

Reading Prophecy and History in Light of Christ

Matthew 2:12-23

12Then, being divinely warned in a dream that they should not return to Herod, they departed for their own country another way. 13Now 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." 14When he arose, he took the young Child and His mother by night and departed for Egypt, 15and 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."

16Then 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 in all its districts, from two years old and under, according to the time which he had determined from the wise men. 17Then was fulfilled what was spoken by Jeremiah the prophet, saying:

18 "A voice was heard in Ramah, lamentation, weeping, and great mourning, Rachel weeping for her children, refusing to be comforted, because they are no more."

19Now when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, 20saying, "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." 21Then he arose, took the young Child and His mother, and came into the land of Israel. 22But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee. 23And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."

Main Idea: Electing love sent Jesus to save us by being the opposite of what we are, bringing the opposite of what we deserve, and bearing the opposite of what He deserves.

Introduction: How should we understand Hosea 11 and Jeremiah 30–31? How should we read the entire Bible and interpret all of history?

1. The Son Who is opposite what we are

- a. Hosea 11 and what Ephraim (and any who are to be redeemed) are like in themselves.
- b. God's providence to Christ and testimony to us. Reminder that we can never, in this life, be the children that we ought to be. Indication that Jesus could be and was.

2. The Kingdom that is opposite what we deserve

- a. Jeremiah 30–31 and what the Lord would bring out of His judgment upon Israel.
- b. God's providence to Israel and testimony to us. Reminder of what we actually deserve. Indication of what God is doing.

3. The Humiliation that is opposite what Jesus deserved

- a. Nazarene, not Nazirite.
- b. What "the prophets" prophesied (e.g. Ps 22, Isa 53).
- c. Application of His humiliation: His praise and our humility (cf. Phlp 2:3–11)

Conclusion: Behold Christ's perfect sonship; and, make that worthiness all your hope of worthiness before God. Consider to whom God gives citizenship, blessing, and the work of His Spirit; and, rest entirely upon His mercy in Christ. Consider Christ's humiliation, be willing to be humbled yourself, and praise Him Who did so for you.

(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 2, verse 12 through 23, these are God's words. Than being divinely warned in a dream that they should not return to Herod. They departed for their own country in other way.

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 in all it's districts.

From two years old and under According to the time which he had determined from the wiseman, Then was fulfilled. What was spoken by jeremiah the prophets saying? A voice was heard and rama. Lamentation. Weeping. And great morning. Rachel weeping for her children. Refusing to be comforted. Because they are no more.

Now inherit was dead behold. An angel of the lord. Appeared in a dream to 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 judea instead of his father Herod It was afraid to go there. And being warned by god in a dream. He turned aside into the region of Galilee. And he came and twelved in a city called Nazareth.

They didn't bite me fulfilled, which was spoken by the prophets. He shall be called. And Nazarene. Amanda sends this reading of god's. Inspired. And Inherentworth. We rejoice to know that he adds his blessing to the preaching. Of it. Please be seated.

For this portion. Of matthew chapter 2. The holy spirit carries matthew along. To conclude each section. By a statement of fulfillment of prophecy. Says in verse 15. That it might be fulfilled. Which was spoken by the lord through the prophet saying out of egypt, i called my son. And then 17 and 18, then what's fulfilled?

What was spoken by jeremiah the prophet saying? A voice was heard in rama. And so forth. And then verse 23, That it might be fulfilled. Which is spoken by the prophets. He shall be called. And Nazarene. Now, each of these have Different sorts of challenges. If we haven't learned to read, The entire bible.

As the story of god, saving sinners and the lord jesus christ. If we haven't learned from reading the entire bible, To interpret all of history. As god. Creating in order that he might redeem sinners. And the lord jesus christ. Creating as an act of generosity. Redeeming as an act of generosity.

Creating those. Who would enter into his own fellowship and his own joy in union with his son? And be adopted. Then the As ministered to them by the undwelling of his spirit. That this is why there is anything. This is why there is everything And, If we haven't come to read the bible, that way, If we haven't come.

To understand. All of creation, all of time, all of history. That way. Then we might come with some arrogance. Diverse 15 and say, well, That's hosea, 11:1. But when he says out of egypt, i called my son, he's talking about Ephraim. And he's talking about how bad Ephraim was.

