

# The Arrival of Emmanuel

**Matthew 1:18-25:** *“<sup>18</sup> 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. <sup>19</sup> Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. <sup>20</sup> 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. <sup>21</sup> And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. <sup>22</sup> Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, <sup>23</sup> 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. <sup>24</sup> Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: <sup>25</sup> And knew her not till she had brought forth her firstborn son: and he called his name JESUS.”*

## I. Verse 18—“She...found with child of the Holy Ghost”

**A.** We are told very specifically that Joseph was not His biological father, but that Joseph was only His step father.

**B.** The Lord is known as the last Adam as explained in **1 Corinthians 15:45-48**.

1. **1 Corinthians 15:45-48** says, *“<sup>45</sup> And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. <sup>46</sup> Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. <sup>47</sup> The first man is of the earth, earthy: the second man is the Lord from heaven. <sup>48</sup> As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.”*

**C.** That is very important that the Lord is called the last Adam. The first Adam was made a living soul when Jehovah Jesus breathed into Adam’s nostrils the breath of life at Creation.

1. **Genesis 2:7** says, *“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”*

**D.** He was made a living soul, but God told Adam that he could make a fatal decision that would result in the death of Adam spiritually. God made the warning to Adam in **Genesis 2:16-17**.

1. **Genesis 2:16-17** says, *“<sup>16</sup> And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: <sup>17</sup> But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”*
2. God said that in the day that Adam ate of the forbidden tree of the knowledge of good and evil, he would die.
  - a. He would not die in the same year, or in the same month, or in the same week, but immediately when he ate, he died spiritually.
3. At that point, Adam became the man who was made a living soul, but who became a dead soul.

**E.** Death passed from man to man just as the Lord Jesus explained in **John 3:6**.

1. Sin is passed from generation to generation. **John 3:6** says, *“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”*
  - a. Adam was flesh, and what was born from Adam was flesh. Adam was spiritually dead, and what was born to Adam was also spiritually dead.

- F. Adam became an unclean soul, and even Job understood that nothing clean can come from an unclean.
  1. **Job 14:4** writes, *“Who can bring a clean thing out of an unclean? Not one.”*
  2. A son of Adam could not be clean.

G. This was the dilemma for man—his own sinfulness.

H. As long as man stays far away from God, then he does not feel his own sinfulness.

However, the closer a person gets to God, the more aware he is of his own sinfulness.

1. Job reported having this experience in **Job 42:5-6**.
    - a. The verses say, *“<sup>5</sup>I have heard of thee by the hearing of the ear: but now mine eye seeth thee. <sup>6</sup>Wherefore I abhor myself, and repent in dust and ashes.<sup>6</sup>”*
  2. As long as Job was far from God, he was not disturbed, but when Job got close to God, then Job was disturbed by his own sinfulness.
  3. The closer a person comes to God, the more that person becomes disgusted with himself and his sin nature.
  4. The closer a person gets to God, the more that person comes to the conclusion that Job came to in **Job 40:4**.
    - a. **Job 40:4** says, *“Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.”*
  5. The closer a person comes to God, the more he comes to the same conclusion about himself.
    - a. **Psalms 51:5** says, *“Behold, I was shapen in iniquity.”*
- I. The more a person looks at himself and stops looking at God, the more he sees that he does not need God. This was the experience of the church of Laodicea in **Revelation 3**.
1. **Revelation 3:17-18** says, *“<sup>17</sup>Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: <sup>18</sup>I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, **that thou mayest be clothed, and that the shame of thy nakedness do not appear;** and anoint thine eyes with eyesalve, that thou mayest see.”*
  2. They looked at themselves and said, “Not bad. I am rich and I have increased my wealth, and I don’t have a need for anything. Specifically, I don’t have a need for God.”
  3. God has a totally different view of that person. God looks at him and says, *“Thou art wretched, and miserable, and poor, and blind, and naked.”* How could there be such a disconnect between what man thinks of himself and what God thinks of man?
- J. God has a solution, and it is for man to come to God. We must let God clothe us in the righteousness of the Lord Jesus to stop what God calls “the shame of nakedness do not appear.”
- K. What is born of Adam is sinful; that is why the mother of the Lord Jesus was “*found with child of the Holy Ghost.*” as it was written in **Matthew 1:18**.
- L. That is what the angel told Joseph. Mary was going to have a special child. This was just like God told Abraham that Sarah was going to have a special baby in **Genesis 17:19**.
1. The verse states, *“And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.”*

