



**THE NEW JOSEPH**  
**Week 2**

**Opening prayer**

**Prayer for the persecuted church:**

**Prayer for a local church:**

This morning we pray for our brother Frank Shelter and Anthology Church.

**Closing prayer**

**Introduction:**

Let me begin today's sermon in our Christmas series by reading from the Gospel of Matthew, written by Matthew, one of the original twelve disciples of Jesus. In his gospel, Matthew is

**about to make some astounding claims about the Person of Jesus Christ.**

**When anyone makes astounding claims, he needs to backup those those claims with some astounding evidence. Matthew does this by quoting the Old Testament prophecies about Jesus, but even more than that — behind the black and white clarity of the prophecies, there is a more nuanced prophetic voice speaking at the same time.**

**This morning, as we look at this more nuanced voice, it will become clear that Matthew wasn't the only author of his gospel. That God Himself orchestrated the content of the Gospel of Matthew.**

**It would be difficult to claim, "God has spoken to humanity about His Son," if we didn't have some strong evidence to make that claim.**

**Today, we will see that we have strong evidence for the claim that God has spoken and is speaking.**

# **Matthew 1:18-25**

**<sup>18</sup> Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit. <sup>19</sup> And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. <sup>20</sup> But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to**

**take Mary as your wife, for that which is conceived in her is from the Holy Spirit. <sup>21</sup> She will bear a son, and you shall call his name Jesus,**

Now, that in itself is a prophetic word because this angel tells Joseph the future about the Son he and Mary are going to raise together. The angel tells Joseph what they are going to name the child — Jesus.

Why the name Jesus? Well, let's read on.

**for he will save his people from their sins.”**

Notice it is says that these people are His people, the people of Joseph’s unborn child. This means the angel is telling Joseph that the nation of Israel are the people of his unborn son. Well, whose people are those? They are God’s people.

So, if the angel says they are the people of his unborn Son, that means Joseph’s unborn Son

is God Himself, the only One who can forgive sins. As Jesus was asked by some of His detractors, “Who can forgive sins but God alone?”

## **Matthew 1:22-23**

**<sup>22</sup> All this took place to fulfill what the Lord had spoken by the prophet:**

Here we come to the Old Testament prophetic word about these events from the book of Isaiah.

**23 “Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel” (which means, God with us).**

So, right here in black and white, 700 years before Jesus is even born, the prophet Isaiah is telling us that the Messiah shall be born of a virgin and that the Messiah shall be “God with us.” That’s pretty specific.

Now, if Joseph is slow to understand the implications of what the angel is saying to

him, here it becomes crystal clear — Joseph's son will be God appearing in human flesh — Immanuel, God with us.

The name Jesus is the Greek version of the Hebrew name Joshua, which means “God our Savior.” So, the name Immanuel is really an indication of who the Messiah would be — Immanuel.

Someone put it this way: “The One in Mary's womb is to be called ‘Savior.’ (Joshua — Jesus) Here is God with us, come to make

atonement. How does he do it? He becomes “at one” with us, taking all that is ours. And he does this in order to take to himself even that dreaded enemy of sin at the cross. He will stop at nothing to be with us. Behold Immanuel!”

This is the theology of the cross — God’s humble descent to us in our utter helplessness. God Himself coming to rescue us. That’s why the Christmas story is about hope. But it wouldn’t really be hope if God didn’t really, truly and actually do this. There’s

no true hope in a good lie. There's only hope when God is actually there.

- **Wall Street Journal: *Don't Believe in God — Lie to Your Children.*** The author of the article is a therapist, Erica Komisar, who cites a Harvard study that found “children or teens who reported attending a religious service at least once per week scored higher on psychological well-being measurements and had lower risks of mental illness. Weekly attendance was associated with higher rates of

volunteering, a sense of mission, forgiveness, and lower probabilities of drug use and early sexual initiation. Pity then that the U.S. has seen a 20% decrease in attendance at formal religious services in the past 20 years, according to a Gallup **report** earlier this year.” Then later in the article she writes: “I am often asked by parents, ‘How do I talk to my child about death if I don’t believe in God or heaven?’ My answer is always the same: ‘Lie.’ The idea that you simply die and turn to dust

may work for some adults, but it doesn't help children.”