But even though God called Ephraim, Out of egypt and was good to him, Ephraim rebelled against god. So i don't see how Jesus spending a couple months in egypt as a baby. Fulfills that that doesn't even sound like prophecy. Or we might come. In the same sort of arrogance.

Verse 18. We might say, well, wait a minute. Rachel's children were Joseph. Benjamin. Joseph ends up being Ephraim and Manassas. And Bethlehem's from judah. And so it's not even not even really rachel's children here. And, The the weeping and mourning. Jeremiah 31. Wasn't that about what would happen? In the destruction that Babylon.

Would would perpetrate upon them. In the, in the siege jerusalem and in the Babylonian exile. I don't see how that fulfills that at all. And we might come in our arrogance and our rebellion. Verse 23. We might disregard the fact that prophets is plural. We might look for the only other word in the bible that looks like Nazarene.

We might conclude, therefore, it's a nazarite. And say, well. Maybe you have something to do with jesus and the nazarite vow. But i don't see how his moving to Nazareth, has anything to do with the Nazarite valve. And so, Unless we are humble enough. To receive the knowledge of god and his word.

From the lord. Humble enough to realize that. When we don't get something in the text, it's because the text is something to teach us. About each of these things. Then a Will become bible critics. And we will be hardened in our pride and be We will mess. That this is a passage.

On everlasting. Electing love. In which god brings man into his own glory. By humbling himself. To take upon himself humanity. That he might be glorified. By redeeming, man. In that way. And that there is here. The story. Of everything. And what we see or what. We hope to see.

As we look at verses 13, through 15, and Then. Go back and read Jose 11. And learn what Hosea 11 was talking about, as The theme of what the lord is doing by jesus christ. We will see that he is the son. Who is opposite? What we are? And we will be encouraged both by the electing love.

That is determined to redeem us from our rebellion. And the perfect righteousness. Of the sun. The lord jesus. That becomes ours. When we're united to him. Then we go back and look at jeremiah 30 and 31. And, And, Not an unfamiliar passage to. To many and certainly wouldn't have been unfamiliar.

To the people of this time. Because of the new covenant promises. That were given in jeremiah 31. And yet perhaps the least well known or at least. Well loved part of that passage would have been exactly the Voice heard in rama. Um, etc. And i think it's verse 15.

When we get to jeremiah 31. But we see how, Even the most painful things. Even the most dreadful things to come. Are a? According to what we deserve anyway. But be Being used of god. And the sovereign rule of history by which he brings his people to himself in.

Jesus christ, brings his elect to himself in jesus christ and again, in both passages and the Hosea, 11 and then Jeremiah 31 in particular. God speaking with such tones of compassion and tenderness. Precisely to sinners. So that So that the spirit helping us receive what he's saying. We, we would see and be able to grapple with Our offense against the wrath of god.

And the greatness of our unworthiness. And they hold of. The the love. That is for such sinners as we are. And the salvation that comes. To such sinners as we are. In the lord, jesus christ. And so that will be the kingdom. That is opposite. What we deserve. We will be.

Sinners ultimately will be his people. Even though in the meantime in history, there is much. That is dreadful. And then in the last place. Uh, we notice That. It's profits, plural. And, We discover. Before being honest with it, with the language nazarene, just means a person from nazareth. And when we search the scriptures to see what does that mean?

It means. A low class. Honesteined. Pick. From which no one expects a prophet. From which no one expects. Anything good. By which those who are. Um, Of the upper class as it were in salt one another And indeed the prophets did and especially in psalm 22 and isaiah 53.

Psalms 22 a great favorite. Of matthew and of course, a great favorite of the lord jesus. It's his word as he discovers as he grows and wisdom and Favor with god. But that the scriptures prophesied. That god's servant by whom he saves. Would be humbled. That he would be.

That he would be despised. And indeed. This is what the Lord jesus. Oh, endorked. Took on himself. For our sake, and for our salvation, And so really, it's It could quite easily be three sermons. It's one of these being A precious part of the gospel. But first, then, The sun who is opposite.

What we are? The lord tears, the The wise men. In a dream that they should not return to Herod. And they depart for their own country. In another way. And the angel. Appears to Joseph and the dream. Saying arise, take the young child and his mother. To Egypt. Now.