II. Verse 21—“*He shall save his people from their sins*”

- A. Joseph was told to name the child, Jesus. The reason he was to name the child Jesus was much more astounding.

- B.** Just imagine if you were Joseph and you heard these words from the angel *“for he shall save his people from their sins.”*
- C.** That statement from the angel would raise so many questions. What is meant by “save?” Who are His people? How is He going to save His people from their sins?
- D.** The Revised Version is closer to the Greek than the King James here, and this is how the Revised Version describes it.
1. **Matthew 1:21** says, *“And she shall bring forth a son; and thou shalt call his name JESUS; for **it is he** that shall save his people from their sins.”*
  2. It is those words, *“It is he”* that puts a whole different slant on the angel’s statement to Joseph.
  3. The *“It is he”* statement in verse 21 clarifies that this child is the One who has been long expected ever since the promise of His coming was made.
    - a. The long anticipated One promised to Adam and Eve as the Seed of the Woman who would crush the head of the serpent was finally here.
      - a) **Genesis 3:15** says, *“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”*
  4. The angel is telling Joseph in verse 21 that, *“It is He that will come!”*
    - a. The long anticipated One who was promised to Abraham to be the blessing to all the families of the earth in **Genesis 12:3** was here.
      - a) The verse 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.”*
    - b. The One who is described as the Shiloh from the tribe of Judah that will gather all the people together around Himself was here.
      - a) **Genesis 49:10** says, *“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”*
    - c. The One who is described as the Star that will come out of the tribe of Jacob who will destroy the enemies of Israel in **Numbers 24:17** was finally here.
      - a) **Numbers 24:17** says, *“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.”*
    - d. The angel is telling Joseph in verse 21 that, *“It is He that will come!”*
  5. The One who is described as the son that is given whose name will be called the mighty God in **Isaiah 9:6** was finally here.
    - a. The verse says, *“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”*
  6. The One who is promised to be the seed of David that will rule over Israel forever in **2 Samuel 7:16** was here.
    - a. **2 Samuel 7:16** says, *“And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.”*
- E.** All of this emphasis in verse 21 that *“it is He that will come”* is centered on Jesus as being the long expected and anticipated One. That is the emphasis in **Colossians 1:16-19**.

1. **Colossians 1:16-19** says, “<sup>16</sup> For **by him** were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created **by him, and for him**: <sup>17</sup> And **he is before** all things, and **by him** all things consist. <sup>18</sup> And **he is the head** of the body, the church: who is the beginning, the firstborn from the dead; that in all things **he might have the preeminence**. <sup>19</sup> For it pleased the Father that **in him** should all fulness dwell;”
2. Those verses emphasize “By Him,” “For Him,” and “In Him.”
  - a. All of Creation was made “by Him.”
  - b. Everything is held together “by Him.”
  - c. All of Creation was made “for Him.”
  - d. All the Fullness of God is “in Him.”
  - e. That is the reason why **Colossians 2:10** says, “And ye are complete in him.”

