

# Son of David

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Matthew 1: 21.



“He will save His people  
from their sins”  
Matthew 1:21.



# I. Introduction: THE PURPOSE OF INCARNATION

Jesus, the Almighty God, Creator of all things, seeing our devastation and tragedy, took the decision to come and to become one of us. His marvellous love opened a new door for the inhabitants of this planet. He became one on us, so that we can become as He is.



“Action is always superior to speech in the Gospels, which is why the Word became flesh and not newsprint.”  
Colin M. Morris, Mankind My Church



“The incarnation took all that properly belongs to our humanity and delivered it back to us, redeemed. All of our inclinations and appetites and capacities and yearnings are purified and gathered up and glorified by Christ. He did not come to thin out human life; He came to set it free.”  
Thomas Howard



“In a natural fear of lowering the Divine dignity of Christ, we often forget His true humanity. We think of His earthly life as moving on a plane so different from ours that no parallel can be drawn between them. What we forget is, that He too needed to walk by faith, needed to be filled with the Holy Spirit, needed the sympathy of loving friends, needed the strengthening that is gained by private prayer. His strong and beautiful, serene and holy life so fills the eye that we lose sight of His secret intimacy with the Father, out of which came all its beauty, all its power.”

G. H. Knight

“Nothing was so necessary for raising our hope as to show us how deeply God loved us. And what could afford us a stronger proof of this than that the Son of God should become a partner with us of human nature?”

Augustine



“God sends his Son – here lies the only remedy. It is not enough to give man a new philosophy or better religion. A Man comes to men. Every man bears an image. His body and his life become visible. A man is not a bare word, a thought or a will. He is above all and always a man, a form, an image, a brother. And thus he does not create around him just a new way of thought, will and action but he gives us the new image, the new form. Now in Jesus Christ this is just what has happened. The image of God has entered our midst, in the form of our fallen life, in the likeness of sinful flesh. In the teaching and acts of Christ, in his life and death, the image of God is revealed. In him the divine image has been re-created here on earth. The Incarnation, the words and acts of Jesus, his death on the cross, all are indispensable parts of that image.”

Dietrich Bonhoeffer, *The Cost of Discipleship*

"The Incarnation has its source in the goodness of God, but the most wonderful of all, is the infinite humility that this mystery contains."

Charles de Foucauld



“Jesus Christ became a human being, but He did not do this as temporary exercise. He was not “slumming” for thirty-three years, only to return afterwards to His old pre-incarnate state. He became a man in order to be our high priest – so that there would be a man praying for us at the right hand of the Father – and He continues to occupy this office, and will occupy it forever. “It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also makes intercession for us” (Rom. 8:34b). Christ is our high priest continually (Heb. 7:3). This means that the second person of the triune God became a man forever. God is clearly up to something that goes far beyond anything we might be able to imagine. But among other things, this means that if God has invested Himself in this way in the future of the human race, it follows that the future of the human race must be stupefyingly glorious.”

Doug Wilson

## II. Context



The text about the birth of Jesus is centered around the role of Joseph. His perplexity at the beginning of the passage is replaced by his obedience, after the vision of an angel. The angel asked him to do two things: to marry the virgin Mary and to give the name to the child.



The twofold structure of the text (1: 18 – 25) is determined by the word 'NOW', at the beginning of the verse 18 and 22. Through this structure the confusion of Joseph is replaced by his obedience, after the words of the angel.



## Matthew 1: 18 – 25. Structure

PART I	FEAR OF JOSEPH: VIRGIN MARY PREGNANT. <b>(NOW)</b>
18	Virgin Mary Pregnant ('Before they came together'); NOW
19	Joseph's Perplexity to marry Mary
20 - 21	Angel to Joseph: Don't be afraid to take Mary to you. Call the child Jesus
PART II	OBEDIENCE OF JOSEPH: VIRGIN MARY GIVING BIRTH. <b>(NOW)</b>
22 - 23	Prophecy confirming the pregnancy of a virgin.
24 – 25a	Joseph's Obedience to marry Mary
25b	Joseph called his son Jesus