There are. A great many almost infinite number of ways. In which god could have spared. The, the lord jesus. From. Being murdered by herit. Indeed, he could have just restrained Herod. And there would have been no murder. Not of all of the two-year-old males. And bethlehem, and it's districts.

Not threatened upon the lord jesus christ. And yet the lord in his providence. Permits. The wagginess of Herod. The wickedness that We know and see. The. Um, The backwards. Uh, reflections. Of the wickedness of pharaoh. When he too, Attempted to destroy. All of the hebrew children. A wickedness that goes forward.

Even to this day. In which the satanic opposition. To those who are made in the image of god. Expresses itself and things. Like abortion. The lord could have restrained any of those things. But these are things that we have to struggle with. As we? Realize and pray and labor.

And perhaps not enough and wrestle with our guilt over that. Against the murder of babies. What is God doing? And one of the things that we see, then, That god is doing. Is he is presenting his son. As the one. Who is opposite? What we are? We see that when we hear.

Verse 15. He 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 have called my son. So, if you turn, To the book of hosea. And if you can't find the book of hosea quickly, Then.

You need to learn the order of the bible books. And you need to read your bible more. And if you have, Children whom you are homeschooling, you have a cheat code, you just make a part of their homeschool that they have to learn it, and You're going to have to learn it to examine and test them.

Hosea chapter 11. When israel was a child, i loved him. I loved him. And out of egypt, i called my son. As they call them. So they went from them. And so there's the call of god and there's a call of the world. They sacrifice to the bales. Burned incense to carved images.

I taught Ephraim to walk. Taking them by their arms. Picture of a Daddy with His child's hands and then you know, later a child is just grabbing the fingers. And then later dad is slowly taking the fingers out and the child goes a few steps and Only when he realizes his fingers aren't in daddy's hands anymore.

He stumbles It's a very tender. Image. You see the, the Image of the tenderness of god. And his fatherly love. For his sons. For his son. But they did not know that i healed them. I drew them with gentle cords, with bands of love. I was to them as those who take the yoke from their neck, i stooped and fed them.

He shall not return. To the land of egypt. He's talking now about how he's going to discipline. Ephraim. But the Assyrian shall be his king. Because they refused to repent. And the sword shall slash in his cities, devour his districts and consume them. Because of their own councils. My people are bent.

On backsliding from me. Though they call to the most high. None at all exalt him. And this of course, is the perpetual problem. Of each sinner's heart. Even if he learns to mouth the words, Of the praise of god. He discovers that. What comes out of his art continues to be sinful,

Continues to be according to his own council, instead of god's word Even those who have been converted are troubled.

By the amount of sin that remains in us, But apart from faith. There is only sin. There's only selfishness. And here is how god and hosea 11. Response. To this being bent on backsliding. Verse 8. How can i give you up from? How can i hand you over? Israel.

How can i make you like adma? How can i set you? Like zebuim? My heart turns within me. My sympathy is stirred. I will not execute the fierceness of my anger. I will not again, destroy afraid for. I am god and not man the holy one in your midst, and i will not come with terror.

They shall walk after yahweh. He will roar like a lion. When he roars. Than his sons shall come trembling from the west. They shall come trembling like a bird from each, and Like a dove from the land of Assyria. And i will let them. Dwell in their houses. Says Yahwe.

And so, there is This passage. Of. Ephraim being. The rebellious. Insistent on backsliding sun and the love of yahweh that is father love and tender love that will not let him go. We in the whole of you understanding of scripture, we would call it electing love. The love that god sets upon someone from before the world began.

So that even their sin, even the hell that they deserve cannot stop. This love from obtaining its object. And thus, God, will provide a righteousness and god will provide an atonement. And god will bring them to faith in jesus christ to apply that righteousness and that atonement to them.

But in order for The lord jesus to be unrighteousness. He must be the son. That Ephraim was not. He must be the righteous one. That israel was not. This is a great part of the teaching of the whole bible and God's good providence. We're about a third of the way through the book of isaiah that's the main theme.

Of Isaiah. That jesus is the israel. That israel should have been jesus is the servant who will suffer humiliation. But he is the servant that israel should have been. Jesus is. The one in whom as the apostle calls. The elect. The one in whom we identify the israel of god.

That wonderful conclusion. To the, in the book of Galatians. And so he is the son. Who is opposite? What we are? And so god's providence. To christ here. Is a testimony to us. The lord jesus. And his human nature growing up. Many of you like to sing the psalms, In part because you know that the psalms were prepared for the lord jesus.

