



# INTERNATIONAL GOSPEL HOUR

P.O. Box 118 • Fayetteville, TN 37334

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IGH260-2 • Matthew 2 • Jan. 6-12, 2019 - © Jody L. Apple

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## IGH260-2 • Matthew 2 • Audio/MSS Links

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### [START OF BROADCAST FOR SUNDAY, JANUARY 6, 2019]

#### 1. Introduction for Sunday, January 6, 2018

- Thank you for tuning in to to the first day of the *second* week of IGH260, a five year long study of the New Testament, brought to you by International Gospel Hour. We are working our way through each of the 260 chapters in the New Testament, studying one chapter per week.
- We just finished Matthew 1 and, today, we start Matthew 2.
- That's one week down and *only* 259 more to go.
- Today's broadcast: Week 2-Lesson 1

#### 2. Some quick reminders as we get started.

- To learn more about IGH260 and how we can get *all* of our free materials, including program downloads, digital books, online and correspondence courses and more, please take a moment to do one of the following:

- Text the word “IGHFREE” to 55222. That’s I-G-H-F-R-E-E, all one word. Simply text IGHFREE to 55222.
- Or send an email to [Free@ighradio.com](mailto:Free@ighradio.com)
- You can also call us toll-free at 1.855.IGH.6988
- Let’s get into God’s word today.

3. **It might be helpful to provide a quick overview before we start Matthew 2.** There are some “givens” that we gleaned from Matthew 1 that will help us more *fully* appreciate this second chapter. These “givens,” established facts and principles, would include at least the following:

- An appreciation of the Abraham/David/Christ genealogy.
- An understanding of the Abrahamic covenant-promise.
- What the Davidic seed line promise entailed.
- An awareness of just *how* different Christ’s birth was compared to every generation that preceded him: All of those before him were *actively* begotten — born of — *other* men and *other* women. But Christ was begotten of God, conceived by the Holy Spirit.
- We must also realize that everything presented in the first chapter of Matthew was ultimately connected to Christ’s role as Savior.
- We should also know that the name Immanuel did *not* just *definitionally* mean “God with us,” but that, as it applied to Jesus, it meant that he — Jesus — *was really/was actually* God incarnate, God in the flesh. The book of Colossians teaches us — in Colossians 1.19 and again in Colossian 2.9 — that Jesus was the *fullness* of the Godhead bodily, that Jesus existed in the form of, in the shape of, a human body. How much of the nature of God could “fit” — if we can use that word here — (how much of the nature of God could “fit”) into humanity? The answer, Jesus, who *maxed* out how much of Deity could dwell in bodily form. It was *impossible* to have any more Deity in human form than what Jesus exemplified. Thus, Jesus was the “character” of God (Heb. 1.1ff). He was the *only* perfect and complete *leading* out — *teaching* out and *living* out — of God in life (Jn. 1.18). He was, in short, “God with us.” Again, Immanuel was *more* than just a name or a title that applied to Jesus, it was a reality ... *his* reality.
- The first chapter of Matthew introduces a *new genesis* of sorts, something reflected in the repeated references to generations and births, the begetting/fathered references throughout the chapter. It’s also indicated in the whole David/Abraham/Jesus connections. Something started in David and something started in Abraham that was *not* yet finished. And Jesus came to *finish* those “somethings.” He came to fulfill Abraham’s *seed* promise (cf. Gal 3). And Jesus came to fulfill David’s *king* promise (cf. Lk. 1). This *newness*, or new/final fulfillment of what was *old* — or *originally* anticipated — in the first testament can be found everywhere in the second, or the new, testament.
  - It was *not* new *only* in the sense that it had been prophesied throughout the first testament and was only *now* being realized. Nor was it *just new* in the sense that God had only originated it *recently*. No. What we find revealed in Matthew 1 was in the mind of God from eternity.
  - Just what does that mean? It means that as long as God has been — as long as God as existed, as long as God has been God — remember his very nature is to exist, that’s what we mean when we use the term aseity with reference to God — (that as long as God has

existed) Christ's role, as about to be revealed in Matthew's gospel has been — has *always* been — a part of the divine plan of redemption.

- Matthew's task – as well as Mark's, Luke's and John's tasks — (Matthew's task) was to *demonstrate* for a *particular* audience just how Christ fulfilled what God — here meaning Father, Son and Spirit — had projected from eternity. Each gospel account makes a *unique* case for *who* Jesus was, for *what* Jesus did, and for *why* he did it, all in correlation to God's plan to save ... to save me ... to save you ... to save us all.
- We are, of course, all of us, *supremely* blessed because of God's grace revealed through Christ in Matthew's gospel.
- Let's start to take a closer look at Matthew 2.

#### 4. Starting with verse 1. It begins with these words ...

- Now *after* Jesus was born ....
  - New Testament writers moved their accounts — their stories and their narratives — (they moved them) along through several different methods:
    - They do so by shifting from one point in time to another.
    - Or by moving from one place — a city or town — to another place.
    - Or by introducing a new character.
    - Or by raising questions.
    - And by many other means.
    - Here Matthew moves forward with the simple words “now after.”
  - Whatever was about to be revealed — whatever was about to be written/recorded in Matthew 2 — it happened “now” — ie., was about to happen “now” — in real time as the narrative continues. Moreover, it happened “*after*” the events in Matthew 1's narrative.
  - What's so important about that?
    - Matthew tells us that Jesus was *already* born in Bethlehem of Judea. As Matthew 2 opens, Jesus' birth was a *past* event.
    - As we read further into the chapter, we will see that as much as *two years* has elapsed since Jesus birth took place. That *might be* a bit confusing.
      - We might be tempted to start Matthew 2, reading the words “now after,” and take them to mean “now *immediately* after.” That's a *natural* assumption to make, but it's *still* an assumption.
      - The words “now after” reflect a sense of chronology — a sense of order or sequence — but the *exact* timeline of that order ... well, it's *not* fully developed, not here anyway. The words “now after” must *not* be interpreted to mean the same thing as the words “the next day,” for example, that we read in John 1.29 or John 1.35.
  - It's *also* significant to note that the chapter begins referring to the *place* of Jesus birth, a topic that would be more *fully* developed in the verses to follow. Two key elements about the *place* of Jesus' birth: *First*, that he was born in the southern province of Judea, and *second* that he was born in the town of Bethlehem.