### III. Verse 21—“Save His people from their sins”

- A. The angel told Joseph in verse 21 that “it is He that will save His people from their sins.”
- B. This raises the question of “Who are His people? Are His people only Jews?”
- C. After all, we are told that “His own” are the Jewish people in **John 1:11**.
  1. The verse says, “He came unto his own, and **his own received him not**.”
  2. That is very clear. We know exactly who the people are that did not receive Him.
- D. The large group of Jewish people are referred to as His own that did not receive Him. Right after that verse, there is another group of people who are described as **John 1:12**.
  1. The verse says, “But as many as received him, to them gave he power to **become the sons of God, even to them that believe on his name**.”
  2. This is the group called the “as many as received Him.”
- E. The question is “Is this group that do receive Him—only Jews?”
- F. The answer to that question goes back to the promise made to Abraham of his seed being a blessing to all families of the earth. That is more than just Jewish families.
- G. When the angel announced to the Jewish shepherds that the Savior was born in Bethlehem, the angel said in **Luke 2:10**.
  1. **Luke 2:10** says, “And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which **shall be to all people**.”
    - a. The birth of the Lord was going to bring great joy to all people—not just the Jewish people.
- H. When John the Baptist saw the Lord for the first time, John said in **John 1:29** the following: “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which **taketh away the sin of the world**.”
  1. He was going to take away the sin of the world and not just the Jewish world.
- I. When the Apostle John was writing about the sins that the Lord Jesus died for and paid the price for, John wrote in **1 John 2:2**.
  1. **1 John 2:2** says, “And he is the propitiation for our sins: and not for ours only, but also **for the sins of the whole world**.”
- J. Then, John further called the Lord in **1 John 4:14**.
  1. The verse writes, “And we have seen and do testify that the Father sent the Son to be **the Saviour of the world**.”
    - a. Jesus was not just the Savior of the Jews, but the Savior of the world.
- K. It was a Gentile, Roman centurion who displaced such faith in the deity of the Lord Jesus. The Lord Jesus could not help but make the comparison between believing Gentiles and the majority of the Jewish people when He said in **Matthew 8:10-12**.

1. The verses say, <sup>10</sup> *When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. <sup>11</sup> And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. <sup>12</sup> But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.*
  2. Many will come from the East and from the West. That means the Gentiles, and they will sit down with Abraham and Isaac and Jacob.
    - a. That does not mean that they will be second class citizens with Abraham and Isaac and Jacob.
- L.** Then, the catastrophic tragedy is found in **Matthew 8:12**.
1. **Matthew 8:12** says, *“But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.”*
    - a. The children of the kingdom should be in the kingdom, but when the children of the kingdom reject their king, this tragedy happens.

#### IV. Verse 21—*“From their sins”*

- A.** If the angel would have said to Joseph in verse 21, that the son would save his people, Joseph would have thought like the Jewish people. He would have thought that the angel meant that the son would save the Jewish people from their most immediate problem—Rome.
1. Rome was the immediate problem for the Jewish people.
  2. But, Rome was only the consequence of the problem; Rome was not the root problem.
- B.** The Jewish people were conquered by Rome for the same reason that the Jewish people were conquered by Syria, Babylon, and Persia. It was simply because of their sin.
- C.** The angel did not say, *“For He shall save His people from sin.”*
1. That would have opened the door for the people to think, “Oh, it was because of the sin of that person that I am suffering.”
  2. The angel specifically said, *“He shall save His people from their sins.”*
- D.** That emphasized how personal sin is. There was help for **the prodigal son** when he confessed his own personal sin and said in **Luke 15:21**, *“And the son said unto him, Father, **I have sinned** against heaven, and in thy sight, and am no more worthy to be called thy son.”*
1. If the prodigal son would have said, “Father, you know that I have a terrible brother who is self-righteous. That is the reason I did what I did.”
    - a. Then, there would have been no help for him. He had to own up to his own sin with the words, *“I have sinned.”*
- E.** There was help for the tax collector when he said in **Luke 18:13**, *“And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be **merciful to me a sinner.**”*
1. If that tax collector would have said, “God, you know I live in a very bad environment where everyone is stealing money, and that is why I stole money,” there would have been no help for him. He had to own up to his own sin with the words, “Be merciful to me a sinner.”
- F.** There was help for King David when he said in **Psalms 51:4**, *“Against thee, thee only, have I sinned, and done this evil in thy sight.”*
1. If David would have said, “Lord, I was under a lot of stress with managing all the wars, and the problem is that Bathsheba left her window open for me to see her bathing herself. That is the reason I did what I did.”

