

Saturday, September 16, 2023 • Read Matthew 2:12–23

Questions from the Scripture text: What had happened to the magi after they worshiped the Christ (v12)? How were they warned? What were they warned not to do? What did they do instead? When they depart, who appears to whom (v13)? Whom is Joseph to take? To where? Until when? Why? When does he do this (v14)? How long is he there (v15)? For what purpose? What prophecy does this fulfill (cf. Hos 11:1)? Who sees what in v16? How does he respond? What does he send forth to do? Which children? In what places? Of what age? According to what timing? Whose word does this fulfill (v17)? What had the Spirit said about the timing and usefulness of this suffering (v18, cf. Jer 31:15 in context of 31:16 and the chapter as a whole)? What has happened in v19? Who appears to whom? Where? Whom does he tell him to take (v20)? To where? Why? How does v21 compare to these instructions? What does Joseph hear in v22? How does he feel about what place? Who warns him? How? So where does Joseph go instead? To what city does he come to dwell (v23)? In order to fulfill what (n.b. "Nazarene" is a pejorative and doesn't mean "Nazarite"; cf. Ps 22:6–8; Isa 49:7, ch53)?

What should we learn about Jesus from the fulfillments of Scripture that Matthew identifies? Matthew 2:12–23 looks forward to the morning sermon on the coming Lord's Day. In these twelve verses of Holy Scripture, the Holy Spirit teaches us **that we should read all of Scripture in the light of Christ's Fulfillments of Scripture.** In this last passage before we come to Jesus's adult ministry, the evangelist presents us with three fulfillments of Scripture. "that it might be fulfilled" (v15). "The was fulfilled what was spoken by Jeremiah" (v17). And "that it might be fulfilled which was spoken by the prophets" (v23). But at first glance, if we have not read and understood our Old Testament scriptures as a book about the Christ, these don't seem to us to be fulfillments, because they are not literal comings-true of predictions from the past. So the Holy Spirit is teaching us something here about how to read our Bibles.

The true sonship. The first quote is from Hosea 11:1. That passage is dealing with a very wicked Israel, particularly the northern kingdom which also went by the name of its largest tribe, Ephraim. It describes His election of them in love, their wicked rejection of Him, and His determination to save them anyway. He determines that He will deliver them again, even bringing them from Egypt. Now, when God's providence (and special revelation) sends Jesus into Egypt and brings Him back out, the Holy Spirit clues us into an essential component of Hosea 11's electing love and redeeming action: they are for the sake of Christ. He is the Son in Whom Israel was considered a son and would be redeemed. This also reminds us that not all that are descended from Israel are Israel, but only the Israel of promise (cf. Rom 9:6–8). The true sons are the ones who are in Christ.

The true covenant and citizenship. The second quote is from Jer 31:15, in the middle of that wonderful chapter in which God is again talking about Israel/Jacob/Ephraim as a son upon whom He will have mercy at last to redeem him from his sin. Part of the providential cost of that redemption will be pain of bitter loss (cf. Jer 31:15), but this very bitterness is used of God in their salvation (cf. Jer 31:16). The pattern that was given in the exile to (and return from) Babylon looks forward to a greater day when God establishes a new covenant marked by regenerated hearts, true knowledge of the Lord and forgiveness of sin (cf. Jer 31:31–34). Again, the Spirit is taking something that we might have thought belonged to ethnic Israel but should have known belonged to the Israel of promise. Covenant and citizenship are in the Lord Jesus Christ, not the line of Jacob.

The true, kingly glory. The third quote, we do not find in a particular passage, but we should have expected that from v23 where "prophets" appears in the plural. Nazareth was of no account and despised (cf. Jn 1:45; 7:41, 47–52). And indeed the prophets had foretold in many places that the Christ would be despised of men. One of the most intense collections of these predictions was in Psalm 22, which Matthew quotes several times in his account of the cross in ch27. But it is precisely for His willingness to be humbled, and even to the point of death on a cross, that Jesus the Christ receives the Name which is above every name and is confessed to be Lord by all creation (cf. Php 2:6–11).

