

Call His Name Jesus

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[0 : 0 0] And Emily is going to serve us today. She's going to read Luke chapter 1, starting at verse 26 and down through verse number 38.

In the sixth month, the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David.

And the virgin's name was Mary. And he came to her and said, Greetings, O favored one, the Lord is with you. But she was greatly troubled at the saying and tried to discern what sort of greeting this might be.

And the angel said to her, Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High.

And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever. And of his kingdom there will be no end. And Mary said to the angel, How will this be, since I am a virgin?

[1 : 0 0] And the angel answered her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore, the child to be born will be called Holy, the Son of God.

And behold, your relative Elizabeth, in her old age, has also conceived a son. And this is the sixth month with her, who was called barren. For nothing will be impossible with God.

And Mary said, Behold, I am the servant of the Lord. Let it be to me according to your word. And the angel departed from her. Thank you. Father, we are grateful to be gathered together.

We're grateful to have a warm and a safe place to gather in this morning. We're so grateful to have your word. We're grateful for these friends, these brothers and sisters to gather with, this community of believers that you have brought us into for this season of life.

Thank you for your kindness in all of these good things that you give. We are also grateful to have your Holy Spirit in us. And blessed Holy Spirit, we ask that as we continue in this time of worship, you would do great things in our hearts, great things among us.

[2 : 1 3] That you would do things that we didn't expect and didn't anticipate. And we would see your power and your glory working in and through us. Father, we ask this because we want to see your glory.

And we ask this because we want this gospel message, the truth about your son, the Lord Jesus Christ, that we have just sang about together. We want this gospel message to go out into the whole world.

And we want to be messengers of this hope. And so we ask that you would do work among us. Please start that work in my heart, even as we continue in this time of worship.

We ask this all for your glory and for our good. In the strong, powerful, wonderful name of our Savior, the Lord Jesus Christ. Amen. According to the Social Security Administration, the most popular baby names in 2024.

Anybody? Most? Huh? Sophie. Sophie is on the list. It is not in the top five. Here's the top five. Anybody have a guess for the top boy's name?

[3 : 27] Yes? John. I love that you guessed John. And I can't even tell you why I love that you guessed John so much. But you will know by the end of the sermon why I love that you...

That's not correct. But you will appreciate the little joke that you're going to get a little later because you guessed John. Mohammed? It is not Mohammed.

It is not Mohammed. All right. All right. Is it Robert? It is not Robert. Eden. No. Not Eden either. Here, boys' names.

Ready? Liam. Liam, number one. Number two. Noah. Oliver. Theodore. Number five. James. Classic.

Very good. Girl names. Number one. Olivia. Emma. Amelia.

[4 : 20] Number three. Charlotte. And Mia. Evelyn is also on the list a little later on in the top ten. It's fun watching these baby names.

These most popular names. Because names matter to us. And choosing a name is kind of a big deal. It's maybe one of the most important first decisions that new parents have to make.

You are giving another human being a name that they have to deal with for the rest of their life. It's a big deal. You want it to fit. You want it to be meaningful.

Maybe you practiced saying your new child's baby name out loud to see if you kind of like the way it sounded. Or maybe you kind of whispered it to see, well, what would this sound like if I was tucking my little one into bed?

How would this sound? Maybe you paired it up. First name, middle name. So you would know, like, does this carry the weight that I want this to have if there's trouble and I need to address you by your first and middle name?

[5 : 24] When Lois and I were narrowing down our list of names for our son Samuel, there was a name that I liked quite a bit. I'm going to give it to you, even though I know I will probably get grief for this.

I liked the name Timothy Titus. I just think that has a nice weight, a nice gravitas to it, right?

Last name is Barnabas? I don't know. I don't know. I still kind of like this name, actually. Not going to lie. I still kind of like this name. But just a few minutes after he was born, something wonderful happened.

And Samuel's birth mom handed her baby to Lois and said to Lois, what do you want to name him?

And we selected the name Samuel David, and I am glad that we chose that name. Over the next four weeks, I want to explore with you names that are given to the Lord Jesus Christ, the most important baby ever born.

[6 : 28] Now, let's explore his names. Here's something that I found interesting this week. Neither his mother nor Joseph chose this baby's name.

God chose his name. Listen, verse number 26. Let's listen in as God reveals the name and why this name matters to us today.

Luke 1, verse 26. In the sixth month, the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph of the house of David, and the virgin's name was Mary.

There's a lot happening here in these first couple verses to set the stage. The sixth month is the sixth month of Elizabeth's pregnancy. If you're taking notes and you just let your eyes drift up just a little bit to verse number 24, you can see Luke says, for five months she kept herself hidden.