- Judea, or the land of Judah as it was often called in the Old Testament, was one of the *two* kingdoms that existed after the division that occurred during the reign of Rehoboam, Solomon’s son. Ten tribes became known as Israel, the northern kingdom. And the two remaining tribes, Judah and Benjamin, were known as Judah, the southern kingdom.
- Demographically, because Judah was the numerically *larger* tribe, the land’s designation Judah, reflected that. Benjamin, by the way, a *much smaller* tribe in number, was nearly wiped out at one point in the nation’s history. Read the closing chapters of Judges for more details.
- Our point here: The southern area of Judah, now called Judea, was where the “good” — some of them anyway — (where the “good”) kings lived and ruled during the time of the divided kingdom. All of these kings were descendants of Judah, specifically through David, the first king from that tribe.
- The second key element we just mentioned: Jesus was not just born in Judea, but in *Bethlehem* of Judea.
  - David’s ancestors — we will just go back as far as Ruth and Boaz — (David’s ancestors) lived in Judah. Naomi and her husband, Elimelech, and their two sons, Mahlon and Chilion, left there because of a famine, and they moved to Moab. Later, Naomi, returned. Only Ruth, her daughter-in-law, came back with her. All of this is chronicled in the first chapter of the book of Ruth.
  - How does all of this relate to the birth of Jesus?
  - Luke 1 tells us that Mary and Joseph left Nazareth in Galilee, and traveled to “the city of David, which is called Bethlehem because he (referring to Joseph-jla) was of the house and lineage of David.” (Lk.2.4, ESV)
  - The circumstances that brought about that trip are also spelled out in Luke 2. A decree from Augustus Caesar required everyone to be registered in their “own town” (Lk. 2.3), which was why Mary and Joseph went to Bethlehem.
  - More about Bethlehem, a small town about six miles south and southwest from Jerusalem, as we continue reading and studying Matthew 2.
- In addition to learning *where* Jesus was born, we also learn *when* Jesus was born.
  - No, the text does *not* tell us at what *hour*, or on what *day*, or during what *month* or what *year* that Jesus was born of Mary. It simply says that it took place during “the days of Herod the king.”
- If you were a first century Jew living in the southern province of Judea — or anywhere close by — you would know who Herod was. You would know what the mere mention of his name represented. You would know his character, the good, the bad and — as we are about to see later in the chapter — the very ugly. You would know what his relationship was with Rome — the seat of the Roman empire — and what his relationship was with the Jews in the land of Palestine. You would know that the word “tension,” though accurate, wasn’t really strong enough to *fully* picture Herod’s connection with the people he served, or with the people that served him.
- Consider these thoughts, briefly extracted and excerpted from IVP’s “New Bible Dictionary” about Herod.

- Herod, often called Herod the Great, was born around 73 BC. He died about 4 BC. He ruled as “king of the Jews” for 36 years, from 40 BC until the time of his death.
- He was of Idumaean descent, meaning that he descended from Esau — later, and perhaps better, known as Edom — the brother of Jacob, also known as Israel. The tension and conflicts between the two nations that proceeded from these two brothers, Israel and Edom, dominates a large portion of the Old Testament.
- It’s interesting that Herod was given the title “king of the Jews” by the Roman senate. Though designated as “king of the Jews,” he was not made king *by* the Jews themselves, and was, for all of his reign as king, more loyal to Rome than he was to the Jewish people.
- My marriage Herod was related to the Hasmonaean, a prominent family and dynasty that conquered Israel’s enemies and ruled in the land of Palestine before Rome became a world empire. Though Herod married Mariamne, a granddaughter of a Jewish high priest, Herod’s suspicions about challenges to his rule by the Jews, particularly by the Hasmoneans, lead him to kill many of them, even his own wife and sons.
- There was one way that Herod *placated* people in Palestine. He engaged in lavish building projects throughout his realm, including building or rebuilding the city Samaria, Strato’s tower and its nearby harbor, the city of Caesarea — in honor of the emperor, and most notably, the temple in Jerusalem.
- Yet, in spite of the enormous investment made in the temple project, Herod also financed temples to pagan gods.
- Herod’s reputation, then, put him at odds with many people in and around Jerusalem. To have foreigners — these wise men from the East — just show up in the city of Jerusalem looking for the “king of the Jews” ... well that certainly would not sit well with Herod. He was, remember, decreed to be the “king of the Jews” by the Roman senate itself. He had close ties to Rome and to its emperors. How could these *upstart* Magi just seeming wander haphazardly into Herod’s Jerusalem and then ask about the birth place of *another* king, *another* “king of the Jews?”
- If Herod was suspicious of, and willing to kill members of his own family, in order to maintain his rule as “king of the Jews,” you could *easily* imagine that this new challenge to his “kingdom” would not go unnoticed.

#### 5. **That brings us to the last part of verse 1: The wise men from the east.**

- Most of what we know about these wise men, *who* they were, *where* they were from, *why* they came and *what* they came for ... most of it we really *don’t* know.
- Legends and myths and traditions abound.
  - There were “*three*” wise men. Yet the text just says “wise men,” plural yes, but there may have been two, or four, or five or more. We simply *do not* know how many there were.
  - But didn’t they bring three gifts: gold, frankincense and myrrh? Yes, that’s correct. But maybe one wise man brought two gifts and another brought one gift. Possible? Maybe. Maybe four, or more, wise men each brought gifts of gold, frankincense and myrrh. Again, we simply *do not know* how many wise men there were.

- And, truth be told, those are *peripheral* matters. Knowing how many wise men there were may be interesting from one perspective, but it's not really relevant to Matthew's account. Nor should it be something that occupies us much more than our brief, and hopefully, very quickly passing curiosity.
- More to the point, these wise men (*definitely* a plural term), refers singularly, according to Bauer, as a "wise man and priest, who was expert in astrology, interpretation of dreams and various other occult arts" ["μάγος," BDAG, 608.] The term can also mean "magician" and in some contexts "a false prophet." (Ibid.).
  - Louw and Nida note that it can mean: "32.40 ~~μάγος~~, ~~ου~~ m: a person noted for unusual capacity of understanding based upon astrology (such persons were regarded as combining both secular and religious aspects of knowledge and understanding) — (*thus-~~ja~~*) 'a wise man and priest, a magus.' ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱερουσόλυμα 'soon afterward, some magi came from the East to Jerusalem' Mt 2:1. In Mt 2:1 ~~μάγοι~~ (*The term-~~ja~~*) may be translated as 'men of wisdom who studied the stars.' ["μάγος," L&N, 385.]
  - Thayer notes that the word refers to "the name given by the Babylonians (Chaldaeans), Medes, Persians, and others, to the wise men, teachers, priests, physicians, astrologers, seers, interpreters of dreams, augurs, soothsayers, sorcerers etc.;" ["μάγος," Greek-English Lexicon of the New Testament, paragraph 6114.]
  - Though the term appears four times here — once each in Matthew 2.1 and Matthew 2.7, and then twice in 2.16 — with reference to the men who came looking for the place that the "king of the Jews" was to be born, it also appears *elsewhere* in the New Testament,
  - It appears two more times in Acts 8 — Acts 8.9 and Acts 8.11 — referring to Simon "who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great." People paid attention to him "because he had astonished them with his sorceries for a long time." The ESV translates the term as "magic" in both verses.
  - And then finally, the term appears twice in Acts 13 — Acts 13.6 and again in Acts 13.8. Here it applies to a "certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus." That's the part of Acts 13.6 that uses the term. In Acts 13.8, the same man, Bar-Jesus, was identified as "Elymas the sorcerer (for so his name is translated)." Again, the ESV translates "sorcerer" as "magician" in both instances.
  - Though there are other nuanced definitions of the term, for example "one trained in astrology and dream interpretation" (UBS Lexicon), "interpreters of special signs" (TDNT), "the possessor and user of supernatural knowledge and ability" (TDNT), and "figuratively, 'deceiver,' 'seducer'" (TDNT) — *none* of those definitions *fully* explains who these "magi" — or "wise men" — were, where they were from, and how and why they came to Jerusalem.
  - Some assume that they were from Babylon or Persia, the nations that five centuries before held the Jews captive for 70 years and then released them. Again, it's assumed that "magi" from there "would acquire an interest in the Jewish king (Messiah)." [Delling,

“μάγος μαγεία μαγεύω,” TDNT, IV:358.] Take note of the words “assume” and “assumed” here.