Thus, we learn to read the Bible as a Christ-obsessed book. In Him is true sonship, true salvation, everlasting covenant, heavenly citizenship, and true glory. And those who are being saved will believe and confess these things.

When a prophecy's fulfillment doesn't seem obvious, Who is probably the key to understanding it? What place does Jesus have in your identity as a child of God? How does He give you hope for forgiveness, despite sin as big as Ephraim's? How does His humiliation encourage you to glorify Him even more, and to be willing to be brought low yourself?

Sample prayer: Lord, thank You for taking us to be Your true children through faith in Jesus Christ. We thank You for His willing humiliation, so that He would be glorified and we would be saved. Grant unto us to know Him from all the Scripture, and to know You in Him we ask, in His Name, AMEN!

Suggested songs: ARP22A "My God, My God" or TPH375 "All Hail the Power of Jesus's Name"

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Matthew chapter 2 verse 13. These are God's words. Now, when they had departed, behold an angel of the lord, Appeared to Joseph in a dream saying arise. Take the young child and his mother. Flee to Egypt. And stay there until I bring you word. For Herod will seek the young child to destroy him.

When he arose, he took the young child and his mother by night. And departed for Egypt. And was there until the death of Herod that it might be fulfilled. Which was spoken by the lord, through the prophet saying. Out of Egypt, I called my son. Then Herod when he saw that.

He was deceived by the wise. Men was exceedingly angry. And he sent forth and put to death. All the male children who were in Bethlehem And then all it's districts from two years old and under According to the time, which he had determined from the wise men, Then was fulfilled.

What was spoken by jeremiah the prophets saying? A voice was heard in rama. Lamentation. Weeping. And great morning. Rachel weeping for her children. Refusing to be comforted because they are no more. Now in herd was dead. Behold, an angel of the lord appeared in a dreamed of Joseph and Egypt saying, Arise.

Take the young child and his mother. And go to the land of israel, for those who sought the young child's life are dead. Then he arose took the young child and his mother. And came into the land of israel. But when he heard that our kaleus was reigning over jidenna, instead of his father Herod He was afraid to go there.

And being warned by god and a dream. He turned aside into the region of galilee. And he came and dwelt in a city called Nazareth. Then it might be fulfilled which was spoken by the prophets. He shall be called. And Nazarene.

So far the reading of god's inspired and And they're into word. As we go through this passage from verses 13 through 23. Each section is concluded by. The holy spirit carrying matthew along. To write about a fulfillment of. Some prophecy. And, This helps us understand. How to read? The prophecy of scripture.

As being especially, All about the lord jesus christ. And the work of redemption. That god is doing through the lord jesus christ.

There are those who come to The passages with some arrogance. They come to. Out of egypt. I have called my son in verse 15 here. They look back in hosea 11, and They see that that's quoting. About when the ephraim was a child. The lord saved him out of egypt.

In the poetry of Those air chapter 11 and they say, well, That's not talking about. The messiah that's talking about a frame. That's talking about israel. The northern kingdom. But, When you look at hosea 11, it's talking about how The lord had. Saved israel. Ephraim in particular. For. Himself.

And throughout that chapter, About how god had adopted Ephraim. Does it were using the poetic language of sunship for him? But the reframe is a wayward child. And yet god's heart longs over Ephraim. And so he's going to save Ephraim. And that tender love in which, He saved him.

In which he originally took him to himself. Despite the fact that Ephraim has been a stubborn, And rebellious. And wicked son. And so the salvation of those who are god's elect for me for you, Ultimately comes. The one who is. Not only. Not nearly an adopted son but actually The only begotten son.

And not just the only begotten son. In his person. But, The one who conducts himself not as a rebellious son. But as a perfectly obedient and loving and true son, In every way. Jesus is. The sun that hefrain should have been. He is the son, who is opposite. Apron's character.

And so, As god makes these Promises and predictions about his salvation. Of his people in the various prophets. There are. Temporary fulfillments. Short-term fulfillments. But all of the temporary and short-term fulfillments. Ultimately look forward to god's ultimate salvation. In and through. The lord jesus christ. I'm so rather than sitting in judgment over the passage.

