole gospel.

This is the whole story about Jesus Christ. Notice he calls him Christ right off the bat. What does Christ mean? It means Messiah. Christ is the Greek form of the Hebrew word Messiah.

What does Messiah mean? It means anointed one or the anointed king of Israel. That's what it means. So right off the bat, he calls him a title.

Jesus, Messiah. Jesus, the anointed king of Israel. This is the story about him. Interesting, he calls him Messiah here in verse 1 and verse 16 and verse 17 and verse 18.

Four times he calls Jesus Christ. Christ. So, Jesus has the supreme role and office of Messiah according to God's plan and purpose.

[16 : 33] He will fulfill the hope not just for Jews but for Gentiles too. And notice, he says, son of David then son of Abraham. Why does he have to mention this?

Abraham, the first recipient of God's promises. David, he was given the promise of a king. So, Jesus, he's the promise fulfiller and the royal ruler.

That's who he is. First, he calls him son of David though. Immediately after identifying him as the Christ, he says he is of royal descent.

It's a title so to speak for him to call him the son of David. Which points to being a conqueror, a victorious king. So, he was of royal descent.

He's the royal ruler. He's the one who would fulfill Old Testament prophecy that a descendant of David, Israel's greatest king, would inherit David's throne.

[17 : 42] So, immediately a Jew would think about 2 Samuel chapter 7, would think about Psalm 91, would think about Isaiah, Jeremiah chapter 23. Think about that.

It would come into their minds. It's found in Jesus alone, the son of David and notice the son of Abraham. God's promises are first given to Abraham, the father of many nations and more specifically of Israel.

It was Abraham with whom God made a covenant that he would set apart Israel as his own people and from whom he blessed all people. Remember in Genesis chapter 12?

And in your seed, which is Christ, which is Jesus of the Messiah, all the families of the earth will be blessed. Interesting. So, he begins the book of the story of Jesus the Messiah.

He's the son of David, the son of Abraham. Abraham and Abraham, from Abraham would come a blessing to all the families of the world, right? And then, how does Matthew end his gospel?

[18 : 53] Go, therefore, and make disciples of all Jews. No, of all nations. Notice what Matthew does. He begins and ends his gospel with the universal blessing to all nations.

Jesus was the one from whom would come the new humanity, this gospel community.

We've called it this in the past. The gospel community. Jews and Gentiles have become one in Jesus, become one in Christ. There's another way to put it.

Matthew wanted to demonstrate the Davidic and Abrahamic ancestry of Jesus and to show he was the fulfillment of God's promise to bring Messiah, King, to save his people and judge the world.

He's the highlight. He's the culmination of the story. He's the crux of the Bible. It's found in Jesus.

[19 : 54] So he calls him Christ, son of David, son of Abraham. And then how does he start the genealogy? Son of Abraham, then he goes to David, then he goes to Christ.

Notice how he kind of chiasmic structure. Christ, David, Abraham, then he goes Abraham, David, Christ. Interesting how Matthew does this. And if he truly was the Messiah, he had to be connected to both men, Abraham and David.

So that's what he does. He starts here in verse 2. Abraham, or Isaac, Isaac, Jacob, etc. Now why genealogy though? To us, we'd be like, how do you say these names?

Uzziah, Uzziah, Uzziah, Uzziah, Uzziah, Uzziah, how do you say that? Now, Jews are very interested in records of descent.

This would be important to them. That's why it's here. And then the number 14, 14, 14, 14, it's an easy way to commit it to memory, his lineage.

[21 : 04] That's why he does this. Probably use Chronicles, Ruth, and others, but it's not exhaustive. And plus, when he says the father doesn't necessarily mean the immediate father, it means within the family.

But genealogies are reckoned through the father, not the mother. And the fact that Joseph would name Jesus would show that he took Jesus to be his own son and thus, he would have all the rights and privileges of being one of Joseph's descendants, being of David.

Now, there's also something I want to point out in the genealogy, and then we'll kind of do an overview. Notice verse 3, Judah was born Perez and Zerah by Tamar.

Notice verse 5, Solomon, Solomon, excuse me, was born Boaz by Rahab. Notice the next part, and to Boaz was born Obed by Ruth.

