

馬太福音

The Gospel of Matthew

Chapter 1-2: The King Presented and Opposed

第1-2章：王的介紹及面臨的抵擋

Matthew presents Jesus the King 馬太介紹耶穌為王

Matt. 1.1 The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:

太1:1 亞伯拉罕的後裔，大衛的子孫，耶穌基督的家譜。

Matthew's beginning in contrast to the other three gospels 馬太的開場白與其他福音書的對比

1. **Mark** keeps his revelation of the “messianic secret” until after Peter’s confession in **Mark 8.29** [inductive study]

馬可一直保留著他對「彌賽亞秘密」的啟示，直到彼得在馬可福音 8:29 中認主之後 [引進的研習]

2. **Luke** begins with the wonderful back story of God’s remnant in Zechariah, Elizabeth, John the Baptist and Mary

路加以神的餘民撒迦利亞、以利沙伯、施洗約翰和馬利亞的精彩背景故事作為開始



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3. **John** begins back before time revealing the Divine Word which would become flesh
約翰從時間之前開始，揭示將成為肉身的
神聖話語

4. But **Matthew** presses his claim of Jesus' Kingship without delay to Israel who is about to experience the catastrophic end to its earthly kingdom in Jerusalem

但馬太毫不拖延地向以色列強調他對耶穌王權的宣稱，他們即將經歷在耶路撒冷地上王國的災難性結局



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Matthew and Luke tell of Jesus' miraculous birth from two angles

馬太和路加從兩個角度講述
耶穌奇妙的誕生

1. Mary's story - Human POV: **Luke** opens by revealing **God's tender mercies** to God's awaiting remnant as Elisabeth's and Mary's miraculous births are surrounded by angels and wonderful kingdom prophecies

馬利亞的故事- 人類的視角：**路加**的開始是啟示神的溫柔憐憫給神的等候的餘民，就如以利沙伯和馬利亞奇蹟的生產被是天使和美妙的國度預言所包圍的。



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馬太和路加從兩個角度講述耶穌奇妙的誕生

2. Joseph's story - KPOV: **Matthew** reveals **God's Kingdom coming** with the miraculous birth of the King and the righteous obedience of Joseph as he believes the angelic dream, humbly submits to the marriage and preserves his divine family

約瑟的故事- 國度的視角：**馬太**揭示了**神國度的來臨**是藉著王奇妙的誕生和約瑟公義的順服，因為他相信天使的夢，謙卑地交託於婚姻並保存了他屬神的家庭



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Matthew's 2 methods of "proof" are very Jewish in nature but the gospel truth reaches beyond to all who by grace would bow before King Jesus
馬太的兩種「證明」方法在本質上是非常猶太式的，但福音的真理藉著恩典臨到的超越了一切藉著恩典在君王耶穌面前下拜的人

1. **Matt. 1.1-17** Matthew provides a genealogy tracing Jesus' ancestry back to Abraham and David

太1:1-17 馬太提供了一個家譜，將耶穌的祖先追溯到亞伯拉罕和大衛

2. **Matt. 1.18- 2.23** Matthew presents the details of the King's coming as fulfilment of OT prophecy

太1:1-17 馬太呈現了君王降臨的細節，作為舊約預言的應驗



Part 1 Matthew 1.1-17: Genealogy

第一部份：馬太福音1:1-17——家譜

Genealogy very important to Israel
and all ancient nations

家譜對於以色列和所有古代國家非常重要

1. Essential to tribal unity, arranged marriages and inherited lands (or those returned at Jubilee)
對於支派聯合、安排婚姻和繼承土地（或在禧年歸還的土地）至關重要
2. Kings were only legitimate in Judah if from David's line acc. to Isaiah's prophecy (**Isa.9.6-7**)
基於以賽亞的預言（**賽.9.6-7**）在猶大國合法的王是惟有從大衛族譜延伸的
3. Abraham the original ancestral father of the Jews but Matthew includes God's wider covenant to all nations (**Gen. 22.17-18**; cf. **Matt.8.11**)
亞伯拉罕是猶太人的始祖，但馬太包括了神對列國所立的更廣泛的約（**創22:17-18**；**馬太8:11**）

如何追蹤你的猶太家譜及家族歷史



From Generation
to Generation

How to Trace Your Jewish
Genealogy and Family History

世世代代

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4. After the captivity family genealogies were kept safely in the second temple until they were destroyed in the 70AD Roman conquest
被擄後，家族家譜被安全地保存在第二座聖殿中，直到在公元 70 年在羅馬征服中被毀
5. Even today many Jews search for family records and DNA testing to verify their Jewish ancestry
即使在今天，許多猶太人仍在尋找家庭記錄和 DNA 測試來驗證他們的猶太血統

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Part 1 Matthew 1.1-17: Genealogy

第一部份：馬太福音1:1-17——家譜

Matthew's genealogy differs from Luke's:

馬太福音的家譜跟路加福音的不一樣

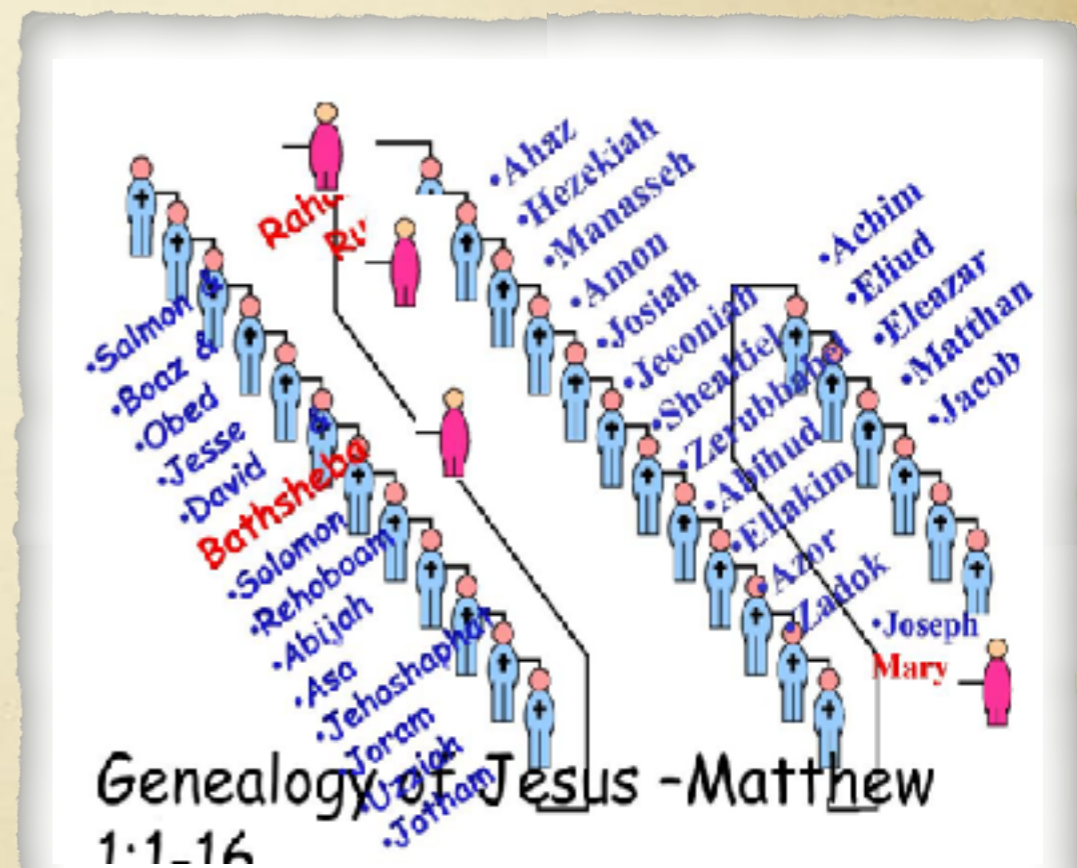
1. Matthew proves Jesus is the Legal son of David through Joseph starting from Abraham and going forward up to Jesus through Joseph

馬太藉著約瑟證明耶穌是大衛合法的兒子，
從亞伯拉罕開始，透過約瑟一直到耶穌

a. So Joseph's father is Jacob (1.16) through Solomon's family

所以約瑟的父親是所羅門家族的雅各 (1.16)

b. Though Joseph was not the actual physical father he was indeed his legal father (which in Jewish Law is not always the physical father)
雖然約瑟不是真正的親生父親，但他確實是他的合法父親 (在猶太法律中並不總是親生父親)



馬太福音 1:1-16 耶穌的家譜

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2. Luke traces Jesus' human bloodline to David through Mary: starting from Jesus and going backward to Adam in Mary's line through David's son Nathan

路加透過馬利亞將耶穌的人類血統追溯到大衛：從耶穌開始，透過大衛的兒子拿單，沿著馬利亞的血統追溯到亞當

a. In Luke Joseph's father is named Eli (3.23) who is actually Mary's father and Joseph's father-in-law (Jews simply called father-in-laws "father")

在路加福音中，約瑟的父親名叫希里(3.23)，他實際上是馬利亞的父親和約瑟的岳父（猶太人簡單地稱岳父為“父親”）

b. Notice Luke is careful in Lu.3.23 saying (lit. in Gk.), "as it was being thought the son of Joseph"