And saying, well, i don't see how that's a fulfillment of that. And so Matthew is Uh, is Playing fast loose with isaiah. Must sit and humility. Under the text and say, The holy spirit by matthew. Is teaching me to read god's word. In light of. God's plan to redeem through the sun.

And indeed, what we see. And this passage is consistent. With how we saw the book of matthew began. That really? The genealogies. What has come of everything? And in particular, what came of adam? As genesis 5 was quoted. That Adam was really all about jesus. And that abraham. Is really all about the lord jesus.

And that david? It was really all about the lord jesus. And so learning to read the entire bible, And learning to view all of history. As one great account of god's redemption in jesus christ. So that when you read hosea, And you read the tender longing. Love of god.

Over a rebellious child. And it is intent to save them. You read it in the context of the whole bible. As his intent to save them through. The true son. Whose obedient not rebellious? And so he is the He is the son, who is opposite their character. That's the point.

He didn't deserve. To have murderous heritage. Seek to take the child's life and destroy him. He didn't deserve to be exiled from the land. That was his own. Even if just for a few months, Yet, he Has come in great measure. To render the obedience that we have, not.

And to receive the wrath. That we deserved. This. Will be. Picked up of course, the quote from Psalm 22 later. The em self cries out on the cross. My god. My god. Why have you forsaken? So that's the first part in verse 13 through 15. Jesus is the son.

There's opposite to our character. The second part. In verses 16 through 18. Jesus is the king. Who is opposite our desserts? When you? Read a voice was heard in rama. Limitation weeping in great morning. Rachel leaping for her children refusing to be comforted because they are No more than you realize that comes from.

Jeremiah 31. Back to jeremiah 31 and what you see in jeremiah 31. Is that this is Then the short term at that time. Talking about what what happens to israel as a whole. In the Babylonian. Exile. And, A well-deserved. Exile and destruction. And yet in that passage as well.

God promises propheses. That even the destruction that they deserve. Will ultimately be part of his plant to bring them the salvation that he is determined again. That is opposite what they deserve. That the exile won't be the last word. That indeed, there will be Not just new life. But a new covenant.

An entirely new administration. Which means new. New covenant, mediator. New profit priest and king. And one. Who in his covenant mediation? Gains for us, that. God writes. It gives us. A heart of flesh, instead of heart of stone writes, his word On our hearts. And so, the administration that does come Under king jesus, under the lord jesus christ.

Is marked by a great pouring out of his spirit. In which far more. Uh, far greater proportion. Of those who are in the churches under the the administration. The great much greater proportion of them. Our genuinely spiritually converted. Than those who are. Under the covenant administration under Moses. And so the lord is going to send them.

A king. Who is opposite? What they deserve. So jesus is the son. Who is opposite or character? Jesus says the king. He saves us by being the son, who is opposite her character, he saves us, but Being the king who is opposite, what we deserve? And he saves us by a humility.

That is opposite the dignity of his person. On this, we find in verses 19 through 23. Here it is dead. Lord, angel of the lord appears to him in a dream. Says, go back. Now. Joseph is from Nazareth. We know that. From luke's account specifically. He says, joseph went up from Nazareth the Bethlehem.

Because of the sentence. But remember, He's been addressed by the angel as the son of David. He knows that his. Uh, his adopted son, the one who is in Mary by the holy spirit. Is the promised king. And so he was determined to come back to Bethlehem, which is Um, Just a few miles.

From jerusalem. Maybe. But it's very near jerusalem. But we also know from Luke and we've already considered in matthew the necessity. For jesus to have a godly father. That Joseph took his family up to jerusalem for every Passover. Which, of course, Right to do, according to the law and all the more important of your son is the Messiah.

Um, And he was probably sacrificing his at home connections, etc. So that he could bring jesus up. In the place that was appropriate to jesus's office. And so, he's determined that first to come to Bethlehem. Now, one of the things that happened at The first Passover when arcalayas was king.

Um, Was there had been A. They rebellion against the memory of his father herit. And, Our class had killed three thousand worshipers. In jerusalem. Three thousand of the faithful. Uh, in in jerusalem at the time of a Passover. So Joseph had gotten to see up front and center. This is not some mere paranoia.