# The Gospel of Matthew, Structure

Jesus: God With Us	1: 1 – 1: 25	Genealogy of Jesus, son of David and of Abraham
	2: 1 – 2: 23	Mystery of Incarnation
Part I	3: 1 – 7: 25	The Meaning of the Law The New Deuteronomy Narrative: (Ch. 3 – 4; Teaching: Ch. 5 – 7)
Part II	8: 1 – 10: 42	The Discipleship The New Numbers Narrative: (Ch. 8: 1 – 9:34; Teaching: Ch. 9:35 – 10:42)
Part III	11: 1 – 13: 52	God's kingdom The New Leviticus Narrative: (Ch. 11: 1 – 12: 50; Teaching: Ch. 13: 1 – 52)
Part IV	13:53 – 18:35	The Church The New Exodus Narrative: (Ch. 14: 1 – 17: 27; Teaching: Ch. 18: 1 – 35)
Part V	19: 1 – 25: 46	The Judgment The New Genesis Narrative: (Ch. 19 – 22; Teaching: Ch. 23 – 25)
Jesus: God with Us Obtained Victory For Us	26: 1 – 27: 66	Crucifixion
	28: 1 – 28: 20	Resurrection

# Five Speeches in the Gospel of Matthew and Five Books of Moses

## The Meaning of the Law

The Torah Revisited

**The Book of DEUTERONOMY**

## The New Meaning of the Law

The Spirit of the Law re-explained

**The New DEUTERONOMY**

Matthew  
Ch. 5 – 7

## Organization, Leadership

Moses sends 12 spies to explore the land

**The Book of Numbers**

## Discipleship, Leadership

Jesus sends 12 disciples to transform the land

**The New Numbers**

Matthew  
Ch. 10

## The Great Controversy (GC)

The worship, the Atonement, GC (ch.16)

**The Book of Leviticus**

## The Great Controversy (GC)

The Parable of the Tares and GC (36-52)