That's our point of reference. And then down in verse 26, we get in the sixth month. So we are in the sixth month of Elizabeth's pregnancy. Who is Elizabeth? Well, she is a close relative to Mary.

[7 : 47] Six months earlier, the angel Gabriel appeared to her husband while he was serving in the temple, announcing that Elizabeth, though she had been barren, unable to have a child, was now going to give birth to a son who we know to be John the Baptist.

That wasn't it. Keep holding. You keep holding that idea. Luke tells us twice, twice, that Mary is a virgin. Now, this word can simply mean young woman.

It can mean maiden. But when Mary plainly states this fact over in verse 34, if you're taking notes, it's clear that Luke intends a narrower meaning.

She has not had intimate relations with any man. That does not mean there is not a man in Mary's life. There is a man. She is betrothed to a gentleman named Joseph.

Now, for us, we can think about betrothal as roughly like engagement. But for them, this was much more serious. Betrothal was legally binding.

[8 : 59] Like now, you break off your engagement. It's awkward. People's feelings get hurt. It's very sad, very emotional. But it's not legally binding, right?

You might deal with fallout, but it's not a legal thing. You don't need to get divorced if you're just engaged. But for them, a promise of a woman to a man in this betrothal is legally binding.

It is as though they are married, though they have not officially been married. Joseph, the man that Mary will marry, is a descendant of King David.

Let's not let our familiarity with this text dampen our shock. Angelic visits are rare.

God's people had endured almost four centuries without a prophet, without a fresh word from God. Four centuries. And now, suddenly, in the span of just six months, the angel Gabriel has been sent to earth twice.

[10 : 17] First to a barren woman who had never conceived, and now to a virgin who has never been with a man. Verse 28. And he, Gabriel, came to her and said, Greetings, O favored one.

The Lord is with you. But she was greatly troubled at the saying and tried to discern what sort of greeting this might be.

O favored one. One who has received God's grace. Mary's reaction is understandable.

Me? An unmarried, unconnected, young woman, unimportant, from a nowhere town in Galilee?

Are you talking to me? I am favored by the Lord? The Lord? The Lord's grace is on me?

[11 : 27] What does this mean? Verse 30. The angel said to her, Do not be afraid, Mary. For you have found favor with God.

And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus.

Jesus. This is the Greek version of the Hebrew name Joshua. So, the name that Mary actually would have heard, she would not have heard the angel say the name Jesus.

That's how we hear his name in our language. She would have heard the name Yehoshua. Or perhaps Yeshua. It's the Hebrew name Joshua.

When you take the Hebrew name Yehoshua and you bring it into Greek, it becomes Iesus. And when you take the Greek name Iesus and you bring it into English, it becomes Jesus.

[12 : 39] Now, don't get all stirred up about this. This is not that big of a deal. I know there are some on the interwebs and things like that who make a big deal about this.

That, well, that wasn't Jesus. Wasn't even actually his name. Well, of course not. That's the name in English. But this happens all the time. Juan, Jan, Jan, and Sean.

They are all the name John in various languages. It's not a big deal. We should not be stirred up about how the name would have sounded.

Jesus is the same name as Joshua. It's just in a different language for us. Verse 32. He will be great and will be called the Son of the Most High.

And the Lord God will give to him the throne of his father David. He will be great. Not merely famous.

[13 : 47] Not merely influential. But incomparable. And he will be called the Son of the Most High. Not metaphorically. Not symbolically. Not honorifically. But actually, truly, the Son of God. And God will give to him the throne of his father David. Notice, God himself will install him as king.

Nobody needs to vote. That's how we do it in a democracy. Kings aren't installed by a vote. But there's not going to be a vote here. No other power is going to appoint him as some sort of a sub-king under a greater king.

No, God himself is going to install him as king. It was well known among the people that God's promise to David was for an everlasting kingdom.

[14 : 57] David's throne, David's house was going to last forever. But I want you to notice an interesting little thing that Gabriel clarifies for us. Gabriel says it's not just that David's house or his throne or his kingdom or his dynasty is going to last forever.

Gabriel says this king, this child, he will reign forever. He will be the last and final and eternal king over David's kingdom.

Verse 33. And he will reign over the house of Jacob forever. And of his kingdom, there will be no end.

These are stunning, stunning declarations. Declarations from an angel sent from God to a teenage girl.

We would understand if Mary has some reservations, wouldn't we? We would understand if she feels some trepidation, some fear, some concern, some wonder, some confusion.

[16 : 25] We would understand all of those emotions. But Mary believes the angel. But naturally wonders how this biologically inconceivable event was going to come about.

Verse 33. Verse 34. Wow.

Wow. The Holy Spirit will come upon you. This is Old Testament language.