That he learned so much about himself as he grew in wisdom and stature. That he sung and prayed things about himself and yet he never sinned. And there are many things in the psalms jesus couldn't sing about himself. Confessing sin and repenting of it. And Crying out for forgiveness.

That he learned about us. And what he was doing for us. You learned. About union with us. Just about just as we often sing things in the psalms that we can't sing apart from him. And we have to sing in union with christ deal with me according to my righteousness.

Who dares sings such a thing. Apart from union with the lord jesus christ. And his alien righteousness, becoming ours. Alien no longer. Because, We are his. And he is ours. Well, the lord jesus. Joseph mary. Tell them about his babyhood. Tell him about the few months in egypt. He reads, Isaiah 11.

He reads the love of the father for his son and he knows himself to be the son. He's not like you for him. Is no attractiveness in the bales. For Jesus. He reads the love of his father and he loves us father for it. He is as we ought to have been.

And if you believe in Jesus, dear congregation, It is counted for you as if you have only ever responded to God's love with reciprocal, love. Where you have loved him with your whole heart. Your whole mind, your whole soul, all of your strength. And done nothing but that your whole life long.

Such as counted for you. Jesus is the opposite of me for him. Hey frame would not be sent back to Egypt. The Assyrians. Would be used to punish him. But the Lord Jesus. The Lord Jesus is the fulfillment of Isaiah of Hosea, 11. He is the one by whom the love of God.

Finds its object retrieves. The sinner from his sin, atones for him, makes him righteous and in union with Jesus Christ, and the Spirit applying Christ and his character to the one who has been made righteous. That's the only order in which happens. You are never. You're never more ready to come to Christ.

No, there's just the coming to Christ and then there's the improvement. There's no improvement without it. It's just repentance and believing. Believing in Jesus Christ. And then we walk after him. And so God's providence to Christ and testimony to us. Here. God's providence was that Jesus? Would end up in Egypt for these few months so that he might remind and testify to us.

That Jesus is the way that saving love. Uh, the electing love saves.

The second place. The kingdom. That is opposite. What we deserve. We learned from the first. Uh, first three verses verse 13 through 15. That only Jesus can be what we ought to have been So rather than trying to make things up to God. Rather than Um, Thinking that we can do anything.

About our own guilt. Before God or our own continuing sinfulness. We rest only in the one who is the true son. And the second part then in verses 16 through 18, We find. That we come into salvation. Not. Again, by By doing things that That the Lord responds to you.

Uh, but we come into salvation because he is giving his people A kingdom that they don't deserve. Um, if you go back to Jeremiah. And if you were in those diet, it is back. Not too far.

With the Lord is. Describing the bringing of the king. He's talking about the restoration that will come. After. After the exile.

Will. Will take snippets from chapter 30 and then read a little bit more from chapter 31. Verse 8, for it shall come to pass in that day. Says, Yahweh of hosts. That I will break his yoke from your neck and will burst your bonds or inertial. No more. Enslave them.

But they shall serve Yahweh, their God. And David their king. Him. I will raise up for them. Of course. As as Peter, preached from Psalm 16. The day of Pentecost. David's corpse had rotted and Jerusalem. By this time. David would not be resurrected. In order to rule. The people of Israel.

In fact, they never again have had a true king. Just one of the great offenses of Herod. Is that? He's not a true king. And so, Just as we learned from the first part. Remember, in the census, the opening of Matthew chapter 1, Jesus is the true Adam. Jesus is the true Abraham.

Jesus is the true David. All of those things were about Jesus being beside who had crush the serpent's head. Jesus being the one in whom all the families of the earth would be blessed. Jesus being the king. Who would rule his people in righteousness and who had gather from all the earth?

Subjects. Who would be given citizenship? In his kingdom. And so Jeremiah is talking about something. That is coming with the kingship of Christ. And, There's, There's much. Uh, more. About the The restoration of health, the restoration Of. Prosperity. The restoration of joy, the restoration of all of these things, but especially as an indication that the people had been restored to the Lord Verse 21.

Then I saw call cause him to draw near. And he shall approach me. For the for who is this? Who pledged his heart to approach? Me says, Yahweh, you shall be. My people. And I will be your god. And yet. End of chapter 30. Behold the whirlwind of Yahweh goes fourth.