And notice the last part of verse 6, and to David was born Solomon by her of Uriah. Notice, you have four women in a genealogy. Why does Matthew do this?

[22:21] And notice the kind of women. Tamar, you know what Tamar did, right? She tricked her father-in-law Judah and slept with him, that's how she got pregnant. Ew.

Okay, that's all I'm going to say about that. Rahab, she had a business. Harlotry, that's a business. Okay. In Jericho. Ruth, she was from Moab.

Bathsheba, not only was she a Hittite, but a scandalous adulteress. Four women, scandalous things, they're Gentiles.

Scandalous? They're women. Oh my goodness, a Pharisee would say, oh God, thank you that I'm not a tax collector, I'm not a Gentile and I'm not a woman. He would pray that, I'm serious.

Scandalous? Gentiles? Women? Why does he do that? He does it on purpose. He wanted to stress the universal world mission of the gospel, as one writer put it.

[23:33] God's grace in Christ reaches beyond Israel, it reaches the world. Beyond men, it reaches women. Beyond the self-righteous, it reaches sinners.

Beyond the elite, it reaches the outcasts. That's why he puts them in here. He's trying to give a point across. This is God's grace.

As I was going through my message last night, I thought about the song that we've sung here, new song. One of the verses goes like this, there is no sinner beyond the depth of your mercy.

The gospel is not bound by race, gender, even scandal. In fact, it calls all to bow down and worship Jesus, the Messiah King.

One other thing I'll point out, David, he's the high point of Israel's history. Notice he brings up Babylon, that's the lowest point of Israel's history. David is the 14th name and interesting, his, the value, numerical value of David's name is 14.

[24:53] So David was central in the genealogy. And to Jesus' background. And now there's other things we can say about the genealogy and you can read that for yourself. We take the view that Matthew wasn't an idiot.

He knew what he was doing. He wasn't just doing this just to do it. He had a purpose. He was doing something on purpose. But I do want to point out to you verse 16.

Jacob was born, Joseph, the husband of Mary, by whom was born Jesus who's called Christ.

Interesting. Joseph was the husband of Mary but not the biological father of Jesus.

Jesus is grammatically linked to Mary not to Joseph by means of a passive verb. Notice he says he was born.

As well as using a feminine prepositional phrase, by whom. Notice he says by whom was born Jesus. By whom is in a feminine form in the Greek and it links back to Mary not to Joseph.

[25:51] He does this on purpose. Matthew's trying to say Jesus was from Mary yet he would still be from the lineage of Joseph so he would retain his divine status yet also his kingly lineage or in short he, Joseph was not the biological father but he was the legal father.

That's how Jesus was in line for the throne of David. And then verse 17 he says all the generations for theological and again for practical memory purposes this would be very significant especially for Pharisees Sadducees Abraham to David David exile exile to Messiah God was faithful to his word. So in all this what can we say? In the midst of God's judgment from the exile God remained faithful to his promises by fulfilling it in Jesus though his people rebelled.

Jesus is the fulfillment of God's promise to bring Messiah because he is the Messiah who was to come. That's Matthew's point here in these first 17 verses.

Jesus is Messiah. Second, Jesus is Savior. Notice verse 18. Now the birth of Jesus Christ was as follows. Here's a commentary of verse 16.

[27:20] How do all these things take place in verse 16? Do you eat my blackberry? Let me tell you. And it's given from Joseph's viewpoint not Mary's. And notice Matthew assumes his readers knew Joseph and Mary.

He doesn't say Joseph was this guy blah blah blah Mary was he doesn't go into that like Luke does. Luke goes and tells you about Mary and everything he doesn't do that. Notice what he says.

Verse 18. When his mother Mary had been betrothed to Joseph before they came together she was found to be with child by the Holy Spirit. There's a lot to unpack there. Betrothal.

This was a firm commitment. Many times a girl would have been betrothed as young as 12. Phoebe you're going to be betrothed today by the way.

No. No. But it was not consummated for at least a year sometimes longer. But she would be called the wife of the fiancé.

[28 : 28] Once the obligations to the bride's father were completed she would come under her husband authority but she did not necessarily move to his house at least a year or more.

so they were engaged she was under his authority but they were not yet living together. So that's why when you read it says Joseph her husband Mary his wife that's why it says this.