We see this when the Holy Spirit comes upon a prophet or comes upon a judge. And suddenly that person does amazing, wonderful things on God's behalf.

The Holy Spirit will come upon you, Mary. And not only that, the power of the Most High will overshadow you.

[17 : 41] This is reference to the cloud of glory hovering over the tabernacle. The power of the Most High is going to overshadow you.

Please, please don't think and don't let anybody tempt you into some sort of foolish nonsense that there is something crude happening here. This is not some locker room talk about the Spirit impregnating Mary.

Notice, the Holy Spirit will mediate the Most High's creative power to produce a new life inside of Mary's womb without the involvement of a human father.

Because the Holy Spirit will overshadow you. And because there is no human father involved.

Therefore, verse 35, right in the middle. Therefore, the child to be born will be called holy.

[18 : 53] The Son of God. Now, pause with me for just a minute here. Because this word, therefore, in the middle of verse 35. You can circle it if you want or underline it or highlight it.

Whatever you are doing. This word, therefore, is carrying an incredible amount of theological lifting. Because of God's direct intervention.

And because of the specific exclusion of a human father in the birth of this child. In the conception of this child.

Let me just clarify that. This child will be called holy. No other baby can have this title.

Why not? Well, in those moments, few months, few weeks after your baby has been born. And that child is crying.

[19 : 52] And you have tried everything to pacify it. And there is no calming that baby down. You will know. This child is not holy. You might even have some bad thoughts.

That this child is not holy. You will know that. But more important than that. Every other child enters the world under Adam's curse.

Every other child descended from a father and a mother. We all carry into it. We're all born into this world. We're all born into this world. We're all born into this world.

Under Adam's curse. Under the curse of sin. With a sin nature. With that brokenness inside of us that James talks about.

That urges towards sin. And lunges towards sin. We are born sinners.

[20 : 56] Jesus is born holy. Conceived without a human father.

By God's miraculous intervention. Jesus does not inherit Adam's sin. The baby that Mary will conceive is the begotten son of the father.

Through the power of the Holy Spirit and friends. This is an appropriate place to pause and to worship. Because this miracle is at the center of the gospel.

Who would have dreamed that we could hold God in our hands? Mary doesn't ask for proof.

She doesn't ask for a sign. But Gabriel gives her one anyway. He tells her about her barren relative Elizabeth who is also pregnant. Look at verse 36.

[22 : 05] And behold. Here's Mary's sign that she didn't ask for. But Gabriel gives her anyway. Behold. Your relative Elizabeth in her old age has also conceived a son.

And this is the sixth month with her who was called barren. For nothing will be impossible with God.

And Mary said. Behold. I am the servant of the Lord. Let it be to me according to your word.

And the angel departed from her. Look in your Bible. Verse 37. I just want to make a connection here for you. When Gabriel says nothing.

Literally that is no word. No word from God will fail. No word. And so then Mary's reply stands in parallel to this.

[23 : 05] Literally no word from God will fail. And Mary says. Let it be to me according to your word. What an amazing young woman.

With nothing but God's word to go on. And for Mary. God's word. Is enough. Why?

Why? Why is it enough? Because God's promises carry God's power to accomplish God's purpose.

Kids. Do you ever hear a name and like Timothy Titus. Do you ever hear a name and you think that is such a cool name. God did not choose the name Jesus.

Yehoshua. Because it sounded cool. He chose this name for his son. Because of what it means. Jesus.

[24 : 16] Jesus. Yehoshua. It means Yahweh saves. The Lord saves. His name then.

Declares his mission. From the very beginning. God knew that humanity could never do enough. We could never try hard enough.

We could never be enough to measure up to his glory. God knew that we would need to be saved. And so he sent his son.

Jesus is truly human. He enters the world like we do. Conceived. Carried. Born. He knows fatigue.

And he knows hunger and thirst and grief and pain and sorrow and joy. Because Jesus is truly human. He obeys God in our place.

[25 : 18] He stands as our representative. And because he is truly human. He can die as our substitute.

But that's not all. Jesus is also fully, truly, eternally God.

He is not some half human, half God. That's just weird. It's weird. He's not an upgraded human. He's not a man who, you know, worked his way up into God-like status.

The scripture speaks consistently on this point. Galatians chapter 4. When the fullness of time had come, God sent forth his son.

And Isaiah chapter 9. To us, a child is born. To us, a son is given.

[26 : 22] And John, or Juan, if you happen to be reading in a Spanish version of the Bible, chapter 1.

The word became flesh and dwelt among us. And we have seen his glory.

This is the miracle at the center of the gospel. That Jesus is truly human and truly God.