With fury. A continuing whirlwind. It will fall violently on the head of the wicked. The fierce anger of Yahweh will not return. Until he has done it and until he has performed the intents of his heart. And the latter days. You will consider it. At the same time, says Yahweh.

I will be the god of all the families of Israel. And they shall be my people.

Think we'll just read until we get to it so you can Um, get a sense of the context. We try not to do too much explaining along the way. Thus says Y'all may. The people who survived the sword found grace. And the wilderness. Israel, when I went to to give him rest.

Y'all has a period of old to me saying yes, I have loved you with an everlasting love. Therefore, with loving kindness, I have drawn you Again, I will build you and you shall be rebuilt a virgin of Israel. You shall again? Be adorned with your tambourines. So, go forth in the dances of those who rejoice, You saw yet plant vines on the mountains of Samaria planters, so plant and eat them as ordinary food.

For there shall be a day when the watchman will cry on that. Ephraim arise. Let us go up to Zion. To Yahweh our god, the reunification of the people. Um, In. In David. Um, But, You know, be careful. With these. Very earthy. Provenances, for instance, the passages in Isaiah, which talk about the repeal of the curse.

And some people in their eschatology say, well, you know, a man. Um, who dies at 100 will be considered young. So there will be death at that time. So, that's before the resurrection, which is, of course nonsense, because You know, Romans 8, as we've just been hearing Uh, says that the creation is going to be bound to corruption and decay until the resurrection.

So, be careful. With over literality over, being overly literal. With that, which is Prophetic and poetic. He talks about the repealing of the curse. He's talking about the repealing of the curse. You know, maybe. Babies will put their hand in cobra's dents, maybe not. Um, It's about the repeal of the curse.

Here. It's about the one in whom all God's true. Israel will be united. This can go the other way. If you don't see that, this is about the Lord Jesus and that he is the true David and that he is the true Israel and that this love with everlasting, love is in Christ.

Uh, you know, then you're not Susceptible to seeing, you know, a Was really a modern secular Jewish state established in 1948, and starting to count down a generation because you think that that has anything to do. Uh, with the Bible. Um, But all of God's people will be united in him for us, as Yahweh verse 7.

Sing with gladness for Jacob and shout among the chief of the nations proclaim, give praise and say oh y'all way save your people, the remnant of Israel. Behold, I will bring them from the north country and gather them from the ends of the earth. Among them, the blind, the lame, the woman with child, the one who labors with child together.

A great throng shall return there. They shall come with weeping with supplications. I will lead them. I'll cause them to walk by the rivers of waters in a straight way in which they shall not stumble for. I am a father to Israel. And Ephraim is my firstborn. Hear the word of Yahweh o nations.

And declare it in the aisles of far off and say he who scattered Israel will gather them. And keep him as a shepherd, does his flock? For your hallway has redeemed Jacob and ransomed him from the hand of one stronger than he Therefore, they shall come and sing. In the height of Zion streaming to the goodness of Yahweh.

For wheat and new wine, and oil. For the young of the flock and the herd, their souls will be like a well-watered garden. They shall sorrow. No more at all. Then shall the virgin rejoice in the dance. The young men and the old together. I will turn their morning to joy will comfort them, and make them rejoice, rather than sorrow.

I will say, she ate the soul of the priests with abundance and my people shall be satisfied with my goodness. As Yahweh. Thus, says Yahweh, a voice was heard and Rama lamentation and bitter weeping, Rachel weeping for her children refusing to be comforted for her children because they were no more.

They have, because they are no more thus as Yahweh refrain, your voice from weeping and your eyes from tears, For your work, shall be rewarded. Says, Yahweh. And they shall come back from the land of the enemy. There is hope in your future, says Yahweh. That your children shall come back.

To their own border.

Think. For the sake of time. We just sum up. He continues to speak in this way, about the restoration of his people until he comes to that wonderful new covenant passage in, which he talks about. Giving his Spirit by which he puts his law on their minds and writes it on their hearts.

And, And then, So that when we come to Matthew chapter 2, Excuse me. And we read. About this horrific murder. That Herod perpetrates. We remember. What Jeremiah 31 said? That that which came upon them. Was according to what they deserved for their sin. But it wasn't God's final word.