Now this is important not just in respect to Mary already being his wife but also what Jesus will later say about divorce in Matthew's gospel. That's why you need to know this.

and that's why he says notice the end of verse 18 before they came together she was found to be with child. The consummation of marriage and sexual union.

She was found to be with child. Well she could be punished as an adulteress Deuteronomy chapter 22. This is very serious. Joseph became aware of the situation.

[29 : 34] How? We don't know. Matthew doesn't tell us. I mean who knows maybe they were talking and she tells him. Maybe somebody says hey what's going to Mary?

What are you talking about? Well she has kind of like a what? What do you mean? Are you? No!

What's going on? He goes to Mary. We don't know. Somehow he finds out this wasn't good.

but yet notice what Matthew tells us. He tells us this happened out from the Holy Spirit. He tells us this was God's divine power at work in her not sin.

Look at verse 19 though. And Joseph her husband notice calls Joseph her husband being a righteous man not wanting to disgrace her desired and the numerical center says to put her away secretly the word means divorce.

Joseph kept the law of Yahweh. He knew that because she was no longer a virgin though as far as he knew she was not eligible to be married to him anymore. He knew he couldn't consummate the marriage.

[30 : 56] Yet he did not want to be harsh. Now she could be exposed with great shame but though he pursued the just truth of God he was also mercifully compassionate.

So instead of open scandal he decided he divorced her quietly or secretly. Just write her a certificate of divorce and we're done. Again divorce because they were in essence already married. Which is why this would be called adultery. This would actually be called fornication. Again that's interesting to see what Jesus will say about divorce later on in the gospel.

As it may look at verse 20. When he considered this in short he already made up his mind. This is what I'm going to do. Behold the angel of the Lord appealed to him in a dream.

Revelation through dreams occur many times in this gospel. It's not uncommon in the Bible as a whole and this is a great part too. God was speaking once again. He had 400 years of silence.

[32 : 06] God speaks. Joseph notice son of David of dignity and royalty. Joseph was a son of David.

Even God knew who Joseph was. Do not be afraid to take Mary, your wife. New American Testament says as your wife. No, it's not as your wife.

Literally it's do not be afraid to take Mary your wife. She was already his wife. But the angel was talking about moving forward in the consummation.

Don't fear taking her home. The reason for that which has been conceived in her is out of the Holy Spirit.

Joseph there was no sin on her part. No. What has happened to her is out of the Holy Spirit. Ek from Greek. He brought the conception. And even more.

[33 : 08] Verse 21. And she will bear a son and you'll call his name. Notice he's being voluntold. Joseph you're not volunteering for this you're being voluntold.

You're being told what you're going to do. You're going to name him Jesus. Which means he will officially accept him as his child from his lineage.

Therefore a true descendant of David. And then the angel says last part of verse 21 for it is he who will save his people from their sins.

Jesus is savior. saved from their sins. Not only was Jesus the king he would also be the savior. Here's the grace of God.

Now Jesus was a common name in the first century. It's Hebrew for the word named Joshua or Yeshua.

[34:10] Yeshua means Yahweh saves. And when the angel says this save his people from their sins he's alluding to Psalm 130 verse 8 which is why we read Psalm 130.

I'm not as dumb as I look. Jesus mission was of redemption. Forgiveness would come by his death on behalf of his people. Only those who repent and trust Jesus receive forgiveness.

If you're here and you're not a Christian this is why we brought this up earlier. You must repent and trust Jesus. You must see him as your savior. You must embrace him as your savior.

Not just as Messiah but as your savior who be your lord. Who be your king. He will save his people not for sight or even from Joseph's perspective.

He'd be thinking Jewish people. But later on in Matthew's gospel Matthew would show the universal nature of God's people. It'd be Jews and Gentiles together. God saves Gentiles too.

[35:21] Jesus is Messiah. Jesus is savior. Third Jesus is Emmanuel. Now all this took place. All these events happen.

He says in verse 22 which I think my opinion is that Matthew breaks in here. so that the prophecy spoken by the Lord not by the prophet spoken by the Lord through the prophet would be fulfilled. The prophecy Isaiah chapter 7 verse 14. This is one or the first of over 60 quotes out of the Old Testament in Matthew's gospel.