請注意，路加在路加福音 3.23 中小心地說（希臘文直譯）：「依人看來，他是約瑟的兒子」

Part 1 Matthew 1.1-17: Genealogy

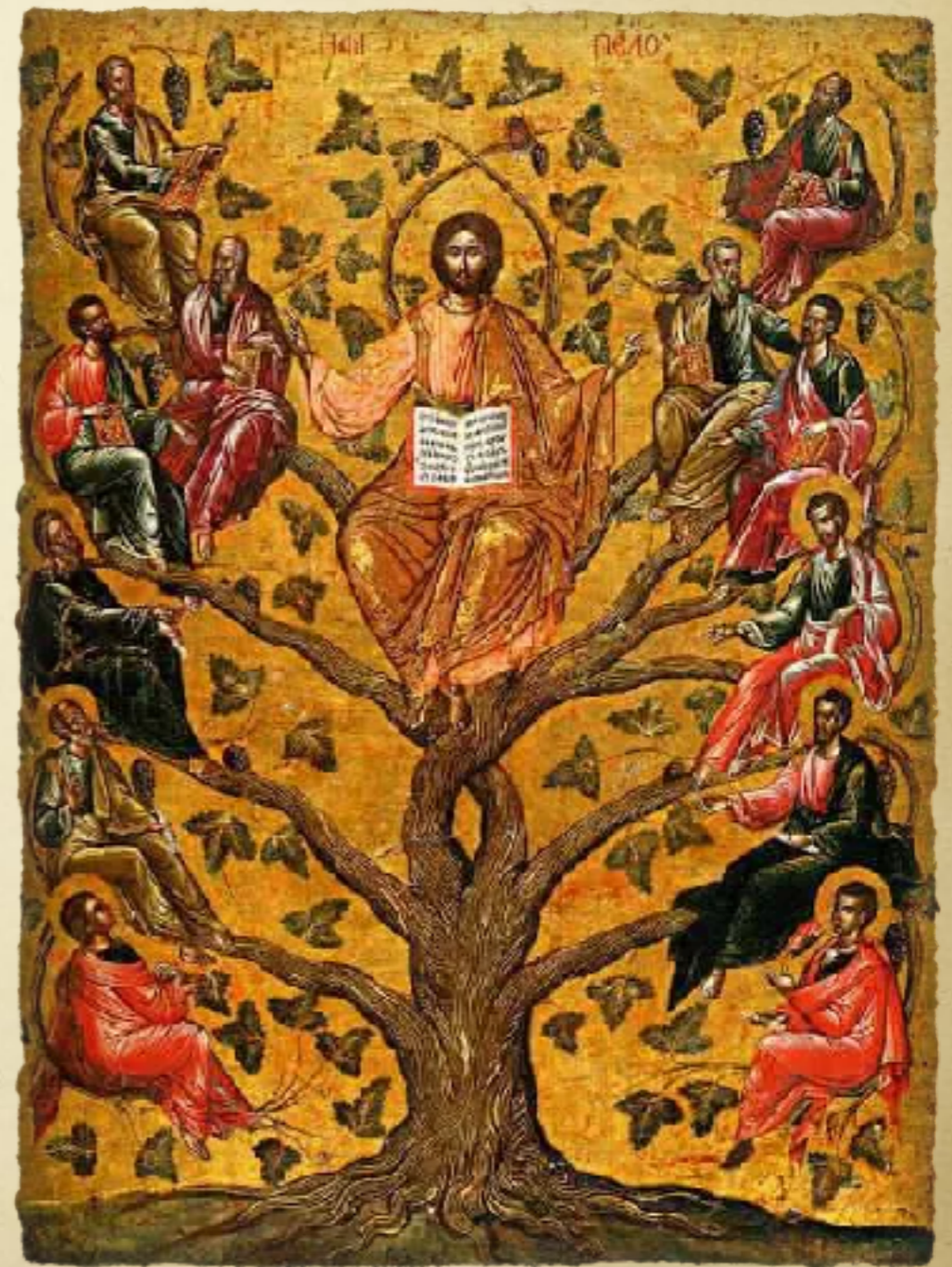
第一部份：馬太福音1:1-17——家譜

Genealogy was Matthew's first proof that Jesus was the son of David and the son of Abraham

馬太首先以家譜證明耶穌是大衛的兒子也是亞伯拉罕的子孫

1. Matthew begins lit. in Gk., “**the book of the genesis of Jesus the Messiah**” language a Torah student connects with the book of **Genesis**

馬太福音在希臘文的開始：「**耶穌基督的家譜**（彌賽亞耶穌的起始之書）」，妥拉學生將其與**創世記**連上



Part 1 Matthew 1.1-17: Genealogy

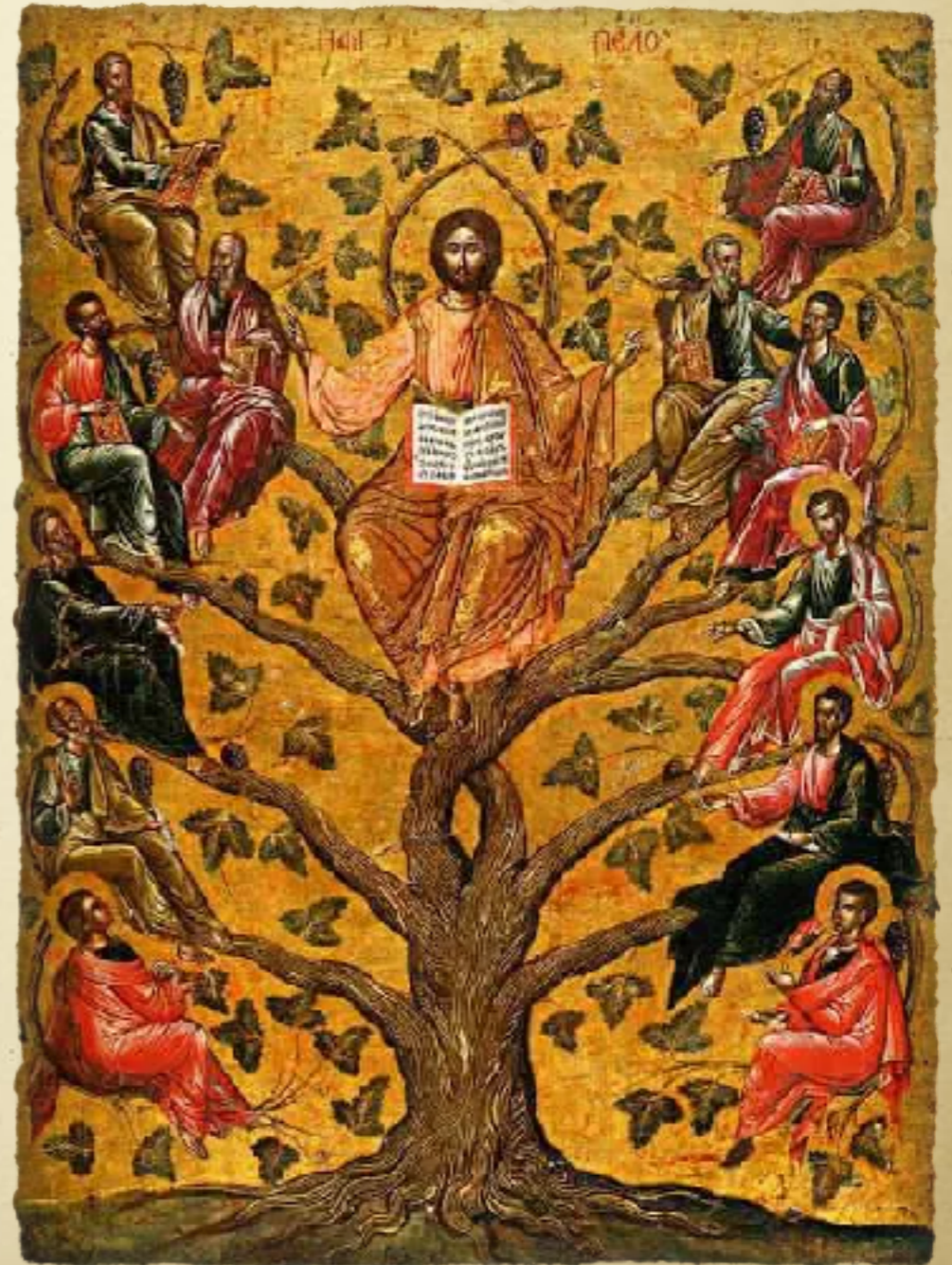
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2. Genealogy is divided into 3 lists of 14 names to convey the perfect order of “Heaven’s rule” in the history of redemption:

家譜分為14個名字的3個列表, 傳達了救贖歷史上「天掌權」的完美秩序:

a. “The generations” of the Patriarchs remind the reader of God’s sovereign choosing and man’s faith counted as righteousness

列祖的「世代」提醒了讀者, 神的主權揀選和人的信心都算是公義的



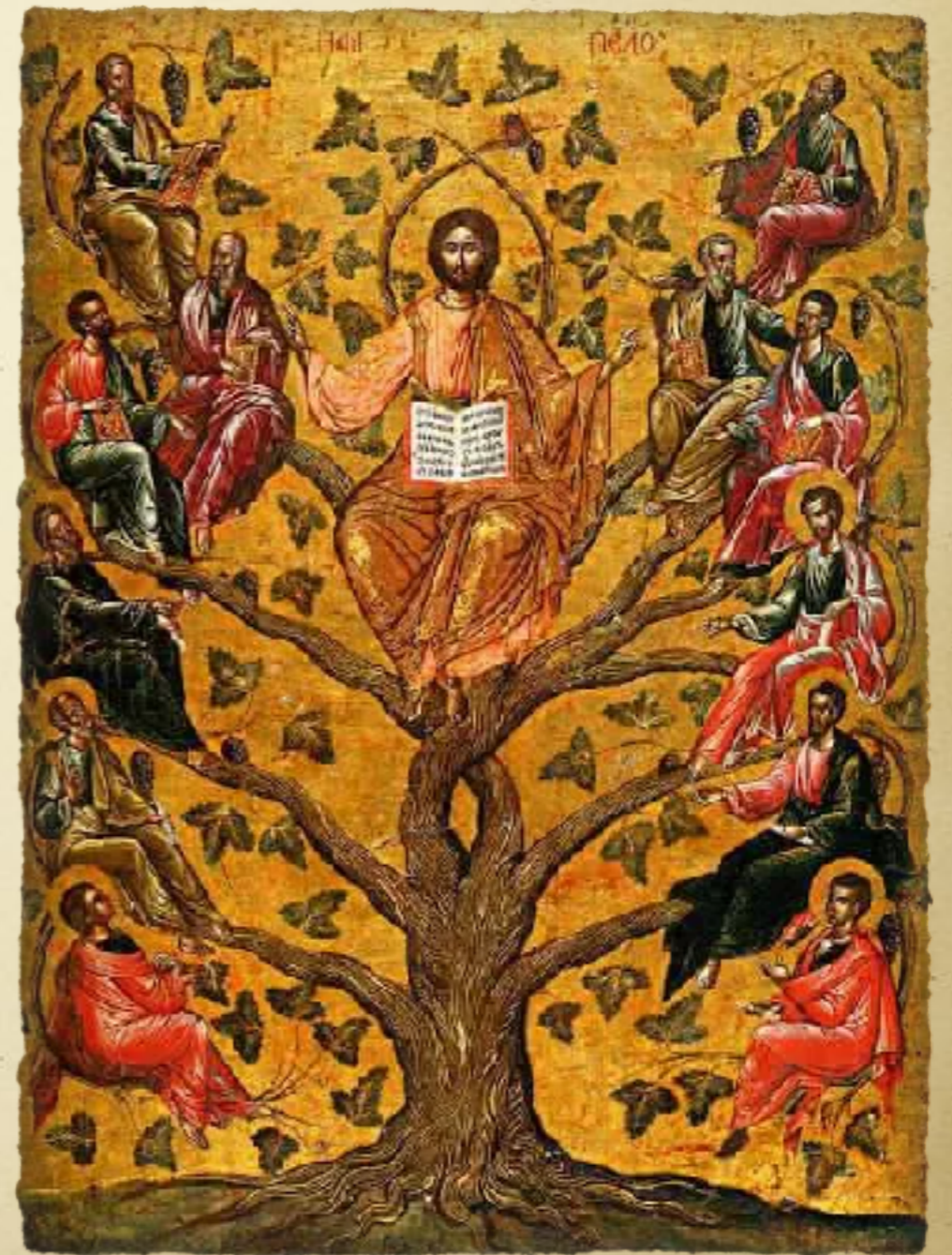
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- b. “The generations” of the kings remind the reader of both the heart of David in ruling and that the flesh and blood even of kings falls short of God’s kingdom

君王的「世代」提醒讀者大衛在統治時的心，以及血肉，甚至君王也不足以達到神的國度

- c. “The generations” of the remnant remind the reader of Heaven’s rule in the continuation of His purpose through 14 hidden sons of David until the fullness of times when Jesus was born
餘民的「世代」提醒讀者，天掌的權，為著延續祂的旨意，透過大衛 14 個隱藏的子孫直到時期滿足而耶穌誕生



Part 1 Matthew 1.1-17: Genealogy

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3. In Matthew's Jewish world numbers were very important as symbols of God's design:

在馬太福音的猶太世界中，數字作為神設計的符號非常重要：

a. David's name numerically =14; so Yeshua's genealogy is perfect:

3 (deity) x 14 (David)

大衛的名字的數字=14；因此耶書亞 (耶穌) 的家譜是完美的：

3 (屬神的) x 14 (大衛)

b. $14 \times 3 = 42$ months of tribulation in Daniel and Matthew (24) as Jerusalem waits for Messiah's coming in the final $7 = 49$ (jubilee)

14x3=42 (但以理書及馬太24章裡災難的月數)以及耶路撒冷等候彌賽亞的來臨的最後的7=49 (喜年)

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4. Matthew's genealogy is a vital part of Matthew as it links the history of redemption through Jesus all the way back in the first 'generation' of Israel
馬太的家譜是馬太福音的重要組成部分，因為它透過耶穌連上救贖的歷史，一直追溯到以色列的第一“代”

Lineage of Yeshua (Jesus)											
As Summarized in Matthew 1											
14 Generations From Abraham to David				14 Generations From David to the captivity				14 Generations From the captivity to Yeshua			
As Given in Matthew 1											
Abraham	1			Solomon	1			Salathiel	1		
Isaac	2			Reaboam	2			Zorobabel	2		
Jacob	3			Abia	3			Abiud	3		
Judas	4			Asa	4			Eliakim	4		
Phares	5			Josaphat	5			Azor	5		
Esrom	6			Joram	6			Sadoc	6		
Aram	7			Ozias	7			Achim	7		
Aminadab	8			Joatham	8			Eliud	8		
Naasson	9			Achaz	9			Eleazar	9		
Salmon	10			Ezekias	10			Matthan	10		
Booz	11			Manasses	11			Jacob	11		
Obed	12			Amon	12			Joseph	12		
Jesse	13			Josias	13						
David	14			Jechonias	14			Yeshua	13		

Matthew 馬太福音 1.1-17

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Matt. 1.3 and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram,

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太1:4 亞蘭生亞米拿達，亞米拿達生拿順，拿順生撒門，

Matt. 1.5 and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse,

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Matt. 1.6 and Jesse the father of David the king.

太1:6 耶西生大衛王。

Part 1 第一部份: Genealogy 家譜

1. **Abraham** not only heads the list as the first Jew in the covenant but also represents God's kingdom in whom all the nations (goyim) would be blessed
亞伯拉罕不僅在聖約中名列榜首是第一個猶太人，而且還代表神的國度，在他之下萬國（非猶太人）都將蒙福
2. **Matt. 1.6** Jesse is the father not just of David but "**David the king**"
太1:6 耶西不單單是大衛的父親，而是「大衛王」的父親

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Matt. 1.6 and Jesse the father of David the king.

太1: 6 耶西生大衛王。

Part 1 第一部份: Genealogy 家譜

3. Matthew's genealogy was already good news for including **5 women** (not usually listed) most of whom are **not even Jews**:

馬太福音的家譜已經是個好消息，因為它包括了**5名女性**（通常不會列出），其中大多數甚至不是猶太人：

a. **1.3** - **Tamar** was Er's Canaanite widow who had to 'play the Harlot to have children by Judah

1:3 他瑪是珥的迦南寡婦，她必須「扮成妓女」才能與猶大生子”

b, **1.5**: **Rahab** was a Jericho prostitute who married Salmon and became David's great grandmother

1:5 喇合是耶利哥的妓女，嫁給了撒門，成為大衛的曾祖母

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c. **1.5**: Ruth was a Moabitess who became David's grandmother

1:5 路得是摩押女子，後來成為大衛的祖母

d. **1.6**: wife of Uriah (Bathsheba) was a Hittite who became mother of Solomon

1:6 烏利亞的妻子(拔示巴)是赫人，後來成為所羅門的母親

e. **1.16**: "Mary, from whom Jesus was born

1:16 馬利亞，耶穌是由她而生的

Matthew 馬太福音 1.1-17

Matt. 1.6 ... And David was the father of Solomon by the wife of Uriah,

Matt. 1.7 and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph,

Matt. 1.8 and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah,

Matt. 1.9 and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah,

Matt. 1.10 and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah,

Matt. 1.11 and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

Part 1 第一部份: Genealogy 家譜

4. The 14 generations of kings after David reveals Heaven's rule over the kingdom even though many of these sons of David were unfaithful

5. This genealogy would surprise a Jew when they saw that the Messiah came from such sinful kings as Rehoboam, Abijah, Joram, Ahaz, and even Manasseh Judah's worst king

6. Matthew left out 3 generations of kings as his genealogy was more illustrative than literal as a testimony that God continues David's line for His kingdom purposes

Matthew 1.1-17

Part 1: Genealogy

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Part 1: Genealogy

Matt. 1.12 ¶ And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel,

Matt. 1.13 and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor,

Matt. 1.14 and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud,

Matt. 1.15 and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob,

Matt. 1.16 and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

Matt. 1.17 ¶ So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

7. Even through the Babylonian captivity and beyond God's covenant with David continued through his line even though there was no real kingdom as they were now ruled by gentile kings from Babylon, Persia, Greece and Rome

8. Notice the word change in **1.16** from “ ___ the father of ___ ” to “**Joseph the husband of Mary from whom Jesus was born**” - Matthew makes clear that Joseph was not Jesus' biological father

9. Matthew had to search the Temple records for these post captivity names as most of them are not in the OT

Part 2 Matthew 1.18-2.23: Jesus' birth details fulfilled OT prophecies

Matt. 1.22 All this took place to fulfill what the Lord had spoken by the prophet:

Matthew 1.18- Matt. 2.23 record five proofs that Jesus' birth fulfilled the OT longing of the Jews for their Messiah

1. **1.18-25** virgin birth acc. to prophecy
2. **2.1-6** Born in Bethlehem acc. to prophecy
3. **2.7-12** King worshiped acc. to ancient prophecy
4. **2.13-15** Flight to Egypt acc. to prophecy
5. **2.16-18** Rachel (Israel) weeping over Herod's infanticide acc. to prophecy
6. **2.19-23** Home in Nazareth acc. to prophecy



Part 2 Matthew 1.18-2.23: Jesus' birth details fulfilled OT prophecies

JN Darby: Old Testament prophecies are quoted [by Matthew] in three ways, which must not be confused:

1) "**that it might be fulfilled**": , an event is the direct object of the prophecy; Matthew 1:22, 23.