- Whoever they were and wherever they came from and whatever brought them to Jerusalem, we do know this: Outside of the four occurrences of the term in Matthew’s narrative in the second chapter, every other use of the term was *negative*, or *contrary* to what God accepted.
- How, then, are we to understand, *positively*, the role that these Magi played?
  - Consider this from Keener’s “New Testament Bible Background Commentary” about Matthew 2.2. He notes:
    - “2:2. Astronomers have offered various proposals for the appearance of this star in the first decade B.C. The ancients thought comets and falling stars predicted the fall of rulers; some emperors even banished from Rome astrologers who issued such predictions. Despite the biblical prohibition of divination, by this period many Jewish people accepted the idea that the stars could accurately predict the future (especially for Gentiles). Even though these Magi were pagans, God had chosen to reveal himself to them.” [Craig S. Keener, *The IVP Bible Background Commentary: New Testament*, 2d; (Downers Grove: InterVarsity Press, 2014), 49.]
  - Note especially the last line: “Even though these Magi were pagans, God had chosen to reveal himself to them.” [Previous line accidentally repeated in audio.] Let’s think about that some more.
    - We are accustomed to connect prophecy from God with divinely authorized spokesman of God.
    - The law of Moses came through, obviously, Moses, a man *directly* and *specifically* chosen by God to be one that would lead Israel out of Egyptian bondage.
    - His successor, Joshua, was also *divinely* chosen by God.
    - Most of the prophets that we read about in the Old Testament text were also chosen by God to serve as his spokesmen. Many of the opening lines of their written prophecies begin with words similar to this: “the word of the Lord that came by . . .,” followed by the prophet’s name. The book of Hosea, for example, starts with, “The word of the LORD that came to Hosea.”
    - Even before these well known prophets, we aren’t used to seeing God speak to patriarchs, men like Abraham, Isaac and Jacob.
    - God after all, according to the opening verse of the book of Hebrews spoke “at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son.” There you have it. God spoke by prophets in the past, but *today* he speaks through Jesus, His son.
    - Generally speaking, that’s the way that God revealed himself. *Generally* speaking.
    - There are, however, *numerous* instances of God speaking — or God acting — *to* or *through* individuals, some of them *less than* savory characters.

- Jehu, the king of Israel — not the prophet of the same name (1 Kgs. 16.1ff) — though not a prophet or a spokesman for God, was nevertheless used by God to eradicate the worship of Baal in the northern kingdom of Israel. What Jehu accomplished in this regard was noteworthy, *certainly consistent* with God’s will. But Jehu was *nothing* like the noble prophets or kings that we see elsewhere in the First Testament. Yes, Jehu was anointed by God’s prophet. God told Elijah that “Jehu the son of Nimshi (would become -jla) as king over Israel.” (1 Kg. 19.16). Jehu was, later, actually anointed, by Elijah’s successor, Elisha (2 Kgs. 9.1ff). And, yes, because he followed God to some extent, God blessed Jehu. But that’s *not* the *full* story. Here’s what we read in 2 Kings 10.30-31: “And the LORD said to Jehu, “Because you have done well in doing what is right in My sight, and have done to the house of Ahab all that was in My heart, your sons shall sit on the throne of Israel to the fourth generation.” 31 But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart; for he did not depart from the sins of Jeroboam, who had made Israel sin.” Yes, God rewarded Jehu, *physically*, by allowing his sons to continue to reign in Israel until the fourth generation, but Jehu continued to sin. He failed to walk according to God’s law, and followed, in stead, the *false* system that Jeroboam the first king in Israel had started.
- Does God use *less* than perfect people and *less* than perfect circumstances to accomplish his will?
- Yes.
- We will take up at this point and continue our study in our next broadcast.

## 6. A reminder:

- If you would like to receive our free 30-lesson series “Studies In The Bible,”
  - Call this toll-free number: 1.855.IGH.6988
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  - We hope that you can join us as we study God’s word together in our next broadcast. (3636)
  - **[END OF BROADCAST FOR SUNDAY, JANUARY 6, 2019] [PROOFED]**

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## **[START OF BROADCAST FOR MONDAY, JANUARY 7, 2019]**

### 1. Introduction for Monday, January 7, 2019

- Thank you for tuning in to the *second* day in the *second* week of IGH260, a five year long study of the New Testament, brought to you by International Gospel Hour. We are working our way through each of the 260 chapters in the New Testament, studying one chapter per week.

- We recently finished Matthew 1 and today we continue our study of Matthew 2.
- Today's broadcast: Week 2-Lesson 2

## 2. A quick reminder as we get started.

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- Or send an email to [Free@ighradio.com](mailto:Free@ighradio.com)
- You can also call us toll-free at 1.855.IGH.6988
- Let's get into God's word today.

## 3. Here a summary of how we ended our last study:

- We cited an interesting paragraph from Keener's IVP NT Bible Background Commentary, only the last line of which we note here: "Even though these Magi were pagans, God had chosen to reveal himself to them." Let's think about that some more.
- We are accustomed to connect communication from God with *divinely authorized* — and *usually morally good* and *Jewish* — spokesmen of God.
- Though that's *usually* the case, it's not *always* the case.
  - Moses and Joshua, both chosen by God, were *generally* good men. And so were the writing prophets and the great patriarchs, Abraham, Isaac and Jacob.
  - Generally speaking, God revealed himself through this kind of men. *Generally* speaking.
  - There are, though, instances of God *speaking* — or of God *acting* — to or through *other* individuals, some of them *less* than savory characters.
    - Like Jehu, the king of Israel, whom God used to put an end to Baal worship and Baal worshipers.
    - Like Balaam, who, though he repeatedly professed to do only what God wanted, nevertheless caused Israel to stumble.
    - Like Babylon, the nation who would conquer Judah and Jerusalem, who would lead its inhabitants into captivity and then, eventually, destroy the holy temple.
- Does God use *less* than perfect people — or *less* than perfect nations — and *less* than perfect circumstances to accomplish his will?
- Yes. In *fact*, with the exception of Jesus, everyone — and every nation — that God works through has been *less* than perfect.
- But that's *not* the whole story. God also uses people who are *antithetical* to — who are opposed to his will — and who ardently teach, support and engage in beliefs and practices that God has condemned. Like Jehu. Like Babylon.
- And then, there are others, who though not the "traditional" prophets or spokesmen that we are used to seeing in God's word, there are others that are still useful.
- Jethro, Moses' father-in-law, was never described as a divinely ordained prophet, yet he gave valuable advice to his son-in-law. In Genesis, Abimelech and Pharaoh — the one that Abraham met, not the one that Joseph knew — were both divinely warned of God, and with God's approval apparently rebuffed Abraham.
- Gamaliel, who we will see later in our studies, gave advice that spared the apostles from death.

