

GOD WITH US (Part #2)

Our Christmas 2017 Series of five lessons will be taken from Matthew chapters one and two.

The theme of lesson one is “Now the birth of Jesus Christ was as follows.”

We will study our lesson text by the following five homiletic points of GOD WITH US.

(Matt.1:18)	Joseph’s discovery	Pregnancy problem
(Matt.1:19)	Joseph’s decision	Pain of divorce
(Matt.1:20-21)	Joseph’s divine intervention	Preaching angel
(Matt.1:22-23)	Joseph’s divine revelation	Prophetic enlightenment
(Matt.1:24-25)	Joseph’s directive will	Plan of God reactivated

In our last lesson we studied the details of Joseph’s involvement in the miraculous conception of Mary, as accounted in Matt.1:18-25. Because of some interest of Joseph’s involvement, it is important to fill-in some details from the Luke 1-2.

We will study four aspects of the importance of the historical fulfillment of the messianic title of Immanuel (God with us) (Gal.4:4) in the lives of several super grace, spiritually mature believers.

- 1. At the time of Matt.1-2 and Luke 1-2, there was a lot of excitement regarding the Coming of Christ among the pivot of spiritually mature believers. Much like us today regarding the Second Coming of Jesus Christ.**

Zachariah and Elizabeth, Joseph and Mary, Anna and Simeon, the Temple Shepherds and the Magi from the East were all looking with excitement for the Coming of Christ in their life time (read Luke 2:25-35) (Simeon) and (read Luke 2:36-38) (Anna). This pivot of spiritually mature believers was reading everything regarding the prophecies of the Coming of Christ (especially the Book of Isaiah (Isa.7:14).

For example, when the Magi came to Jerusalem and requested to visit the newborn King of Jews, Herod’s religious advisors went to the messianic Scriptures and reported Micah 5:2 (Matt.2:1-6; John 7:42).

Matt.1:18-25 deals with only Joseph. But he was not an isolated factor in the announcement of the Virgin Birth and Coming of Christ (**Isa.7:14/ Matt.1:22-23**).

It was Isaiah that introduced the messianic title, **Immanuel** (God with us) (Isa.7:14; 8:8, 10). But it was God that sent an angel of Lord to announce (tutor) it privately to Joseph.

- 2. The Virgin Birth introduced a period in biblical history, called the Incarnation.**

The Latin word, Incarnation, is composed of two Latin words meaning “in flesh” or “in human form” (John 1:14-18; 6:51).

The Theological term, Hypostatic Union, refers to “The Son of God born in human form being undiminished deity and true humanity in one unique person of the universe”. (Phil.2:6-8; 2 Cor.4:4; John 14:8-11).

(Heb.1:3a) “And He is the radiance of His glory and the **exact representation of His nature.**”
(John 10:30; 17:21)

The Incarnation became also a period in messianic history between the virgin birth and the death and burial/resurrection, and ascension-session of Jesus Christ, and the Church Age (Eph.1:1-23).

The Incarnation is an important key to fulfillment of the Old Covenant and the institution of the New Covenant (Heb.8-10).

3. The Virgin birth was one of three messianic signs of the coming Judgment of the 5th Cycle taught by the prophet Isaiah.

- (Isa.7:14) Virgin Birth
- (Isa.53:1-12) Crucifixion
- (Isa.28:9-11) The Gift of Tongues (1 Cor.1:22; 13:8; 14:21-22).

God gave Isaiah the prophesy of (Isa.7:14) to give to King Ahaz during the Syro-Ephraimite war (Isa.7-9). This section has messianic prophecy in (Isa.7 and 9). Isaiah warned the king not to join Assyria against Syria or Ephraim.

The King was fearful and asked for a sign of The Lord's deliverance. But the king rejected it, so Isaiah gave the sign of Immanuel to Judah as a warning of the coming of the 5th cycle of divine judgment. (Lev.26; Isa.7:10-25; 8:8-10; 28:9-12; Matt.11:28-30).

Notice that God chose Joseph like Mary for the FULFILLMENT of this prophecy (Matt.1:16; Luke 3:23).

4. Like King Ahaz, the prophetic message of Immanuel was brought to Joseph at a time of great personal struggle regarding the directive will of God.

Joseph was looking in the right book, the Bible, but in the wrong place (the Law) rather than in the Prophetic writings (Isaiah).

Question #1: Joseph, did you exhaust all the doctrinal possibilities of a Judean virgin pregnancy? Is it possible that you made a false assumption regarding Mary's pregnancy?

Question #2: What does she say? Have you looked for it in the Prophets?

Question #3: Joseph did you seek God for the answer? (James 1:5) may be what led to God's intervention in (Matt.1:18-25).

Principle: The Angel's message was not to change Joseph's circumstances (engagement or pregnancy), but WHAT AND WHO TO TRUST for GOD to bring him through it! (1 Cor.10:13; Rom.8:28; 12:2)