- a. There would have been no help for him. He had to own up to his own sin with the words, *“I sinned.”*
- G.** Those are the hardest words to say, *“I sinned,”* but, there is no help until those words are said.
- H.** That is why the word “their” is so important when the angel said in **Matthew 1:21**.
1. The verse says, *“He shall save His people from their sins.”*
- I.** The sufferings and the death of the Lord Jesus only makes sense when we get in line with the word “we” in **Isaiah 64:6**.
1. **Isaiah 64:6** says, *“But **we are all** as an unclean thing [as in dirty, rotten sinner], and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and **our iniquities, like the wind, have taken us away.**”*
  2. **Isaiah 53:6** says, *“All **we** like sheep have gone astray; **we** have turned **every one to his own way**; and the LORD hath laid on him the iniquity of us all.”*
  3. That verse shows the importance of owning up to specific, personal sins when it says, *“We have turned every one to his own way.”*
  4. If a person says to God, “I am a sinner” or “I have sinned,” God responds with, “What do you mean?”
    - a. To the words, “I am a sinner,” God says, “What do you mean?”
    - b. To the words, “I have sinned,” God says, “What did you do?”
      - i. **Genesis 3:11** says, *“And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?”*
      - ii. **Ezra 10:11** says, *“Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.”*
- J.** The tragedy in life is personal sin.
- K.** The tragedy in death is personal sin is described in **2 Samuel 14:14**.
1. **2 Samuel 14:14** says, *“For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him.”*
  2. The problem with death is explained in **2 Samuel 14:14** which describes the finality of death. It clearly says, *“We must needs die, and are as water spilt on the ground, which cannot be gathered up again.”*
    - a. That is the picture of being poured out, once water is poured out on the ground, there is no way that the water can be gathered up again and put into the container. It is gone, and that is the terrible part about dying. It is irreversible.
  3. As a matter of fact, one of my friends said, “Every one of us is going to die.”
    - a. That is pretty depressing to state that death is final, and it is the loss of life that cannot be recovered—like pouring water on the ground when it cannot be recovered again.
    - b. The second statement in **2 Samuel 14:14** is even worse when it says that no one can get a pass from going into this irrecoverable death. The verse states, *“Neither doth God respect any person.”*
      - a) There is no one who is going to come to death and say to God, “Oh, God. Not me! I am different! I am special! I have done a lot of good works! Not me! Please don’t let me die. I don’t want to die! I don’t want to lose my life.”
      - b) If that was everything I had to say now, that would lead to a howling depression. Thankfully, there is more to be said.

4. That is not all that God has to say in **2 Samuel 14:14**. God had the word, “Yet” in **2 Samuel 14:14**, and the “yet” can be found.
  - a. The verse says, “*Yet doth he devise means, that his banished be not expelled from him.*”
  - b. God has devised a means. God has made a way.
  - c. It is this “means” that God devised that the hymn, “Love Found a Way” is all about.

**Wonderful** love that rescued me,  
**Sunk** deep in sin,  
**Guilty and vile** as I could be  
**No hope** within;  
 When ev'ry ray of light had **fled**,  
 O glorious day!  
**Raising** my soul from out the dead,  
**Love found a way.**  
 Love found a way to **redeem** my soul,  
 Love found a way that could **make me whole**;  
 Love **sent** my Lord to the **cross of shame**,  
**Love found a way**, O praise His holy name!