- So, yes, God *could* — and God *evidently did* — use pagan “Magi” from the East to introduce Herod and Jerusalem to the birth of Jesus.
  - And one more thought here, just in case you missed it. The “Magi” were pagan, meaning that they were *not* Jews. That’s *not* the first time that non-Jewish souls figured prominently in Matthew’s gospel. Remember Rahab. Remember Ruth. Both (appear) in the seedline of Christ as recorded in Matthew 1.
  - Though a gospel heavily connected to Old Testament *principles* and *prophets* and their corresponding New Testament *fulfillments*, Matthew references Gentile involvement frequently.
  - That would have included the Magi.
4. **Verse 2 tells us *why* these wise men came to Jerusalem.** They came “saying, ‘Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.’”
- They had seen “*His star*” — the star of the one “who has been born King of the Jews.”
  - And they had come to worship him.
  - We raised several questions earlier, questions which we will repeat here with little to no answer.
    - Why little to no answer?
    - First, it’s *not* because we do not want answers. We *always* want answers to our questions.
    - Second, it’s because the questions are *easy* and *numerous*, but the answers are *never*, or *rarely* easy. And, “answers” (“air quotes”) tend to be more *speculation* than *solution* sometimes.
    - Here are the questions:
      - Who were these wise men?
      - What does it mean to say that they were “from the East?”
      - Why did they come to Jerusalem?
      - What about the star? Where did it come from? What prompted these wise men to follow this star? How did the star lead them? And, what does all of this mean?
  - Rather than raise more questions, let’s attempt to state what appears to be more definitive than speculation.
    - There was a common belief in that day that heavenly activity presaged parallel changes on earth, usually understood to affect or to predict the rise or fall of world leaders. Allen in his commentary notes this: “The widespread expectation of the birth of a great monarch in the west led the Magi to connect some particular star, or conjunction of heavenly bodies, with His birth. Just so on the birth-night of Alexander [here referring to Alexander the Great-jla], Magi prophesied from a brilliant constellation that the destroyer of Asia was born. Cf. Cicero, De Divinatione, i.” [Willoughby C. Allen, The Gospel According to St. Matthew, A Critical and Exegetical Commentary; ed. Samuel Rolles Driver, Alfred Plummer, and Charles A. Briggs; 3rd ed. (Edinburgh: T. & T. Clark, 1912), paragraph 1801.]
    - Scholars and scientists have suggested several naturalistic explanations for the appearance of this star: the confluence of two planets (Jupiter and Saturn), or meteors/ falling stars, or a comet — Haley’s Comet, however, passed by several years earlier. Matthew’s treatment, however, approaches the event as supernatural, *divinely* supernatural.

- This text Matthew 2 and the opening verse, tells us, first, that the wise men saw this star, thus prompting their journey (2.2); second, that it apparently *lead* them to Jerusalem, but no further (2.2); third, thus prompting them to ask *in Jerusalem* about the location of Christ's birth (2.2); fourth, that they were able to identify *when* it appeared to Herod (2.7); fifth, that the star "reappeared" after speaking with Herod (This indicated by the word "behold" in the context." 2.9); sixth that the star *finally* lead them to where the "young Child was" (2.9); and seventh, that the reappearance of the star in Jerusalem that took them on the *final* leg of their journey, brought them great joy (2.10).
- Let's note the consider circumstances and the events that are presented here: we note the *appearance* of the start, we note the *disappearance* of the star and we also note the *reappearance* of the star; we observe the input from the chief priests and the scribes about Micah's prophecy; we witness the concern of Herod; we see their divine direction *after* they visited the young Child — notice that they were warned in a dream *not* to return to Herod (2.12); and we see their *final* arrival in the town of Bethlehem (2.11). All of this indicates God's *providential* guidance. Additionally, though *not* specifically addressed in the text, the *mechanics* of how the star lead them, first to Jerusalem, and then second, to the *very* location where they would find the young child with Mary his mother, that also evidences divine guidance. A star's elevation in the sky allows for viewers to assume that it's directly above them, even though they may be in different places. Yet, this star *lead these men directly* to Jerusalem first, and then, in some way, *specifically* to the place where Jesus was.
- Interestingly, Balaam, whom we referenced earlier as an example of a "prophet" (note the "air quotes") that was less than what we usually understand prophets to be, (that Balaam) apparently prophesied of this event. Consider Numbers 24.17 where we read these words: "I see Him, but not now; I behold Him, but not near; A Star shall come out of Jacob; A Scepter shall rise out of Israel, And batter the brow of Moab, And destroy all the sons of tumult."

5. **The question that the Magi asked "Where is He who has been born King of the Jews?"** — as we noted earlier in our study together — certainly caught Herod's attention. Remember, Herod was given that title by the Roman senate. What authority could possibly have made someone else, a child, the "King of the Jews?"

- Consider Blomberg's remarks here: "The Magi's question to Herod emphasizes the word "born." The grammatical construction makes it clear that they ask about who the child is who has legitimate claim to Israel's throne by virtue of his birth. Herod is thus viewed as a usurper to the throne." [Craig L. Blomberg, Matthew, NAC 22; ed. E. Ray Clendenen and David S. Dockery; (Nashville: Broadman & Holman Publishers, 1992), 62.]
- Did you see that? The wise men sought a child who was, by his very birth, the king of the Jews? That certainly did not apply to Herod. Herod was not a Jew, but an Idumean, a descendant of Esau/Edom. He could not have been *born* king of the Jews unless his father was a king of the Jews. Though he could have been "made" — or "crowned" — king by the Jews, even that would

not have equaled being “born” king. And no Roman senate could ever, by fiat, simply declare him to be king of the Jews by birth.

- In our next broadcast we will take up at this point and continue our study of Matthew 2

#### 6. A reminder as we close:

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  - And we will get those lessons to you right away.
  - We hope that you can join us as we study God’s word together in our next broadcast. (1749)
- **[END OF BROADCAST FOR MONDAY, JANUARY 7, 2019] [PROOFED]**

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### **[START OF BROADCAST FOR TUESDAY, JANUARY 8, 2019]**

#### 1. Introduction for Tuesday, January 8, 2019

- Thank you for tuning in for the *third* day of the *second* week of IGH260, a five year long study of the New Testament, brought to you by International Gospel Hour. We are working our way through each of the 260 chapters in the New Testament, studying one chapter each week.
- Today’s broadcast: Week 2-Lesson 3, continuing our study of the second chapter of Matthew’s gospel.

#### 2. A quick reminder as we get started.

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- Let’s get into God’s word today.

#### 3. We take up where we left off, with this *last* thought in Matthew 2.2, where we note that the Magi came “to worship Him,” referring of course to the young child, Jesus.

- We mentioned this before, but it’s always worth the repetition: God chose Abraham, Isaac and Jacob/Israel to be the seedline through which the Messiah would be born.
- God’s choice of that seedline, however, was *never* intended to *exclude* others from the blessing that would come through the Messiah.
- A familiar motif found in the First Testament, especially so in Isaiah, was this: Israel, the nation, was to be a “light to the Gentiles.” That means that Israel was not only to be the *conduit* — ie., the physical genealogy through which Messiah would come — but that Israel, by the way they

*lived* and *exemplified* God's nature, would be "light" to the nations around them. In that light, contemplate these passages:

- God, through Isaiah, stated that his purpose, in part anyway, was: "I, the LORD, have called You in righteousness, I will keep You and give You as covenant to the people, As a light to the Gentiles." (Is. 42.6)
- This was done so that God's *redemptive* will would be *known* to all: "I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth." (Is. 49.6); and that "The Gentiles shall come to your light" (Is. 60.3).
- Additional passages in Isaiah declare that Jesus' ministry would begin in "Galilee of the Gentiles" (Is. 1.9), that the Gentiles would see Jesus (Is. 11.10), that Messiah — My Servant — would bring justice to the Gentiles (Is. 42.1) ... all of these passages in Isaiah's prophecy.
- The closing chapters of Isaiah frequently support and emphasize this *Gentile-oriented* — *every* nation-oriented — purpose of God, a purpose that was to be *realized* through Israel. The final chapter foretells a time when Gentiles would be "priests and Levites" in God's future kingdom and would worship God weekly — "from one Sabbath to another" — in that new kingdom (Is. 66.19-23). Consider, especially so, these words in that last verse, Isaiah 66.23: "All flesh shall come to worship before Me," says the LORD."
- The New Testament also reflects this emphasis: Simeon's message at the child Jesus' temple dedication included these words: "For my eyes have seen Your salvation Which You have prepared before the face of all peoples, A light to bring revelation to the Gentiles, And the glory of Your people Israel." (Lk. 2.30-32). Luke continues that thought in the book of Acts, where he referenced Israel's mission to be "a light to the Gentiles" in Acts 13.47 and declared that the message of the resurrected Christ would be the focus of that "proclaim(ed) light" (Acts 26.23).
- We should not be surprised then, that we see these Gentile wise men coming to worship Jesus. God via the first testament *anticipated* it — repeatedly mentioning it through the covenant-promise that God made with Abraham and through the prophets as a whole — and, then, God fulfilled his covenant-promise and those prophecies in the second testament. We sum up that later element with these two verses from Acts 11:
  - Acts 11.1 - "Now the apostles and brethren who were in Judea heard that the Gentiles had also received the word of God."
  - Acts 11.18 - "When they heard these things they became silent; and they glorified God, saying, "Then God has also granted to the Gentiles repentance to life."