2) "**so that it was fulfilled**"; an event is within the scope of the prophecy, though not the ... complete thought of the Holy Ghost; Matthew 2:23.

3. "**then was fulfilled.**" a fact corresponds to a quotation in its spirit without being its main object — Matthew 2:17.

Matt. 1.22-23 Now all this was done, **that it might be fulfilled** which was spoken of the Lord by the prophet, saying, 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.

Matt. 2.23 And he came and dwelt in a city called Nazareth: **so that it might be fulfilled** which was spoken by the prophets, He shall be called a Nazarene.

Matt. 2.17-18 **Then was fulfilled** that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

1. Matthew 1.18-25

Matt. 1.18 ¶ 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.

Matt. 1.19 And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly.

- birth story from Joseph's POV
- all the details in Luke of angels, shepherds, mangers, temple prophecies left out to focus upon the proofs of the king's birth

Miraculous Virgin Birth

1. Joseph noticed Mary's pregnant condition before she could relate her prior angelic visit announcing God's child
2. being found pregnant during betrothal was worse than adultery and worthy of stoning
3. Joseph was a righteous (just) man means:
 - a. he would have to break off the engagement
 - b. yet he mercifully decided to put her away quietly
 - c. Joseph is our first example of kingdom righteousness

1. Matthew 1.18-25

Matt. 1.20 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.

Matt. 1.21 She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.”

- Joseph heard from the Lord through ‘Heaven dreams’ like his namesake in OT
- this dream brought a kingdom calling to obey Heaven and take the cross denying his worldly reputation

Miraculous Virgin Birth



4. Joseph had a righteous fear of taking Mary as his wife
5. Joseph heard a message from Heaven that the baby was conceived by the Holy Spirit
6. Two kingdom commands were then given to Joseph:
 - a. take Mary as your wife
 - b. name his son “Joshua” (“Yeshua”) because he would **“save people from their sins”**

1. Matthew 1.18-25

Matt. 1.22 All this took place to fulfill what the Lord had spoken by the prophet:

Matt. 1.23 ¶ **“Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel”** (which means, God with us).

Matt. 1.24 When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife,

Matt. 1.25 but knew her not until she had given birth to a son. And he called his name Jesus.

- First prophecy fulfilled of the coming king
- Isaiah 7.14 originally promised king Ahaz that Emmanuel would be born as a sign that God would be with him even while under Syrian attack

Miraculous Virgin Birth

7. Messianic Jewish remnant waited expectantly for “Emmanu El” their messiah but none ever understood he would actually be born of a virgin

8. Joseph awoke, believed, married Mary immediately, and abstained from sexual relations until after Jesus was born

9. Matthew uses Joseph as an example of a righteous kingdom servant who is **just, believes and obeys** a Word from God at great personal cost to his reputation among men

2. Matthew 2.1-6

Matt. 2.1 ¶ Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem,

Matt. 2.2 saying, “**Where is he who has been born king of the Jews?** For we saw his star when it rose and have come to worship him.”

-Suetonius writes, “Throughout the whole of the East there had spread an old and persistent belief: destiny had decreed that at that time men coming forth from Judea would seize power [and rule the world]

Bethlehem Prophesied

Second proof: Magi came looking for the King prophesied in the stars

1. There is a gap of about 2 years after Jesus’ birth bridged in **2.1**
2. Magi came asking, “**Where is He who is born king of the Jews?**”
3. Magi were Priests of the Heavens who studied the sky for divine direction
4. Magi were probably Chaldeans who had heard of a coming king from the exiles in Babylon
5. Balaam who came from Pethor on the Euphrates could also have been a Magi who prophesied of a coming star “rising star” from Israel in Num 24.17

2. Matthew 2.1-6

Matt. 2.3-4 When Herod the king heard this, he was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born.

Matt. 2.5-6 They told him, “In Bethlehem of Judea, for so it is written by the prophet: “**And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel.**””

- the “Star” that led them must have been supernatural because it stayed with the Magi
- suggestions of the star are many:
 - a. Halley’s comet visible in 10BC
 - b. Jupiter (a deity) aligned with Saturn in 7BC
 - c. Chinese supernova reported in 5BC
 - d. Angels sometimes appeared as “stars” (**Job 38.7**)

Bethlehem Prophesied

Second proof: Magi came looking for the King prophesied in the stars

6. Herod being an illegitimate king (an Edomite unrelated to David) and his leaders became troubled by the news

Third proof: **Micah 5.2** prophesied that the Messiah would be born in Bethlehem

7. The scribes knew the prophecy in **Micah 5.2** and the people generally knew this fact (**John 7.42**) but only a remnant had any spiritual awareness that this moment had come

3. Matthew 2.7-12

King Found and Worshiped

Matt. 2.7 ¶ Then Herod summoned the wise men secretly and ascertained from them what time the star had appeared.

Matt. 2.8 And he sent them to Bethlehem, saying, “Go and search diligently for the child, and when you have found him, bring me word, that I too may come and worship him.”

Matt. 2.9 After listening to the king, they went on their way. And behold, the star that they had seen when it rose went before them until it came to rest over the place where the child was.