Um, And this is him weighing Uh, where The messiah. Who has been entrusted to his care? Should be brought up. And he wants to bring him up in the place that is appropriate to his kingly office. But, Is warned in the dream. In verse 22. And so he turns aside to the region of galilee and he goes back to his home city.

First 23, doesn't tell us that it's his own city. We know that from From the book of luke. But then it says that it might be fulfilled which was spoken by the prophets plural. He shall be cold in Nazarene. Now, some people Look back to the old testament. Looking for the word nazarene.

The closest they get is nazirite. And they come up with some explanation. Of Jesus being a fulfillment of the nazirite vow. The only problem for that is that the Greek word. Look, excuse me. Almost made it.

That the Greek word for The nazirite is not the same. Where Greek word as for Nazarene? It just means somebody who is from Nazareth. Well, that's not the only problem. Another problem is, it's a prophet's plural. And yet the prophets did prophets, plural did. Prophecy the humility. And the lowest state of the messiah.

Especially Isaiah. But also, Others, the psalms especially. And this is, How someone who from was from Nazareth? Was looked upon. In fact, the first time we hear about Jesus himself. Uh, being from Nazareth. It's I believe this is a Nathaniel or Philip one of the brothers. The one to whom the other one comes.

Can anything good? Come out of Nazareth? And when Pharisees argue with one another, One of the ways they mock each other is, are you from Galilee?

And so, His being called a Nazarene. Is a reference. Up to the fact that rather than being brought up. And a kingly manner. His brought up. Be rather than being brought up as royalty. He is being brought up. As of. A poor and humble. Class and state. Which the Lord has done.

For our salvation. And so he is. Uh, he has brought up in a humility. That is opposite the dignity of his person. And of his office. And so, as the Holy Spirit teaches us to understand the scriptures. As being. All about Christ. Into salvation. Is also showing us. That he is the son, who is opposite our character.

And so we need to hope in him alone. To be all of our righteousness, and all of our obedience, And in his sacrifice. To atone, for all of our sin. And that he is the king, who is opposite, what we deserve. And so we look not to any worthiness or sincerity of repentance or any of that in our side.

But we look to the mercy of God. Who in his saving love is determined to give his people. Opposite, what they deserve. And by his power, Controls history. To send his salvation in the promised king. And then in the last place. That he saves us. Through a humility. And that brings him into a low condition that his opposite.

The dignity of his person. And the dignity of his office. To which we make. Uh, two great applications. From Philippians chapter 2, which especially highlights that is that we would have the same mind in us. That was in the Lord Jesus. That we would be willing not to be esteemed.

As great in this world. And the other. That we would. Participate in giving to Jesus, what Philippians 2 says. God gives him. For his great humbling of himself. And that is the praise of his name. Above every other name. And the bowing of our knee. And the confessing of our tongue.

That Jesus Christ is Lord. That we would be amazed. That. He would humble. Myself. That we would be amazed that he would humble himself. In order to save us. Let's pray.

My father in heaven. We thank you for teaching these things to us. About your son on where Jesus. And we do. Thank you and praise you. For his perfect, sonship towards you. This perfect obedience. And righteousness. When we pray that you would count him as our righteousness. And forgive us for sins.

We thank you and praise you for the mercy. The unearnable Demerited. Mercy. In which you save us. The power in which you gave. The king in salvation. Those opposite. What we deserve. We praise you. Lord Jesus. That although you did not consider equality with God, something to be grasped.

You humbled yourself to be born. A man. And that in a low condition. And even to be brought up in the city of Nazareth. Where you might be despised. By the world. And we pray. That you would give us of your spirit. That we would be humble and meek.

And not shrink from being despised by the world. And that you would get. The glory that is due to you. For such a marvelous salvation. In which you humbled yourself. Praise in the day, we pray. Whenever you need bow. And every tongue confesses. In heaven and the earth and under the earth.

That you are Lord to the glory of God, the father. Which we ask in your name, Lord Jesus. Amen.