4. **We have already discussed Herod's reputation and why he had reason to be troubled.** The wise men's words indicated that the king they sought was one who was, by virtue of his birth not *just* by the Roman senate's decree — but by *virtue* of his birth — the *king* of the Jews.

- That would make Herod's claim *second-rate* at best, or without *any* standing at all in the least.
- And, if it troubled Herod, the last thing that the city of Jerusalem needed was an overly suspicious, egomaniacal Idumean king wrecking havoc on innocent citizens to protect *his* kingdom.

5. **To find out more about the wise men’s visit**, specifically about this child that was inherently *born* to be the king of the Jews, Herod called the chief priests and scribes to find out the *where* of this child king’s birth.
- Though Herod was not a pure-blooded Jew, he was, at one time, married to a Jew, and at one time related to a former High Priest of the Jews. He knew where to turn to — namely *who* to turn to — to find out more about this mysterious child king.
6. **The chief priests and scribes *knew* of Micah’s prophecy**, and they relayed that message to Herod.
- In the fifth chapter of Micah, the prophet said that Bethlehem, in Judah, would be the birthplace of the “Ruler, who will shepherd My people Israel.” We see that in Matthew 2.5-6 where Matthew cited Micah 5.2.
  - Matthew’s record of the scribes’ and the priests’ citation from Micah, however, did *not* reference the *last* part of Micah the prophet’s message.
  - Micah *not* only prophesied about the Messiah’s birth place in Bethlehem of Judah, the one who would rule in Israel, Micah *also* included these words: “Whose goings forth are from of old, from everlasting.”
  - That last segment of Micah 5.2 signifies *again* what we saw earlier in the Magi’s question. They asked where the king of the Jews was born, using language that revealed the king they sought was “*born*” to be king, meaning that it was his *inherent right* to be king of the Jews by *virtue* of his birth. That same thought appears in the last part of Micah 5.2. This young child king’s rule was “of old, from everlasting,” meaning that his rule and his kingdom was *not* just from ancient times, but from eternity. It was *his* “*by birth*,” he was “*born*” to be *the* king of the Jews. And it fulfilled, not just Micah’s prophecy from centuries earlier, but God’s will from eternity.
  - Herod’s title and Herod’s role, conferred on him by the Roman senate, included *none* of this divinely ordained — and critical — criteria. He was *not* virgin born, as Matthew told us in the first chapter that Jesus was. And Herod was *not*, by birth, the inherent king of the Jews, as Matthew teaches here. *Nor* was Herod’s birth *prophetically declared* or *providentially fulfilled*. Finally, it certainly was *not* something that God *wanted* from eternity. As we learned before, Herod was *truly* a usurper.
  - There’s another major irony in this setting. Herod turned to the leaders of the Jewish council, and as the text reveals, *repeatedly*, perhaps *tentatively* (cf. EBC, loc.cit.) — seemingly *desperately* — sought to find the answer to the Magi’s question. The irony: According to Josephus, Herod had, thirty years earlier near the start of his reign as king, *killed* many of the Jewish leaders. And now, he needs their help to, as we shall see, *stop* this young child — this upstart usurper from *his* perspective, from living long enough to become the *real* king of the Jews.
7. **After Herod learned what he needed to know** from the priests and scribes about the *place* of Jesus’ birth, Herod called the wise men to him.
- The text says that he did so *secretly*. Herod, evidently, did *not* want anyone else to know what he was doing.
  - What *else* did he *need*, or *want*, to know?

- He knew *where* this king of the Jews would be born.
- But he did *not* know *when* he was to be born? To find out, Herod asked the Magi “what time the star appeared.”
- Matthew does *not* tell us when the wise men first saw the star, nor how long they had followed it to get to Jerusalem.
- Though they were only six miles or so away from Bethlehem, the Magi did *not* know that Bethlehem would be their final destination when they arrived in Jerusalem.
- They knew it *now* because, as the text tells us, Herod “sent them to Bethlehem” (Mt. 2.8).

8. **Though readers of Matthew’s account** — both *initial* readers in the first century and readers in *subsequent* centuries — (though readers) see the story in perfect 20/20 hindsight, the Magi who were living this in *real* time, did not appear to grasp Herod’s fear or Herod’s motives, not at first anyway.

- Matthew wrote his gospel account *after* these events occurred, not *while* they were occurring.
- What Matthew knew *after* the fact, and what we learn *after* the fact when we read Matthew’s account much later, does not mean that those going through it in the moment knew *then* what we know now.
- So, when Herod told the Magi to —“Go and search carefully for the young Child, and when you have found Him, bring back word to me, that I may come and worship Him also.” — the Magi had *no* reason to doubt his sincerity. It was only later, after they saw Jesus in Bethlehem that they were “divinely warned in a dream that they should not return to Herod.”
- Herod did not just *ask* the Magi to bring word back to him, he *commanded* them to do so. He claimed as the passage says, that he, too, wanted to go and worship the young child.
- In our next broadcast we will continue our study and learn that what Herod claimed was *not* at all true.

9. **A reminder as we close:**

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  - Just leave your contact information — especially your name and mailing address ...
  - And we will get those lessons to you right away.
  - We hope that you can join us as we study God’s word together in our next broadcast. (1815)
- **[END OF BROADCAST FOR TUESDAY, JANUARY 8, 2019] [PROOFED]**

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**[START OF BROADCAST FOR WEDNESDAY, JANUARY 9, 2019]**

1. **Introduction for Wednesday, January 9, 2019**

- Thank you for tuning in to the *fourth* day of the *second* week of IGH260, a five year long study of the New Testament, brought to you by International Gospel Hour. We are working our way through each of the 260 chapters in the New Testament, studying one chapter each week.

- Today's broadcast: Week 2-Lesson 4, continuing our study of the second chapter of Matthew's gospel.

## 2. **A reminder as we get started.**

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- Let's get back into a study of God's word today.

## 3. **At the very end of our last broadcast, we noted this:** When Herod told the Magi —“Go and search carefully for the young Child, and when you have found Him, bring back word to me, that I may come and worship Him also.” — the Magi had *no* reason to doubt his sincerity. It was only *later*, after they saw Jesus in Bethlehem that they were “divinely warned in a dream that they should not return to Herod.”

- But Herod did not just *ask* the Magi to bring word back to him, he *commanded* them to do so. He claimed as the passage says, that he, too, wanted to go and worship the young child.
- That's not true, of course.
- Note also that Herod directed them to “search carefully” — another command — *for* the young child. That language, congruent with his widespread slaughter of the innocents up to two years of age in the city of Bethlehem and the outlying areas, shows just how intent Herod was to *find* the “young child,” *not* to worship him, but rather to have him killed.