The Gospel of Matthew is written the way it is because God wants you to know that He is there for you. “He is there and He is not silent,” as Francis Schaeffer wrote.

The angel confirms his message to Joseph from God with Scripture. The angel is quoting a prophetic word from Isaiah.

Now, a little background about Isaiah. Isaiah lived in Judah, the tribe David descended from, the line Joseph came from and thus the line of Jesus, because all adopted children receive the heritage of their adopted fathers.

Isaiah is one of the most impressive Old Testament prophets. He predicted the overthrow of Judah by Babylon (587 B.C.) — this occurred long after Isaiah died. He also foretold about the restoration of Judah and that King Cyrus would let the Jews go back to their homeland. He also prophesied about a

future King who would restore God's people and rescue them from their sin — the very passage Matthew quotes. Isaiah warned God's people about judgments that would come against their sin while He gave them hope about how to deal with their sin.

## **Isaiah 7:14**

**<sup>14</sup> Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.**

But Matthew does an even more amazing thing in writing this gospel than quoting Old Testament prophecies of the coming Messiah. Matthew shows us how the entire Old Testament points toward this coming Messiah in how he structures this gospel. But this structure was not the wisdom of Matthew, but the wisdom of God.

John Piper once wrote: “This is a thrilling thing to do: to be able to think the very thoughts of an inspired biblical writer. Some of you have discovered how exciting it can be

to think the thoughts of a great writer, say, Augustine, Anselm, Aquinas, Calvin, Luther, Descartes, Pascal, Locke, Kant, Milton, Shakespeare — to sense that you have actually entered his thought world and seen what he saw and made it your own through the amazing act of understanding. But all of you can experience something even more thrilling, and that is to enter the thought world not just of a great writer, but of a divinely inspired writer, who is not writing out of mere natural genius, but out of supernatural revelation.”

God is affirming the truth of the gospel through a prophetic structure of the biblical writings. He has given us a sign. “Therefore the Lord himself will give you a sign.”

In a similar way that the virgin giving birth to a child is a sign, the structure of this gospel about Jesus is a sign in the way that it mirrors the story of Joseph from the Old Testament. God is showing us that all these Old Testament books written before the birth of

**the virgin's child foretold and foreshadowed this child, this Messiah.**

**Now, I'm only showing you example today, but there are countless others.**

**In the Gospel of Matthew, we will find Jesus is portrayed as the new Joseph. The structure is not accidental, but purposeful. Matthew purposefully mirrors the story of Joseph in the way that he writes the story of Jesus.**

**We will see that both Jesus and Joseph are chosen by their father, both are rejected by their brothers, both undergo suffering and exile, both are exalted in a foreign court, both turn and forgive their brothers who betray them, and both save their people.**

**Matthew is telling the Jewish people that this Jesus is their new hope, their new rescuer, and their new ruler to whom they must bow.**

Most of us read the Bible like we're listening to a mono speaker. Only one Testament at a time comes through with its sound. But Matthew is showing us that the Old and New Testaments play the same music at the same time. And that's when the stereophonic sound of Jesus Christ the Messiah echoes loud and clear. And when we hear these sounds, as they are meant to be heard — “the beauty and depth of the story is revealed.”

Let's listen to these stories side-by-side and see if we can hear the song of the gospel the way it was meant to be sung.

Now, the account of Joseph prophetically points to the gospel of the Messiah. And the first way that the story of Joseph mirrors the story of Jesus in the Gospel of Matthew is...

**1. They were chosen by their fathers:**

Let's begin with the story of Joseph because this is what Matthew is using to tell the story of Jesus.

## **Genesis 37:3**

**<sup>3</sup> Now Israel loved Joseph more than any other of his sons, because he was the son of his old age. And he made him a robe of many colors.**

And this account mirrors, it foreshadows the Father's pleasure in God the Son.