God's final word is the salvation that he was going to bring. That was opposite what they deserve. A salvation that would actually require for him to give them new hearts. And we are to respond, not just to Herod slaughtering, a few thousand children, but to all of the calamity and the misery in this life, and this world in the same way, Some of you, perhaps still remember the How God wants you to respond to covet?

Sermon. Where we considered, what at the time. With the time it was being preached. We were in the middle of the transition from viewing it as a health calamity to a A tyranny. Calamity. But calamity, just the same. And remembering the words of the Lord Jesus Christ. About those.

Um, you know, when they came to him and they asked about those galileans, Again, there's that despising of galilee whose blood pilot mixed with their sacrifices. He says, do you think that there were sinners? Because of what happened to them. Now, I tell you the truth, unless you all repent.

You shall likewise bearish. And Jesus gives them another one. How about those upon whom the tower of siloam fell? Do you think that they were worse? Sinners because of what happened to them? No. But unless you all repent, you shall all likewise perish. And so, We look. Things like Herod's slaughtering these babies.

Things like the babies that are slaughtered now. And our own nation. And, Yes, those who are doing the slaughtering are doing. So, in satanic wickedness, But, One of the things that the Lord is showing, Is that? There is a hell that we deserve. Yeah. I don't know who. Popularized.

The better that I deserve answer? But it's not just a cutesy saying. Each one of us deserve the wrath of God. We deserve to be slaughtered, we deserve to be crushed who deserve to be destroyed. God's people deserved. The siege of Babylon and worse. They deserved the sorry, the siege of Jerusalem by Babylon and worse.

They deserved the exile worse. But God in everlasting, love that was determined to redeem. Was being patient with a world full of sin, and a world full of sinners. Because he's sending his son into the world to give them a citizenship with him. To give them a kingdom under him and his kingship.

That is the opposite of what they deserve. Because it is, what pleases? God to give. To sinners. And so, when He says, then was fulfilled. What was spoken by Jeremiah and the prophet saying a voice was heard in Rama lamentation weeping in great morning, Rachel weeping for her children.

He's not saying you know, put up your prophecy chart and you've got the Rachel's, got a weep prophecy, And then, you know, in In. The the end of five bc or maybe the very beginning of four bc, Herod's gonna slaughter a bunch of people and then you check the box Rachel's weeping.

Now, That is not. How you read and understand? Prophecy and fulfillment in the scripture. Yes, there was the the weeping of Rachel in the in the slaughter of Israelites. In the short-term fulfillment. You know, 500 years earlier. And Jeremiah 31. But all of what God did with his people.

All of what God does in history is bound up in what he is doing in saving, sinners and Jesus Christ. And so you read. You read this fulfillment, and you say, Yes. God used even this pain as part of the providence and which he brought the Christ into the world, in which Christ obeyed in our place in which Christ atoned for our sin, because God had so loved with this fatherly, love from before the world began, that even our sin and rebellion against him, even the election, the sin and rebellion of the elect against him, could not put a dent in his determination that he would have them as his children.

And so, he When he gives us these fulfillment statements, He's sending us back to the original context. To learn. What he was teaching there. So that we might see. The richness of it in the Lord Jesus. The Lord giving a kingdom that is opposite. What we Deserve fellowship with him.

New heavens and a new earth. And which righteousness dwells? The creation that participates in the glorious freedom. Of the children of God. No sin, no sorrow. No. Um, No suffering. And then, In the last place. Now when Herod was dead, behold. An angel of the Lord appeared in a dream to Joseph in Egypt, this all happens in in very short order, by the way.

If? Combine everything that matthew tells us and everything that luke tells us. The lord jesus could not have been born. Earlier than late. Six bc. He was probably born in the autumn of five bc. Parrot. Dies april, 4th. Four bc. Okay, so there's Four or five months. Uh, worth of time.

Maximum well. Maximum maybe six or seven months for The lord jesus to be born. Uh, you know, the the shepherds arrived, the same night, the wiseman is Is probably within. A couple months time. And then the flights to egypt and then they're in egypt and then Herod dies. And, And he is.

The lord appeared, the angel of the lord appears to him in the dream. In egypt and says, 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 debt. I think it's marvelous here. That Joseph and tends.