- Herod used the Magi as his unwitting spies to find out when and where the child was so he might ‘worship’ him
- Matthew’s gospel reveals the spiritual opposition to the messiah and his kingdom right from the beginning



3. Matthew 2.7-12

Matt. 2.10 When they saw the star, they rejoiced exceedingly with great joy.

Matt. 2.11 And going into the house, they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh.

Matt. 2.12 And being warned in a dream not to return to Herod, they departed to their own country by another way.

- though the Magi's 'detour' to Jerusalem had been a mistake:

1. the "Heavens overruled" as the star waited for the Magi
2. the prophecy from Micah was revealed
3. a final "Heaven dream" warned the Magi to avoid Herod and return by another way via Jericho

King Found and Worshiped

1. the star led them to the house in Bethlehem where Jesus and Mary had lived and worked for two years

2. The Magi rejoiced greatly and bowing the knee and worshiping the King:

a. gold was the gift of royalty and deity

b. frankincense was the only fragrance allowed in temple worship

c. myrrh was an expensive ointment used for embalming bodies

4. Matthew 2.13-15

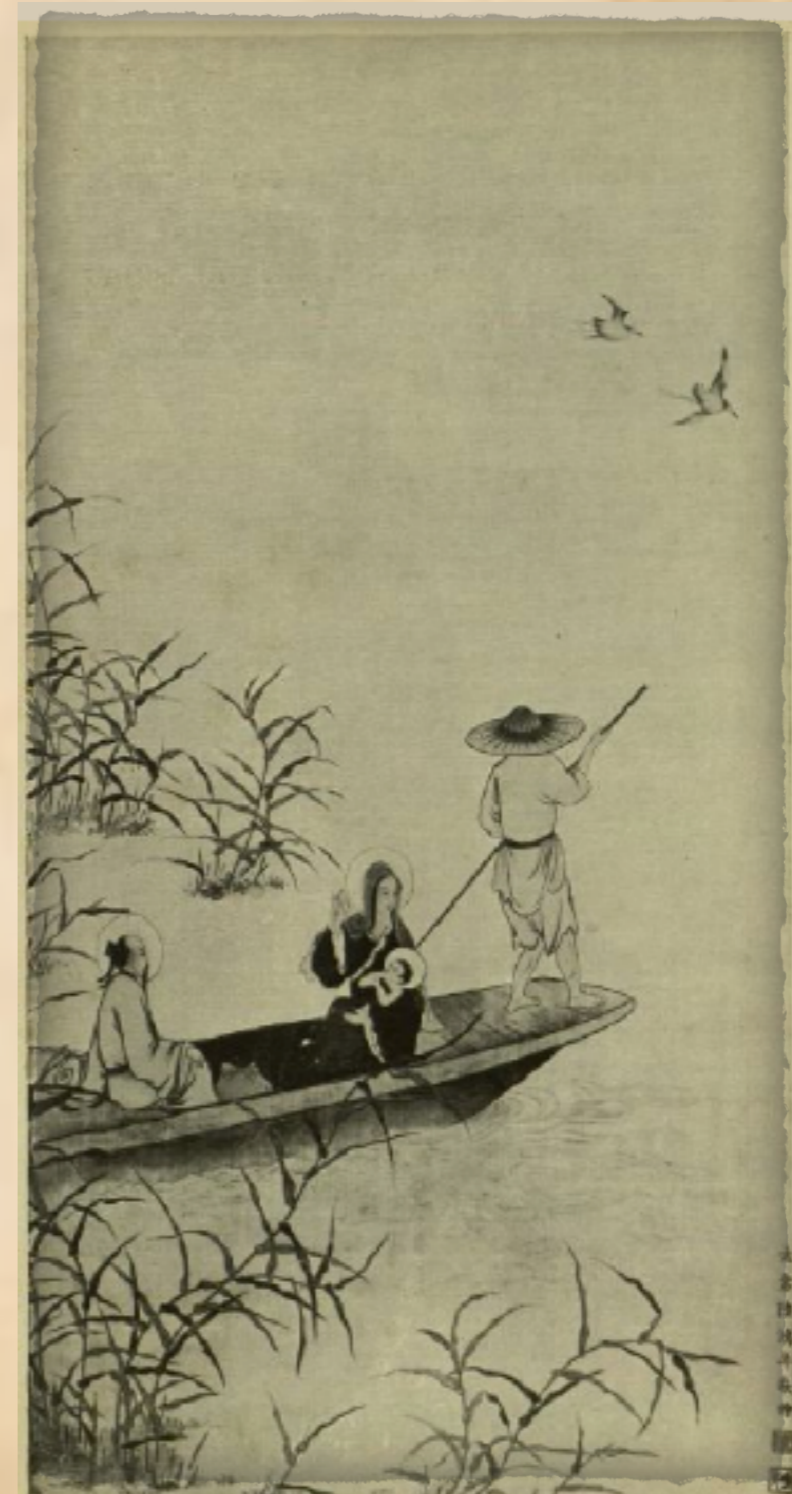
Flight to Egypt

Matt. 2.13 ¶ 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.”

Matt. 2.14 And he rose and took the child and his mother by night and departed to Egypt

Matt. 2.15 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 obeyed another “Heaven dream” and saved Jesus’ life from Herod
- again Joseph’s obedience sacrificed his worldly vocation so that the kingdom of the heavens might come



5. Matthew 2.16-18

Matt. 2.16 ¶ Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time that he had ascertained from the wise men.

Matt. 2.17 Then was fulfilled what was spoken by the prophet Jeremiah:

Matt. 2.18 ¶ “A voice was heard in Ramah, weeping and loud lamentation, Rachel weeping for her children; she refused to be comforted, because they are no more.”