5. The "means" that God devised was the Cross. That was the way or “means” that God devised to redeem man’s soul. That was the way or “means” that God devised to make man whole.
6. What did the Cross do as the “means” that God devised?
  - a. As a reminder, the verse says, “*Yet doth he devise means, that his banished be not expelled from him.*”
  - b. The word “banished” describes everyone dies without God’s means of rescue. They are cast into hell and banished from God’s presence which is seen in **Matthew 7:23**.
    - a) The verse says, “*And then will I profess unto them, I never knew you: **depart from me**, ye that work iniquity.*”
    - b) **Matthew 25:41** says, “*Then shall he say also unto them on the left hand, **Depart from me**, ye cursed, into everlasting fire, prepared for the devil and his angels:*”
  - c. To hear God say, “Depart from me” is what it means to be banished from God’s presence. That is what hell is. It is the place where the souls that are banished from God’s presence are.
7. The Good News about God is found in **2 Peter 3:9**.
  - a. **2 Peter 3:9** says, “*The Lord is...not willing that any should perish, but that all should come to repentance.*”
  - b. The Great News about God is He “*will have all men to be saved, and to come unto the knowledge of the truth*” (**1 Timothy 2:4**).
8. That is why **2 Samuel 14:14** says, “*For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him.*”
9. When you put **2 Samuel 14:14** together with **2 Peter 3:9**, it reads like this: “*The Lord is...not willing that any should be expelled from Him, but that all should come to repentance.*”

10. When you combine **2 Samuel 14:14** together with **1 Timothy 2:4**, it reads as follows: “[God] will have all men to be in His presence, and to come unto the knowledge of the truth.”

V. Verse 22—“Now all this was done...fulfilled”

- A. In verse 22, it says, “Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,”
- B. This is not Matthew explaining to us why all this has happened. This is the angel explaining to Joseph why all this has happened.
- C. Now, the angel tells Joseph that a fulfillment of a prophecy that was made about 740 years earlier was happening.
  - 1. This prophecy was given by the prophet Isaiah to a wicked king of Israel named Ahaz.
  - 2. The situation was that Israel was being threatened by the armies of Syria. It looked as if Israel was going to be finally destroyed.
- D. Through Isaiah, God told King Ahaz to ask a sign from God—a sign that would indicate that Israel was going to be saved from their most immediate danger. They would be destroyed by Syria.
- E. Ahaz refused and said in **Isaiah 7:11-12**, “<sup>11</sup>Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. <sup>12</sup>But Ahaz said, I will not ask, neither will I tempt the LORD.”
- F. Then, God said that He would give a sign to Ahaz which was this prophecy in **Isaiah 7:14**.
  - 1. The verse says, “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. That was the prophecy the angel told Joseph was being fulfilled in the birth of the son he was to name Jesus.
- G. We can imagine Joseph thinking back to that situation in which this prophecy was given to the wicked King Ahaz.
  - 1. Even though Israel was under the threat of being annihilated by Syria, what a perfect setting for God to make this prophecy!
- H. God told King Ahaz that a virgin would conceive a bear a son, and his name was going to be, Emmanuel.
  - 1. Now, when you read on in Isaiah, you find that a prophetess did conceive. She had a son whose name was Mahershalalhashbaz.
    - a. **Isaiah 8:3-4** says, “<sup>3</sup>And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Mahershalalhashbaz. <sup>4</sup>For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.”
- I. So, the child was born, and Syria was destroyed by Assyria.
- J. That was the partial fulfillment of that prophecy, and it was partial. In that partial fulfillment, a virgin did not conceive; it was just a birth of a son with a destruction of the enemy of the Jewish people.
- K. Finally, the time for the complete fulfillment where a virgin would conceive had come.
- L. The Greek here leaves no doubt that the word translated as virgin means virgin. It is the word “Parthenos” which means “birth without another.”
  - 1. What is interesting is that when 70 Rabbis got together in Alexandria, Egypt hundreds of years before the birth of the Lord Jesus, they translated the Hebrew Old Testament into Greek.