Why does this matter? Well, it matters because sin is not a surface problem. Sin isn't just a little bad habit or a bad week.

Sin is a soul-level problem. And only a Savior who is both God and man can save your soul.

[27 : 25] Oh, you can clean up your act a little bit. You can pick up some new habits. You could choose better friends who would be a better influence on you.

You can try to be right with God. And you may be successful at that for a short while. But none of that will save you.

Sin is not a surface problem. It's a soul problem. And that's why you need a Savior. But because God's promises carry God's power to accomplish God's purposes, Jesus can save you.

And Jesus will save you. Because he is truly human, he can represent you. Living the perfectly obedient life that you and I still fail to live.

And taking your place on the cross. Suffering for the failure, the sin that you have committed. Because he is truly human.

[28 : 32] And because he is truly God, Jesus can also redeem you. His death provides the forgiveness for sins that he did not commit. His death provides the payment for a debt that he did not owe.

I wonder, what did you trust in this week? What did you trust in this week?

Maybe it was success. And you thought something like, Well, if everything just goes right, then I'll be okay. Maybe it was approval.

If my boss likes me. If my friends like me. If my spouse seems to like me. Then I'll be okay. Maybe for you it was being busy.

If I just stay focused. If I accomplish all of my goals. If I get everything done. And I just run myself ragged. But then I'll be okay. Maybe for you it's the flip of that.

[29 : 46] If I just had some more quiet time for myself. Instead of being busy. If I could just be lazy for a while. Then I would be okay. Maybe for you it's about control.

If I can just keep these things together. If I can keep everything organized. And keep all of the bills paid. And keep all of the gifts purchased.

And get after all of it. If I can just do all of these things. Keeping everything under control. Then I will be okay. Maybe for you it was about comfort.

If I can just escape. If I can numb the pain that I feel. Maybe for you like me.

You looked for salvation in some kind of understanding. If I can just make sense of why this is happening. If it was just clear to me.

[30 : 48] Then I would be okay. My friends these are substitute saviors. And the salvation. The salvation.

That they offer is shallow. And temporary. And fragile. What if your hope.

Was in Jesus. The one who truly saves. And what if your sense of nearness to God.

Was based on righteousness. That you don't have to maintain. What if your identity. How you think about yourself.

Was tethered to who Jesus is. And not what you do. Or what you did.

[31 : 47] What if the guilt that you keep carrying. Could finally be put down. At the foot of the cross. What if your life. Has more meaning.

Than you can possibly imagine. Because the son of God. Came not only to save. The world. But to save you.

Personally. Heaven's birth announcement. Invites earth's.

Humble response. And our sister Mary. Shows us. What that response. Looks like. Let it be to me.

According to. Your word. This is faith. Is your. Faith. In God.

[32 : 44] God. Call his name. Jesus. His name. Declares his mission. Yahweh saves.

And his salvation. Is for anyone. Who will trust. In him. And there is. No other name.

Under heaven. Given among men. By which. We must. Be saved. Let's pray. Father. For your glory.

And for your greatness. For your goodness. And for your grandeur. And for your grace. We give you thanks.

For those of us. Who have placed. Our faith. In Jesus. Thank you. We are so grateful.

[33 : 49] To be your people. So grateful. To be your children. So grateful. To be brought. Into a relationship. With you. That we don't have. To maintain. Pain. Or work up. Thank you.

Lord Jesus. For living. The perfect life. That we still. Fail to live. And for dying. The sacrificial death. That satisfied.

The father. Concerning our sin. Thank you. For interceding. For us. Thank you. That when. We fail. And we confess.

We do fail. We have put our hope. In fragile. Saviors. This week. Thank you. That your blood. Is still.

Sufficient. And that there is. Now. No condemnation. For those. Who are in Christ. We rest. In this truth. And we revel. In this truth.

[34 : 47] Father. We also ask. For those. Who have never. Responded. To the preaching. Of the gospel. That today. Might be the day. When the Holy Spirit. Awakens them.

To the reality. Of their sin. The reality. Of their need. For a savior. The hopelessness. Of looking. To anything else. For salvation.

Blessed Holy Spirit. Please. Grant life. Grant faith. Grant repentance. So that some sinner. Responds. Responds. In new life.

By repenting. And believing. This gospel. What a delight. It would be. For us. To celebrate together. New life.

In Christ. Would you please. Help us. As we continue. In this life. In this world. To anchor.

[35 : 45] Our hope. In Jesus. Alone. Free us. From seeking. After substitute. Saviors. Remind us.

That your promises. Carry your power. To accomplish. Your purpose. We need this reminder. Thank you for your kindness.

To us. In Christ. We ask all of this. And we give thanks. In the name. Of Jesus. The one who saves. Amen.