**The New Leviticus**

Matthew  
Ch. 13

## The Birth of God's People

Children of Israel coming out of Egypt

**The Book of Exodus**

## The Church, new people of God

Children entering God's kingdom

**The New Exodus**

Matthew  
Ch. 18

## Creation, our Origins

Garden of Eden, God's plan for this Planet

**The Book of Genesis**

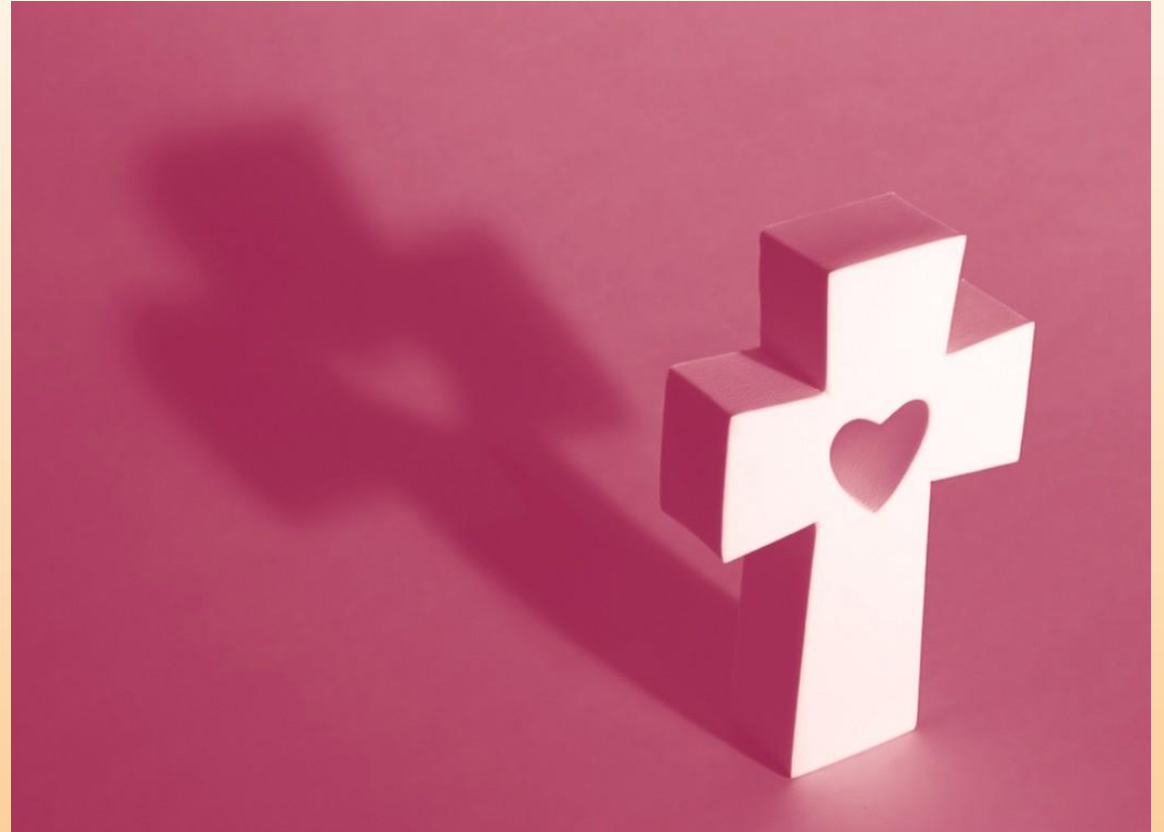
## New Kingdom, Our Destiny

New Garden of Eden, God's plan for this Planet

**The New Genesis**

Matthew  
Ch. 23-25

III. God himself in the person of Jesus Christ came to save and not to condemn. He showed us the immensity of His love.



1. Jesus, the son of David, came to save.  
His ministry was not to destroy but to give eternal life to whoever decides to follow Him  
"He will save"

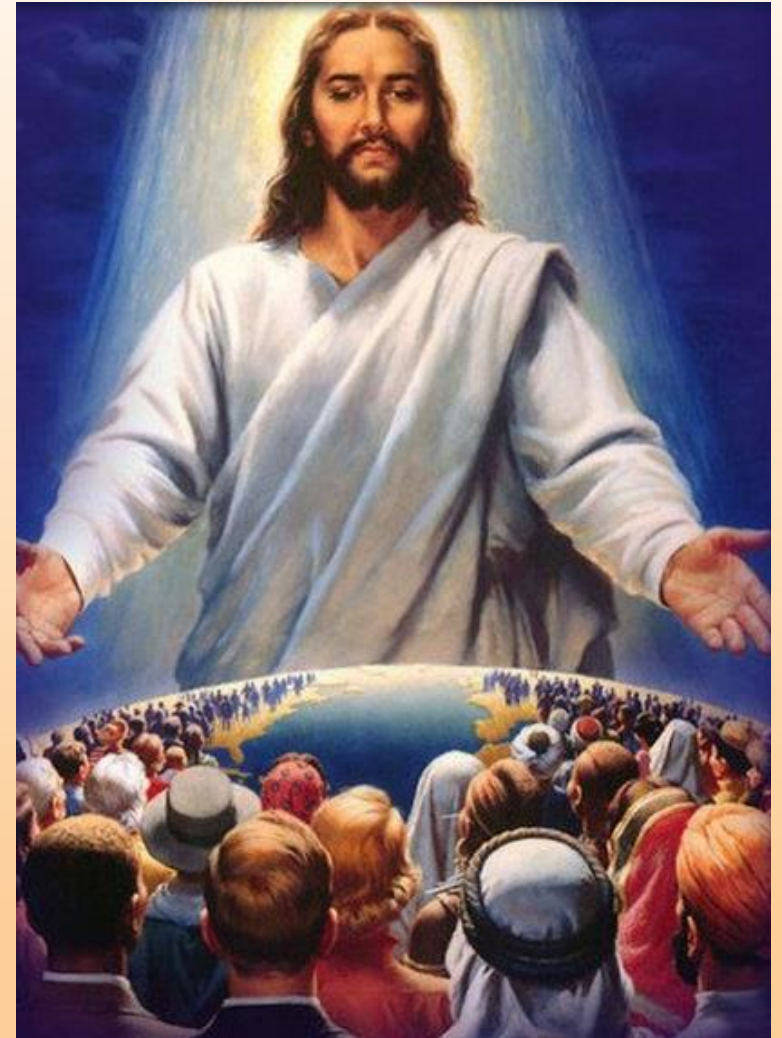


“The Lord did not come to make a display. He came to heal and to teach suffering men. For one who wanted to make a display the thing would have been just to appear and dazzle the beholders. But for Him Who came to heal and to teach the way was not merely to dwell here, but to put Himself at the disposal of those who needed Him, and to be manifested according as they could bear it, not vitiating the value of the Divine appearing by exceeding their capacity to receive it.”  
Athanasius of Alexandria, On the Incarnation



"Jesus Christ, Son of man without sin, Son of God with power. Literature's loftiest ideal, philosophy's highest personality, criticism's supreme problem, theology's fundamental doctrine, Christianity's cardinal necessity is heaven's bread for earth's hunger. Heaven's water for earth's thirst. Heavens hope for earth's despair. Heaven's love for earth's strife. Heaven's forgiveness for earth's sins. Heaven's life for earth's death. That's who Jesus Christ is."

R. G. Lee



“Christ came not to put us to death and deliver us from the present life in that sense, but to leave us in the world, and prepare us for a worthy participation of our heavenly abode. Wherefore He said to the Father, "And these are in the world, and I come to Thee; I pray not that Thou should take them from the world, but that Thou should keep them from the evil," i. e., from sin (John 17:11, 15.).”