He goes to town on quoting Old Testament. Here's the first one. verse 23 Behold the virgin shall be with child and shall bear a son and they shall call his name Emmanuel which means God with us.

This prophecy was first given to Ahaz King Ahaz. It was fulfilled during his days yes but there is climactic and ultimate fulfillment found in Jesus.

[36:31] All that is involved in that name Jesus excuse me Emmanuel is fulfilled in Jesus says one writer. But it's more of a title to signify his character to signify Jesus' mission.

I mean think about it. God comes to save his people and will always be with us his people in Jesus. One writer put it like this God came where we are.

notice how Matthew is declaring the very deity of Jesus. He is God of God. And Matthew shows throughout his gospel how Jesus being God is with his people.

And remember how we talked about here Matthew begins his gospel with the son of Abraham that in your seat all the famers of the earth will be blessed right and then he kind of ends his gospel that way go and make disciples of all the nations right he does the same thing here Jesus is Emmanuel God with us but what did Jesus promise his disciples in Matthew chapter 28 verse 20 and lo I am with you always even to the end of the age look at what he's doing he begins and ends his gospel this way ended his gospel with Jesus promise to his disciples he would always be with them he's even with us now the spirit of Christ dwelling in us Messiah Savior Emmanuel and notice the response trustful obedient worship from

Joseph verse 24 and Joseph arose from his sleep and did as the angel of the Lord had commanded him exactly what he was told to do trustful obedient worship he was obedient to God's command notice what did he do took his wife it should not be took her as his wife he took his wife that's what originally from the Greek says he publicly accepted Mary as his wife he would take her to his house that's what he did but notice verse 25 knew America standard and kept her a virgin literally did not know her he did not consummate the marriage he had no sexual relations with her until after Jesus was born there's no perpetual virginity of Mary which is erroneously taught by the Roman Catholic church Jesus had siblings this is what he did he took her to his house he obeyed what the angel said no matter the consequences of what people talk right trustful obedient worship that's what

[39:41] Joseph did and then notice the next part and he called his name Jesus in naming Jesus he legally adopted him as his own son and made a statement about his mission of redemption here we see the worshipful faith of Joseph Messiah would fulfill God's redemptive plan being God with us to redeem to deliver to save us from our sins Messiah he's savior he's Emmanuel this is the response we should have this is how we should respond to this gospel we should respond just like Joseph trustful obedient worship God what do you have for me God what do you want for me what you desire for me over this next year

I'm going to trust you I'm going to obey you in worship I'm going to respond just like Joseph did you're telling me to do stuff I'm going to do it here you see chapter one it's all about who Jesus is and what he's done because Jesus is our Messiah Savior and Emmanuel it spurs us on to give our

lives such a tiny offering and trustful obedient worship that phrase such a tiny offering I pulled that from the song that Mercy Me does called God with us here's the lyrics to the song and I'll end the sermon this way God with us by Mercy Me who are we that you would be mindful of us what do you see that's worth looking our way we are free in ways that we never should be sweet release from the grip of these chains like hinges straining from the weight my heart no longer can keep from singing all that is within me cries for you alone be glorified

Emmanuel God with us my heart sings a brand new song the debt is paid these chains are gone Emmanuel God with us Lord you know our hearts don't deserve your glory still you show a love we cannot afford and then the bridge he says this such a tiny offering compared to Calvary nevertheless we lay it at your feet god because Jesus is our messiah because he's our savior because he is Emmanuel we give him our lives such a tiny offering nevertheless we lay at your feet and trustful obedient worship all that is within me cries for you alone be glorified

Emmanuel God with us our father thank you for the truth of your word you've encouraged us today and Lord Jesus we give you the praise the kingly praise our sovereign king that you are thine oh Lord is the glory thine oh Lord is the power all the glory all the majesty belongs to you yours is the dominion the power the glory to you Lamb of God so we give you our lives and we love you help our unbelief take these few moments if you would ponder what we've seen from God's word let it sink deep down into our souls and after some moments of silence we'll worship in our giving we'll worship in our singing we'll worship by praying I mean those are just ways instruments by way by which you can worship your heart may be far from the Lord I'm praying that your heart is truly worshiping him let this time just time of silence for you to think and to ponder and to consider what we've seen from Matthew's gospel you bye wait my

Thank you.