- Rachel was buried in Ramah near Bethlehem after giving birth to Benjamin
- in **Jeremiah 31. 15-17** Rachel is still crying prophetically for her children when Jeremiah promises her tears will reap reward

Rachel's Weeping

1. Herod died a few years after Jesus' birth
 - a. He was crazy with intense pain from STD and other diseases
 - b. He killed his wife, mother-in-law and 3 sons in a rage of paranoia
 - c. He was terrified of an invasion from Persia and built fortresses (Masada, Herodium) as refuges
 - d. Estimates of about 40 children would have been slaughtered by him in the Bethlehem area

6. Matthew 2.19-23

Jesus a Nazarene

Matt. 2.19 ¶ But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,

Matt. 2.20 saying, “Rise, take the child and his mother and go to the land of Israel, for those who sought the child’s life are dead.”

Matt. 2.21 And he rose and took the child and his mother and went to the land of Israel.

Joseph and his family probably lived and traveled using the gifts providentially given by the Magi

Joseph again heard from the Lord through an angel in his dreams to return to the land of Israel



6. Matthew 2.19-23

Matt. 2.22 But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee.

Matt. 2.23 And he went and lived in a city called Nazareth, so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene.



Jesus a Nazarene

1. Joseph probably headed toward Bethlehem (his ancestral home)
2. When Joseph heard that Archelaus was the king he was afraid and wondered what to do
3. Again Heaven ruled in one last Heaven dream to Joseph which caused him to return out of Judaea's limelight to far away Nazareth in Galilee
4. there is no specific verse about a Nazarene in scripture unless this alludes to one of two possibilities:
 - 1) Nazareth the city name comes from the root word "netzer" which is also found in Isa.11.1
 - 2) Some think Matthew connects Jesus' miraculous birth with Samson who was called a "Nazirite" (lit. in Heb. "separated") from birth (Jud.13.7)

Jesus the Messiah Presented and Challenged



1. Matthew presents and proves Jesus is the King of Israel promised in the OT prophets
2. Jesus as king of the kingdom of the Heavens is worshiped by seeking gentiles and assailed by Jewish leaders
3. This mystery of worship and conflict will be a theme throughout Matthew's gospel all the way to the cross

Matthew begins by tying Jesus' birth to the Old Covenant history of redemption

The **HISTORY** *of* **REDEMPTION**

THE STORY OF GOD'S SAVING WORK
THROUGH HIS SON, JESUS CHRIST

1. "Heaven rules" through dreams, angels and stars in the kingdom of the heavens
2. Six times miraculous events were cited as fulfillment of prophecies
3. "Out of Egypt" quoted from Hosea 11.1 is a reference to God's redeeming history at the very birth of the nation of Israel in the exodus
4. "He shall be called a Nazarene" a reference to the Branch who will redeem Judah in Isa. 11.1)
5. Mary and Joseph types of righteousness in the kingdom of the heavens:
 - Mary a type of the church through whom the Holy Spirit conceives and bears children of the kingdom by the miracle of the new birth
 - Joseph is a type of a servant of the kingdom who take the cross, believes and obeys to keep the testimony of Jesus

Gospel of Matthew

ΕΠΙΕΤΑΞΕΝ ΕΝΕΧΘΗΝΑ ΠΤΗΝ
ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΟΔΕ ΣΠΕΛΘΩ
ΑΠΕΚΕΦΑΛΙΣ ΕΝ ΑΥΤΟΝ ΕΝ ΠΙ
ΦΥΛΑΚΗ ΚΑΙ ΗΝ ΕΓΚΕΝΤΗ ΚΕ
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ΚΑΙ ΑΓΡΟΥΣ ΚΑΙ ΚΩΜΑΣ ΑΓΟΡ
ΣΩΣΙΝ ΕΧΑΥΤΟΙΣ ΑΡΤΟΥΣ ΤΗΝ
ΦΑΓΩΣΙΝ ΟΥΚ ΕΧΟΥΣΙΝ ΟΔΕ ΑΠΟ
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ΘΟΝΤΕΣ ΑΓΟΡΑΣ ΜΕΝ ΧΗΝΑ
ΡΙΩΝ ΜΑΚΟΣΙΩΝ ΑΡΤΟΥΣ ΚΑΙ ΑΝ
ΣΟΜΕΝ ΑΥΤΟΙΣ ΦΑΓΕΙΝ
ΟΔΕ ΛΕΓΕΙ ΑΥΤΟΙΣ ΠΟΣΟΥΣ ΑΡΤΟΥΣ
ΕΧΕΤΑΙ ΥΠΗΓΕΤΕ ΚΑΙ ΙΔΕ ΤΕ ΚΑΙ
ΓΝΟΝΤΕΣ ΛΕΓΟΥΣΙΝ ΑΥΤΩ ΠΕΝΤΗ

Next Week:

Herald of the King

ΚΑΙ ΑΥΟΙ ΧΘΥΑΣ ΚΑΙ ΕΠΕΤΑΞΕΝ ΑΥΤΩ
ΑΝΑΚΛΙΝΑΙ ΠΑΝΤΑ ΣΟΥΝ ΠΡΟΣ ΙΑ ΣΥΝ
ΠΟΣΙ ΧΕΝ ΠΤΩΧΩ ΡΩΧΟΡΤΩ
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ΤΕΣ ΗΘΟΝ ΕΠΙ ΤΗΝ ΓΗΝ ΕΝΝΗΑΡΑ
ΚΑΙ ΠΡΟΣΕΑΡΜΙΣΘΗ ΕΑΝ
ΚΑΙ ΕΞΕΛΘΟΝ ΤΩΝ ΑΥΤΩΝ ΕΚ ΤΟΥ ΠΛΟΙΟΥ