To try to bring jesus up into jerusalem. Or near jerusalem in judea and Bethlehem. Probably in Bethlehem, we don't know. Um, I think it's marvelous because luke tells us that Joseph was from Nazareth. That's almost certainly, the reason that nazareth is where they end up in this passage. Joseph is from nazareth.

He's a carpenter. His family is from nazareth. That's where he would have. All of All of his. Connections. But, He has been told. Uh, by the angel. The that jesus was conceived by the. By the holy spirit in Mary. And the angel, remember called him, the son of david.

And, Jesus has been identified multiple times since he was born when they went up. To. To do the redemption sacrifices that you read about in luke. It is clear that jesus is the promised christ. And so joseph is going to determined in this passage. To bring jesus up. Where it is appropriate to his kingship, where it is appropriate to his messianic office.

He is giving up everything else in his life. For the calling of his son. Which is right and good for fathers to do. To order their life. Not according to their pleasure. And what thrills or fulfills that? But looking forward to what their sons are and what they hope their sons and daughters.

Are to be. And to make their decisions. Under God. The sacred trust that has been given to them and fatherhood. Joseph wants to do this. But he hears that arkaleus is reigning over judea. This is a problem not just because he's a block off the old chip. Uh, but Uh, Herod dies on april 4th.

And a couple weeks later. There is a. A bit of a riot. During the passover. Because Herod had Previously had Two of their most devout teachers executed. Well, when the riot is stirred up, arcalayas. Yeah, he follows the the rehaboan plan. Um, And, And he slaughters three thousand. Uh, worshipers during the Passover.

And this is, You know, within weeks. After Herod, is after herit is dead, and joseph might actually Have been. In jerusalem at that passover. In which it happened, because luke tells us That he was. Uh, faithful. To take. Mary and jesus. Up to jerusalem for passover, every single year.

And now, you've got these Very strong competing interests. Um, That Joseph wants to bring jesus up in a place that is suitable for for jesus's office as as the christ. And yet, there is This arcalayas problem and god in his mercy. Um, Answers. Being warned by god in a dream.

He turned aside into the region of galilee. And he came and dwelt in a city called. Nazareth. That it might be fulfilled, which was spoken by the prophets, he shall be called a nazarene.

Now, nazarene does not mean nazirite. So, Anything that you may have heard. They're two different words.

Um, And it's multiple profits here who are cited. Um, But we know, What a nazarene? What someone from nazirite nazareth, how that person is viewed? Even among those in Galilee, Nazareth was on the low end of the totem pole. Remember nathaniel and philip. And philip comes and he says, We found the christ.

This jesus of nazareth. And, Nathaniel was like, Can anything good? Come out of Nazareth? And you remember, When? Um, When there's some disagreement, Among the Pharisees of the man born blind. And, And apparently a couple of the pharisees are kind of on the fence and the main body of pharisees says to them.

Are you from galilee too? Yeah, go look stuff up and find out that Nothing good comes out of galilee which by the way, wasn't true, right? Because Naftali and zebulon Galilee of the gentiles. The land that was in darkness and seen a great light. Isaiah But it was just You know, Galilee was considered The, the low class place, that nothing good can come out of and even within callailea nazareth, was like the Galilee of galilee.

He was despised. He was despised. That's what had written been written about him. Just read a few verses. For you, and then Will look at Um, Philippians 2 briefly. Which teaches us how we respond to the fact that jesus suffered himself to be humiliated.

Well, psalm 22.

And this, of course, is Is one that matthew is going to. Quote, from Some half a dozen times in his account to the crucifixion. And verse 1, my god, my god, why have you forsaken me? So, you understand Um, Which psalm this is but look at verses six through eight.

I am a worm and no man, a reproach of men. Despised by the people. Those who see me ridicule me they shoot out the lip. They shake the head saying He trusted in your way. Let him rescue him. Let him deliver him. Since he delights in him. Isaiah 53.

These aren't the only places of course. But some of the most Most poignant.

He shall grow up before him as a tender plant. As a root out of dry ground. He has no form or comeliness. No. Um, Beauty. And when we see him, there is no beauty that we should desire him. His despised and rejected by men. A man of sorrows and acquainted with grief and we hid as it were our faces from him.

He was despised. We did not esteem him.

When so you see. You see how? Yeah, those who Look for A passage that uses the word nazareth. Will drive themselves. Um, Will not be able to find. What they are looking for. They must conclude then. That what's being described, here is something that multiple profits teach That the christ will be despised.