## 4. **Three more thoughts before moving forward:**

- First, earlier in this passage we read that Herod “gathered all the chief priests and scribes of the people together.” Note the words “chief priests,” the word “priests” with an “s,” obviously plural.
- Under the First Testament law of Moses, there was only *one* High Priest. Aaron was the first. That priestly role would continue through his sons Nadab, Abihu, Eleazar and Ithamar. Nadab and Abihu, because they did not offer sacrifice to God in the approved way, died before God. The high priestly seedline continued after the second generation — ie., after Aaron's death — through either Eleazar's sons or Ithamar's sons. But they served only *one* High Priest at a time.
- Several things could account for the plural use of the word “priests” here. The High Priest had, apparently, become a *political* tool in the years prior to this, with one priest being deposed and another installed at the will of political leaders. Too, the gospels later reference both Annas and Caiaphas as priests, as if they were serving simultaneously. Caiaphas was the son-in-law of Annas, and the two are often mentioned together in Scripture. Technically, only one served at a time, but that needs some explanation.
- The name Caiaphas appears nine times in the New Testament (Mt. 26.3, 57, Lk. 3.2, Jn.11.49, 18.13–14, 24, 28, Acts. 4.6). He was called the high priest during the trials of Jesus in Matthew 26.3, 57.

- It's worthy of note that in John 18.13-14, another passage that addresses details about the trial of Jesus, the Son of God, we read that: "And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year. Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people." Though Caiaphas was the "high priest that year," Jesus was taken *first* to Annas, his father-in-law. Luke calls "Annas the high priest" in Acts 4.6 and says, in Luke 3.2 that John the baptizer's ministry started with "Annas and Caiaphas being high priests." Josephus, the first century Jewish historian tells us that Annas — spelled "Annius" (A-n-n-i-u-s) in his Antiquities was deposed as High Priest nearly twenty years earlier. ["After him came Annius Rufus," (Antiquities 18.32 JOSEPH)] Apparently, however, even twenty years later, though deposed, Annas was still regarded as *if* he were the serving high priest.
- And, one last element to consider about the plural use of "priests." In Matthew 26.3 we read this: "Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas." It appears that the plural term "priests" was also used to include *more* than just those who served as the specific High Priests — either Caiaphas or Annas, or both — but also use to include those who associated with them in positions of leadership. That, too, accounts for the use of the plural term in Matthew 2.
- Second, consider this by Wilkins: "Herod had developed a profound fear of attack from the east, especially because of prior invasions of Parthians and Trachonites. So he built a series of fortress/palaces all along the eastern border, including Masada, Hyrcanium, Machaerus, and the Herodium, to ensure safety from invading forces. Since the Magi most likely travel with servants and possibly guards or a military escort to protect themselves and the gifts they are to present to the child, this sizeable company prompts Herod to think that invading forces from the east are joining forces within Israel to oust him." [Michael J. Wilkins, "Matthew," in Matthew, Mark, Luke, vol. 1 of ZIBBCNT, ed. Clinton E. Arnold; 4 vols.; (Grand Rapids: Zondervan, 2002), 15.] This fear, of course, would contribute greatly to Herod's concern and his questioning of the wise men, and then, after feeling betrayed, his slaughter of the innocents.
- And, finally, third, though we have not counted them as we have moved through the text of Matthew, take the time to retrace what we have seen so far that indicates God's divine hand in these events. Yes, God's hand — through the Spirit — was involved in *revealing* these accounts. But, beyond that, note the number of times that circumstances are presented that, though they appear in a perfectly natural, or normal, setting, *demand* explanation outside of those realms. We won't retrace those incidents here, but for your own study, it will be well worth your time to look at those passages for that purpose.

## 5. **After the Magi heard what Herod had to say, they left Jerusalem.**

- And the star that initially lead them to that city reappeared. A quick note here: Technically, the text in Matthew does *not* state that the star took them to Jerusalem specifically. They saw the star "in the East" and headed in that direction, perhaps, naturally assuming that the "king of the Jews" that they sought would be born in Jerusalem, for it was well known that it was where David and subsequent kings in Judah ruled.

- That the star took them this far, then disappeared when — or after — they arrived, only to *reappear* after asking the big question “where,” more than just suggests that the trip to Jerusalem was intentional.
- This was *not* a detour, *not* in God’s plans anyway.
- What happened here fits within a larger context, the context of Matthew as a whole, the context of First Testament prophecy and its fulfillment, *and* the context of God’s redemptive plan throughout.
- Their arrival in Jerusalem sparked Herod’s suspicions and would lead, as we will see later in Matthew 2, to Herod’s slaughter of the innocents, thus fulfilling Jeremiah’s prophecy.
- Some have wondered why neither the religious leaders nor Herod traveled the six miles to Bethlehem to find the child for themselves. The chief priests and scribes knew enough to know what Micah predicted, but how seriously they considered that passage to be literally fulfilled, or to be literally fulfilled in *that* immediate time, that’s not revealed.
- Additionally, Herod, *seemingly* confident that the Magi would return as he *commanded* them, had no reason to send armed forces to find the child. He knew from the priests and scribes that Bethlehem was *where* the child would be born, but he did not know *where* in Bethlehem. Using the Magi to do his “dirty” work may have been the easiest thing to do from his point of view. *If* they did what he commanded, the larger part of his plot would have been accomplished by someone else.

6. **After leaving Herod and Jerusalem, the star, as we just stated, reappeared.**

- We have already observed that no physical, no natural, phenomena accounts for this. Everything presented in Matthew exclaims providence and intentionality.
- Moreover, the star did not *just* take them to Jerusalem, it did not *just* reappear and take them to Bethlehem, the star took them “and stood over where the young Child was.”
- The language in this passage reflects a constant movement of the star toward Jerusalem, and then again toward Bethlehem. But, upon arriving at its destination, the star stood still and maintained its position to guide the Magi to Jesus. There are no details in the text that tell us exactly *how* they came to the particular place where Jesus was.
- Matthew tells us that the appearance of the star brought them joy. There’s a sense in which that might have been what they felt even before they came to Jerusalem, but it appears to apply more in the immediate sense of now, at last, they have been lead to their destination, thus confirming the reason for their trip at the outset.

7. **Matthew’s message continues with this:** The Magi came into the house where Jesus was with Mary. They fell down and worshiped Jesus, then gave treasured gifts of gold, frankincense and myrrh.

- This was the *goal* of their journey.
- First, they wanted to *find* Jesus. Most of the account that we have read so far in Matthew 2 chronicles the trip that eventually brought them here.
- And second, they wanted to find Jesus to *worship* him. The journey did *not* fulfill their quest, but their *worship* of Jesus did.

- It's important to note that these Magi, *not* being Jews, more than likely did *not* grasp the full import of Old Testament texts that prophesied the coming Messiah. Nothing tells us that they understood that the child Jesus was the Son of God, the one who would die to redeem lost souls.
- In our next broadcast we will take up at this point and continue our study of this passage.

8. **A reminder as we conclude:**

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  - Just leave your contact information — especially your name and mailing address and we will get those lessons to you right away.
  - We hope that you can join us as we study God's word together in our next broadcast. (1879)
  - **[END OF BROADCAST FOR WEDNESDAY, JANUARY 9, 2019 [PROOFED]]**

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**[START OF BROADCAST FOR THURSDAY, JANUARY 10, 2019]**

1. **Introduction for Thursday, January 10, 2019**

- Thank you for tuning in to the *fifth* day of the *second* week of IGH260, a five year long study of the New Testament, brought to you by International Gospel Hour. We are working our way through each of the 260 chapters in the New Testament, studying one chapter each week.
- Today's broadcast: Week 2-Lesson 5, continuing our study of the second chapter of Matthew's gospel.