John Chrysostom, Homily on Galatians 1.



“Many fail because they are trying to make Jesus Christ serve with their sins. Their effort is to induce Jesus to take them in their sins, and make them – in this state, His people, and give them heaven. Their essential mistake is that they seek salvation from punishment and not from sin.”

C.G. Finney



2. Jesus, the son of  
David, will save those  
who accept to be part  
of His people  
“His people”



“Jesus’ crucifixion  
tears the curtain in  
front of the Holy of  
Holies – the place in  
the temple where the  
High Priest offered the  
yearly sacrifice for the  
people on the Day of  
Atonement.”  
Mitchell Lewis



“There is one thing to be noted about “His people”: They are sinners. As Jesus says (Luke 19:10), “The Son of Man has come to seek and to save that which was lost.” These people are lost, alienated from God, because of their sins. As Jesus also says (Luke 5:31-32), “It is not those who are well who need a physician, but those who are sick. I have not come to call the righteous but sinners to repentance.” If you do not see yourself as a sinner in need of a Savior, then Jesus’ coming means nothing to you. If you think that you are a basically good person and that you will get into heaven through your own goodness, then you are not one of Jesus’ people. He came to save sinners and sinners only.”

Steven J. Cole

God's ideal for His children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning." Ellen G. White, *The Desire of Ages* (1940), p. 311.



"Jesus will actually save all his people: 'And Jesus said to them, 'I am the bread of life. He who comes to me shall never hunger, and he who believes in me shall never thirst. But I said to you that you have seen me and yet do not believe. All that the Father gives me will come to me, and the one who comes to me I will by no means cast out. For I have come down from Heaven, not to do my own will, but the will of him who sent me. This is the will of the Father who sent me, that of all he has given me I should lose nothing, but should raise it up at the last day.'"

John W. Robbins



"Wherever we turn in studying the sanctuary doctrine the emphasis is on the individual and on ultimately separating him from his sins by means of a new, Spirit-empowered life, that Jesus in His High Priestly ministry can "purify your conscience from dead works to serve the living God" (Heb. 9:14). The heavenly sanctuary is truly cleansed when God's people are finally truly purified, cleansed, and clean."  
Herbert E. Douglass



3. Jesus, the son of David, didn't  
come to save from Roman's  
oppression. He came to save  
body, mind, and spirit from the  
disastrous consequences of sin  
"From their sins"



"The real problem is sin and guilt. That's the issue. God sent Jesus Christ to rescue us from the consequence of our sin, and everybody falls into the category of sinner... Humanity's real destroyer is sin, and the guilt for sin is a real guilt. That is why people need to be saved, rescued, and delivered. That is what people must understand in the gospel, and that is what we must proclaim."

John MacArthur



“God has not promised to save all who try to stop sinning. In fact, the statements made so frequently that they are trying to overcome shows that they do not understand the supreme fundamental of the gospel, that Jesus saves His people from their sins. They are not gaining the victory either by the power of God or by their own efforts. ‘As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.’ This power is not in the human agent. It is the power of God. When a soul receives Christ, he receives power to live the life of Christ. God requires perfection of His children.”

Meade Macguire

"The great problem with which we have to deal is the problem of sin. The central truth of the gospel is that provision has been made for the remission of sins. The central features of this gospel are the death and resurrection of Christ, in virtue of which there is remission of sins. These statements are based upon the words of Christ to His disciples after His resurrection: "Thus it is written, that the Christ [the Messiah] should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem." Luke 24:46, 47. This repentance and this remission are the gifts of the crucified, risen, and ascended Lord."

W. W. Prescott

# V. Conclusion



“We should dwell upon the character of our dear Redeemer and Intercessor. We should seek to comprehend the meaning of the plan of salvation. We should meditate upon the mission of Him who came to save His people from their sins. By constantly contemplating heavenly themes our faith and love will grow stronger.”

Ellen G. White, The Review and Herald, June 12, 1888.



"We have a strange illusion that mere time cancels sin. I have heard others, and I have heard myself, recounting cruelties and falsehoods committed in boyhood as if they were no concern of the present speaker's, and even with laughter. But mere time does nothing either to the fact or to the guilt of a sin. The guilt is washed out not by time but by repentance and the blood of Christ."

C. S. Lewis



“The mystery of the cross explains all other mysteries. In the light that streams from Calvary the attributes of God which had filled us with fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of His throne, high and lifted up, we see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, “Our Father.”

Ellen G. White, *The Great Controversy*,  
p. 652.



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