- a. When they came to this verse in **Isaiah 7:14**, they translated the Hebrew word used here which is “Alma” as “Parthenos.”
  - b. That shows that the common thinking among the Jewish people was that **Isaiah 7:14** was referring to a virgin who would conceive, and that was the great sign.
  - c. The Hebrew word “Alma” used in **Isaiah 7:14** is used 6 other times in the Old Testament.
2. In **Exodus 2:8**, “Alma” refers to the little sister of Moses, Miriam when Moses was born.
  3. In **Proverbs 30:19**, “Alma” refers to an unmarried woman that a man is courting.
  4. In **Genesis 24:43**, “Alma” refers to Rebecca who is specially referred to as a woman that never knew a man intimately.
  5. In **Song of Solomon 1:3** and **6:8**, “Alma” refers to young women.
  6. In **Psalms 68:25**, “Alma” refers to young women playing timbrels.
    - a. So, from all of these references, it is clear that Alma has the primary meaning of being a virgin, but it could also mean a young woman.
  7. The 70 rabbis who translated the Scriptures from the Hebrew to the Greek understood that the meaning of Alma was “virgin.”
  8. It does not make any sense for the birth of a son to be a great sign.
- VI. Verse 28—*“They shall call His name Emmanuel”*
- A. The amazing part of the prophecy was that His name was going to be called, Emmanuel which means *“God with us.”*
    1. The word “Emmanuel” is actually 3 Hebrew words put together.
      - a. “Im” means “together” or “with.”
      - b. “Anu” means “our.”
      - c. “El” means “God.”
  - B. Combining the three words makes Emmanuel to mean “our togetherness with God,”
  - C. That makes the name “Emmanuel” to be wonderful for us.
    1. We are not together with God because of being born into a Christian family.
    2. We are not together with God because we were baptized as an infant.
    3. We are not together with God because it was our fate that was predetermined by God.
    4. We are not together with God because of any good works that we have done in our lives.
    5. We are not together with God because of any particular church we attend.
  - D. The Lord Jesus Christ is our togetherness with God—our Emmanuel.
  - E. Only from our union with the Lord Jesus Christ are we made together with God. That union was strictly, 100% our personal decision to believe into the Lord Jesus Christ.
  - F. That is why the name “Emmanuel” is so important and is so easily overlooked.
  - G. What **Isaiah 7:14** explains is that there is no Emmanuel outside of the person of the Lord Jesus.
    1. There is no being together with God outside of the Lord Jesus. He is our Emmanuel. He was talking about fulfilling His name Emmanuel when He said in the following verses:
      - a. **John 14:6** says, *“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”*
      - b. **1 Peter 3:18** says, *“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.”*

- c. **Ephesians 2:18** says, “*Through him we...have access...unto the Father.*”
- d. **2 Corinthians 5:19** says, “*God was in Christ, reconciling the world unto himself.*”

**H.** What a wonderful name the Lord has in Emmanuel, and that is why His name is more excellent than the name of angels in **Hebrews 1:4**.

- 1. The verse says, “*Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.*”
  - a. That more excellent name is Emmanuel.

VII. Verse 24—“*Then Joseph...did as the angel...bidden*”

**A.** Now, we read Joseph’s response in **Matthew 1:24-25**.

- 1. The verses say, “*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.*”

**B.** When Joseph obeyed the angel, Joseph took his place among those that believed and obeyed God such as Noah when God told him to build an Ark in **Genesis 6:22**.

- 1. The verse says, “*Thus did Noah; according to all that God commanded him, so did he.*”

**C.** When Joseph obeyed God, he became a friend of God. When we obey the Lord Jesus, we become a friend of His as the Lord said in **John 15:14**.

- 1. **John 15:14** states, “*Ye are my friends, if ye do whatsoever I command you.*”