2. **A reminder as we get started.**

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- Let's get back into a study of God's word today.

3. **At the very end of our last broadcast, we noted this:** Matthew tells us that the Magi came into the house where Jesus was with Mary. They fell down and worshiped Jesus, then gave treasured gifts of gold, frankincense and myrrh.

- This was the *goal* of their journey.
- First, they wanted to *find* Jesus. Most of the account that we have read so far in Matthew 2 chronicles the trip that eventually brought them here.
- And second, they wanted to find Jesus to *worship* him. The journey did *not* fulfill their quest, but their *worship* of Jesus did.

- It's important to note that these Magi, *not* being Jews, more than likely did *not* grasp the full import of Old Testament texts that prophesied about the coming Messiah. Nothing tells us that they understood that the child Jesus was the Son of God, the one who would die to redeem lost souls.
- The language they used when they came to Jerusalem — that Jesus was the “‘born-king’ of the Jews” [David L. Turner, *Matthew*, BECNT; (Grand Rapids: Baker Academic, 2008), 80.] — does *not* demand that they *realized*, that they *recognized* and that they *accepted* his deity.
- Remember, the kings of Israel — David and Solomon specifically — were honored and respected by kings and queens *outside* the nation of Israel.
- At one time in their history — during the time of the restoration — Israel's reputation for its great kings of the past prompted her enemies to shut down the rebuilding process of Jerusalem.
- Though no descendants of David reigned in Jerusalem *after* the time of Jeconiah, Israel's reputation of greatness — now *past* greatness — remained.
- But the possibility — or the *threat* — of insurrection and thus the possibility of their return to greatness lingered. In fact, a later insurrection against Rome — that started around 68 AD — would eventually lead to Jerusalem's destruction ... again.
- In light of this, it *may be* that the Magi's worship of the child Jesus was *not* such more than “bowing or kneeling to pay homage or respect to a superior, such as a king” [Ibid.] For example, the over-the-top indebted servant in Matthew 18 *fell down* before his master, *not* to worship him as deity, but rather as a sign of deference and respect.
- Given Matthew's overall design — to show that Jesus was the Messiah in fulfillment of First Testament prophecies — it appears consistent that “religious worship is at least implied in every passage” where the word appears [Ibid., 81]. Matthew's overall objective of course was *not only* to *demonstrate* Jesus' Messiahship, but also his divine Sonship (ie., his deity). How much of that the Magi grasped cannot be *definitively* determined here.

4. **The last thing mentioned in Matthew 2.11 were the gifts that the Magi gave the child Jesus.** The language indicates that their gifts were *not* for his parents, but for the child. Much has been made about the significance of each of the three gifts, but the overall thought appears to be this: They were gifts *fit* for a king, and that's the overall tenor of everything about the Magi. They *sought* a king. They *found* a king. They *worshipped* a king. They *gave gifts* to a king.

- Two thoughts here: First, Solomon, arguably, advanced the physical borders of the nation *beyond* that of Saul and David. His reputation for his wisdom, for the great building projects in the city, most notably the temple, generated praise and tributes from many Gentiles who came to visit him, most notably the Queen of Sheba.
- There are several key texts that show how, at key periods in its history, the nation of Israel was blessed by gifts — sometimes by request (ie., by asking) still reflecting generosity — from the nations around them:
  - The Egyptians gave gifts to Israel *before* they left captivity (Gen. 15.14, Ex. 3.17-22, Ps. 105.37).
  - Solomon, as just noted, received many tributes and gifts from Gentiles.

- Prophets anticipated a future era when the Gentiles would give Israel gifts in abundance (cf. Ps 72.10ff, Is. 60.1ff).
- Finally, the penultimate chapter of Revelation, speaks of a time when the kings of the earth bring glory and honor to the new Jerusalem (Rev. 21.24ff).
- The gifts of the Magi appear to be *consistent* with these examples.
- And then this: It has *not* actually taken place at this point in our study, but we *will* see it soon. The Magi are warned *not* to return to Herod, followed immediately afterward by Joseph’s dream directing him to take Jesus and Mary to Egypt.
  - The trip to Jerusalem and then to Bethlehem was followed by a *different* route home on the part of the Magi.
  - And, the initial trip to Bethlehem — due to the census directive given by Caesar Augustus — was followed by a different return “home” for Mary and Joseph and the child Jesus. Before returning to Nazareth, they went on an exodus — a “reverse Exodus” — of sorts as they went “into” Egypt.
  - Though they may have remained in Bethlehem for a period of up to two years — as we will learn in the following verses — they were now about to leave the land of Palestine and travel to a foreign land.
  - How would they fend for themselves there?
  - The gifts of the Magi, like the gifts given to the children of Israel fleeing Egypt, would have provided financial resources for the family’s future needs in the land of Egypt.

5. **Two departures, just mentioned, appear in Matthew 2.12 and Matthew 2.13.** First, the Magi “departed for their own country,” and second, Joseph, “the young Child and His mother, flee to Egypt.”
- Both departures were *divinely* directed.
    - Remember, we recently encouraged you to count the times that God’s divine hand shows up in Matthew’s gospel.
    - And yes, as we noted earlier, God’s divine hand appears *everywhere*.
  - The first divine direction: The Magi are warned in a dream *not* to return to Herod, and the second divine direction, an angel appears to Joseph in a dream telling him to *go to Egypt*.
  - Both departures share some things in common:
    - Herod’s character — Herod’s *nasty character* — triggered both. His words to the Magi — “bring back word to me” — now appears to be more of a *threat* than a command.
    - And, though Mary and Joseph never encountered Herod as did the Magi, what Herod wanted from the wisemen certainly affected Jesus’ parents.
    - If Herod’s effort to find the “born king” of the Jews was thwarted, there would be consequences.
    - The circumstances in this context demanded that both the Magi *and* Joseph’s family return *different* ways. The Magi “departed for their own country *another way*” and Joseph, Mary and Jesus “flee to Egypt.”
    - *Their* immediate problems were solved. The Magi escape Herod’s wrath and the child Jesus does not die.

- And, finally, note that both the Magi and Joseph *listen to*, and *follow*, the directions given.

6. **Matthew’s account of the Magi ends here (Mt. 2.12)**, but Matthew’s gospel, a gospel centered on Jesus the Messiah ... it was only getting started.

- The angel that told Joseph to flee to Egypt, also told him to “*stay there* until I bring you word.”
- Why? Because, as the angel stated, “for Herod will seek the young Child to destroy Him.” The word “destroy,” used in Matthew 12.14, where we read “Then the Pharisees went out and plotted against Him, how they might destroy Him.” And then again in Matthew 27.20 - “But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus.” That word can be translated as “perish” (NKJV, Mt. 5.29, cf. 8.25) or “lose” (ESV, Mt. 5.29) or “ruined” (NKJV, Mt. 9.17), terms that do *not always* indicate death. Here, in Matthew 2.13, as well as in Matthew 12.14 and 27.20 that we just cited, that’s *exactly* what was meant. Herod sought to *kill* the young child Jesus. That’s consistent with his slaughter of the innocents about to be mentioned by Matthew.

7. **God’s divine hand — his divine “protective” hand** — safeguards the future-to-be-declared Messiah by directing his family to Egypt.