## **Matthew 3:17**

**<sup>17</sup> and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."**

Israel favored Joseph in a way that was sinful and Joseph relished the favor of his father in a way that was also sinful. God the Father favors His Son, but He invites us into that

favor, so much so that He says that when we become Christians He loves us exactly the same as His one and only Son. God is not partial.

Because Joseph is his father's favorite, his brothers despise him. Many people today reject the uniqueness of Christ as Lord and Savior.

**2. They were rejected by their brothers:**

# Genesis 37:4

**4 But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peacefully to him.**

- People still find this offensive about Jesus Christ, that He is the way and the Truth and the Life and no one comes to the Father except through Him, etc.
- “God will accept all good people.” There is only One who is good, God alone. Jesus

said that. Therefore, there is only One whom God accepts — God the Son. The only way any of us are accepted by God is through Christ.

## **Matthew 20:18**

**18 “See, we are going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and scribes, and they will condemn him to death**

Because Joseph's brothers couldn't bring themselves to face the reality that they were not the center of the universe and because people couldn't face the sinfulness of their own hearts and minds, both Joseph and Jesus...

### **3. They underwent suffering and exile:**

#### **Genesis 37:17-20**

**<sup>17</sup> And the man said, "They have gone away, for I heard them say, 'Let us go to Dothan.'"**

**So Joseph went after his brothers and found them at Dothan.**

**<sup>18</sup> They saw him from afar, and before he came near to them they conspired against him to kill him. <sup>19</sup> They said to one another, “Here comes this dreamer. <sup>20</sup> Come now, let us kill him and throw him into one of the pits. Then we will say that a fierce animal has devoured him, and we will see what will become of his dreams.”**

**Matthew 2:13-15**

**<sup>13</sup> Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him.” <sup>14</sup> And he rose and took the child and his mother by night and departed to Egypt <sup>15</sup> and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, “Out of Egypt I called my son.”**

**Joseph's brothers are threatened by his relationship with their father, so they attempt to do away with him. King Herod is threatened by the birth of Jesus as King, so he attempts to do away with Him.**

**Something we need to realize in the day and age we're living in is that a biblical worldview is threatening to most people who are not Christians. Our view of sexuality is different, our view of men and women is different, our view of marriage and family is different, our**

view of truth is different. And because it's often threatening to people, many try and belittle it, because belittling something is an attempt to do away with it.

And next we find the contrast in the stories.

**4. They were exalted in a foreign court:**

**Genesis 41:39-41**

**39 Then Pharaoh said to Joseph, “Since God has shown you all this, there is none so discerning and wise as you are. 40 You shall be over my house, and all my people shall order themselves as you command. Only as regards the throne will I be greater than you.” 41 And Pharaoh said to Joseph, “See, I have set you over all the land of Egypt.”**

## **Matthew 27:27-31**

**27 Then the soldiers of the governor took Jesus into the governor's headquarters, and**

**they gathered the whole battalion before him. <sup>28</sup> And they stripped him and put a scarlet robe on him, <sup>29</sup> and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, “Hail, King of the Jews!” <sup>30</sup> And they spit on him and took the reed and struck him on the head. <sup>31</sup> And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him.**

“But He goes down to come up again and bring the ruined world up with Him... In this descent and re-ascent everyone will recognise a familiar pattern: a thing written all over the world. It is the pattern of all vegetable life. It must belittle itself into something hard, small and deathlike, it must fall into the ground: thence the new life re-ascends.” (C.S. Lewis)

**5. They forgave their brothers:**

**Genesis 50:17**

**17 ‘Say to Joseph, “Please forgive the transgression of your brothers and their sin, because they did evil to you.”’ And now, please forgive the transgression of the servants of the God of your father.” Joseph wept when they spoke to him.**

## **Matthew 26:28**

**28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.**

## **6. They were both saviors:**

### **Genesis 45:7**

**7 And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors.**

Because God kept the Israelites alive through Joseph, Jesus was able to come.

### **Matthew 1:21**

**21 She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.”**