You'll be humiliated for our sakes. And this is something that should be a great help to us. When others esteemless little. You know, there are two things that help. Um, I believe it was spurgeon who said, you know, don't be offended when others think ill of you, you are much worse than they think.

But then, there is also The reminder that our our savior. Was humiliated for our sakes. In order to, to do what? The lord had given him to do. He was willing To be despised and lightly

esteemed. So we be offended and discouraged and dismayed. When others think little of us, So, he not me willing to Have a fellowship with jesus.

And that. Let nothing be done through selfish ambition or conceit and lowliness of mind. Let each esteem others better than himself. Let each of you look out, not only for his own interests. But also for the interests of others. Let this mind be in you. Which was also in christ jesus who being in the form of god.

Did not consider it robbery to be equal with god, but made himself of no reputation taking the form of a bond servant. And you know that the word is slave. Taking the form of a slave. And coming in the likeness of men. And being found in appearance as a man, he humbled himself.

And became obedient to the point of death. Even the death of the cross. Which is the specific despising that we were just reading about and psalm 22 and isaiah 53.

Therefore God also has highly exalted him and given him the name which is above every name. That at the name of jesus, every knee, should bow. Of those in heaven and those on the earth and of those under the earth. Every tongue should confess. That jesus christ is lord.

To the glory of god, the father. And so there's your two great applications. For jesus. Being willing to be humiliated, willing to be a nazarene.

First. That your knee would bow and your tongue would confess. That you would be amazed. At the self-sacrificing. Love of the lord jesus. Adding creaturliness to himself as a humiliation. Adding humanity to himself as a humiliation. But even As a man. He took to himself a low condition. And then he Having been despised by men in light was despised, all the more in death.

For our sakes. So love him and praise him. And have the same mind in you. That was in him. So what do we? What do we take away? From this. Instruction. And reading and understanding. The, the bible. As a whole as about god's plan to save sinners. In jesus christ.

Well, we remember That jesus is the son that we should have been. And that if you believe in him, His sonship his conduct as a son. As countered for you. Oh, what righteousness, there is for you, in jesus christ by faith. That you before the justice of god. Would be counted as righteous as jesus's.

And it's not for little sinners. For sinners as big as Ephraim was. And hosea 11. And that the salvation that god has Planned and everlasting love to give to those who trust in jesus christ. Is the opposite of what they deserve. And all of the pain in this world.

That we deserve and worse. We deserve it and worse, but all the pain in this world. As part of his plan to bring that salvation, That is the opposite. Of what sinners deserve. And that jesus accomplished this in part. By receiving a humiliation. That was the opposite of what he deserved.

For our six. And so behold, christ's perfect sonship. And make his worthiness. Only an entire hope. Of worthiness before god, that he would be your worthiness. Consider. To whom god gives citizenship blessing. The work of his spirit. And don't rest upon or hope. In being good. But entirely upon his mercy that gives people the opposite to what they deserve.

In jesus christ because what he's deserves. And consider, christ's humiliation. And be willing to be humbled to yourself. And give yourself in, praise. For him. Who was humbled for you? Let's pray.

We praise you o god who have saved. By your almighty strength. We praise you. Oh god, in whom alone. It's all goodness. We thank you. For announcing to us. The perfect righteousness of jesus. And the forgiveness and grace. Of your everlasting love in him. The salvation that he accomplished.

Lord jesus. We are amazed. That you were be what you were willing. To be humbled. In order to redeem us, Your name is above every other name. Even in heaven. You are the lord, the creator. The living god. And yet. You gave yourself for us. Even unto the death of the cross.

And so we pray. Lord that you. Would be glorified, we pray that you would come soon. We pray that. The final fulfillment of All that you deserve all that is yours by, right? All that is yours by reward that you would get it all. With every knee bowing and every tongue confessing, Oh, grant that your spirit would make us to see and respond.

To what you have done. So that our knees would bow and our tongues would confess. And this life now. And oh, lord. Forgive us and help us with our bright.

Make us willing. To be thought, little love. If? In that way, we may have the same light. And perform. Service and loved our brothers. That imitates, yours. Glorify yourself in this church in our hearts and our homes. We asking your name lord, jesus. Amen.