- Two key elements show God’s “protective” hand:
  - Joseph and Mary were *directed* to go to Egypt to escape Herod’s wrath.
  - But they were not *just* told to go to Egypt.
  - They were also told to *stay* in Egypt until “I (the angel in Joseph’s dream) bring you word.”
- There’s an *immediacy* to the angel’s message, an *urgent* message.
  - It was not just *direction*, it was a *command*.
  - The angel said, first, to “arise.”
  - Second, the angel said “take” ... that’s imperative, a command.
  - Third, the angel said “flee” ... that’s *another* imperative, *another* command.
  - And fourth, the angel said “stay” ... that’s the third *obligatory* instruction given by the angel to Joseph.
- How long would this — the stay in Egypt — last?
  - It would last “*until* I bring you word.” The language indicates that it would be *until* circumstances change.
  - What circumstances would have to change?
  - We will answer that question in our next broadcast as we continue our study of Matthew 2.

8. **A reminder as we close:**

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  - Just leave your contact information — especially your name and mailing address ...
  - And we will get those lessons to you right away.

- We hope that you can join us as we study God’s word together in our next broadcast. (1747)
  - **[END OF BROADCAST FOR THURSDAY, JANUARY 10, 2019] PROOFED**
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## **[START OF BROADCAST FOR FRIDAY, JANUARY 11, 2019]**

### **1. Introduction for Friday, January 11, 2019**

- Thank you for tuning in to the *sixth* day of the *second* week of IGH260, a five year long study of the New Testament, brought to you by International Gospel Hour. We are working our way through each of the 260 chapters in the New Testament, studying one chapter each week.
- Today’s broadcast: Week 2-Lesson 6, continuing our study of the second chapter of Matthew’s gospel.

### **2. A reminder before we get started.**

- To learn more about IGH260 and how you can get *all* of our free materials, including program downloads, digital books, online and correspondence courses and more, please take a moment to do one, or more, of the following:
- Text the word “IGHFREE” to 55222. That’s I-G-H-F-R-E-E, all one word. Simply text IGHFREE to 55222.
- Or send an email to [Free@ighradio.com](mailto:Free@ighradio.com)
- You can also call us toll-free at 1.855.IGH.6988
- Let’s get back into a study of God’s word today.

### **3. At the very end of our last broadcast, we noted that:** The angel directed Joseph to *stay* in the land of Egypt?

- How long would this — his stay in Egypt — last?
- It would last “*until* I bring you word.” The language indicates that it would be *until* circumstances change.
- What circumstances would have to change?
- Herod would soon be seeking ways to destroy — ie., to kill — “the young Child” Jesus.
- *That* circumstance would have to change.
- We will see that the change that finally brought about Joseph and his family’s departure from Egypt was “the death of Herod” (Mt. 2.15).
- *Until* then, the family would have to remain in Egypt.

### **4. What happened?**

- Matthew 2.14 informs us that Joseph did as he was told: “He took the young Child and His mother by night and departed for Egypt.”
- And, the following verse, Matthew 2.15, tells us that they *remained* there until Herod died.

### **5. Matthew 2.15 also includes this interesting element:** “that it might be fulfilled which was spoken by the Lord through the prophet, saying, “Out of Egypt I called My Son.”

- Some form of the word translated “*fulfilled*” appears 16 times in Matthew.

- We saw it first in Matthew 1.22-23 where we read “So all this was done that it might be *fulfilled* which was spoken by the Lord through the prophet, saying: “Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, “God with us.”
- This *first* use of the term references Isaiah 7.14. Matthew tells us that what was said about Jesus — the *details* of his genealogy and his birth — were *all* done as part of what was anticipated/ predicted in Isaiah’s prophecy.
- We will not take the time to look at all 16 “fulfillment” texts in Matthew, but two more will appear later in Matthew 2: In Matthew 2.17, the text that we are about to read and study, it cites a fulfillment of Jeremiah. And then, at the very end of the chapter, Matthew 2.23, that text tells us that Jesus was “called a Nazarene” in *fulfillment* of prophecy.
- The words “Out of Egypt I called My Son” in this passage come from the prophet Hosea, chapter 11 and verse one.
  - In its *original* setting, Hosea’s prophecy does *not* appear to be Messianic at all. Hosea calls attention to the historical exodus — ie., the departure — of the nation of Israel from Egyptian captivity.
  - That departure was foretold by God when he, in the process of reconfirming his covenant-promise with Abraham in Genesis 15, said this: “Then He said to Abram: “Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions.” (Gen. 15.13-14)
  - This passage tells us several things relating to our study of Matthew:
    - It tells us that the nation of Israel would be *enslaved* — note the words “the nation whom they serve.” *Serve* is mentioned twice in this context. Note also that that nation will “afflict them four hundred years.”
    - Note also that God would “judge” that nation.
    - And note that Israel “shall come out” of that nation, a reference to the actual exodus.
    - Though not part of our immediate study in this verse, did you note that the last part of our reading said that “they shall come out with *great* possessions?” Gentiles’ blessing of Israel was a recurring theme in the First Testament.
  - We witness three key things in three separate contexts in the First/Old Testament passages here: First, in Genesis 15, God *foretold* the exodus; second, in the second book of Moses — called Exodus, obviously — we witness the *actual departure* of Israel from Egypt; and then, third, Hosea calls attention to that exodus *after* the fact, as both a matter of historical record *and* a way to instill an inspired message for contemporary Israel. Exodus, then, was *prophesied*, *fulfilled* and *remembered* in these passages.
  - Matthew 2 adds another element, another *fulfillment*.
  - The whole Exodus account contains *multiple* New Covenant/New Testament parallels.
    - Moses parallels Christ.

- Israel the nation parallels Christ’s followers during his ministry, then later the church, Christ’s kingdom.
- The tabernacle symbolized — parable-ized — the kingdom, Christ’s church. Hebrews builds on this extensively.
- Because of all the First Testament/New Testament Exodus parallels, we should not be surprised to see that God *intended* that Israel’s departure from Egypt might *anticipate* something even *greater* to come. Just like Moses, the nation of Israel itself, and the tabernacle all *anticipated* something *greater* to come.
- Keener notes that “Matthew builds almost every paragraph from the genealogy to the Sermon on the Mount around at least one text in the Old Testament, explaining some event of Jesus’ life from Scripture.” [Craig S. Keener, *The IVP Bible Background Commentary: New Testament*, 2d; (Downers Grove: InterVarsity Press, 2014), 50].
  - That *consistency* of Old Testament prophecies finding *fulfillment* and *explanation* in the New, certainly in the early chapters of Matthew’s gospel, that applies *uniquely* to the Christ.
  - As we noted in our opening lessons on Matthew 1, the genealogy presented there — though laden with First Testament characters — was the *genealogy of Jesus*. It all lead, by divine design to Jesus.
  - That’s true, *not just* of the genealogy in Matthew 1, but it’s also true as it sums up and so represents the *entirety* of First Testament teaching.
  - Jesus was just as much the center of the First, the Old, Testament as he was the *focus* of Matthew’s seedline.
  - Hosea 11 calls attention to what God had, centuries before, done for Israel. He delivered them from Egyptian bondage. Great as that was, God had even *greater* plans for Israel. Their deliverance from Egypt was only the beginning. God’s goal for Israel, one clearly stated in the Genesis 15 confirmation that we noted earlier, was to bring the nation to the land of Canaan, the land that God first promised to Abraham.
  - Here, Jesus’ “out of Egypt” fulfillment, paralleling Hosea’s reference, was *not* the end of God’s deliverance for all humanity, but the *beginning*. Jesus would have to leave Egypt. He would have to grow up, begin his public teaching, die on the cross, resurrect from the grave, return to the Father, and then, finally, assume his role as the God-declared Messiah *before* the “new Canaan” could be entered.

6. **At some point — we are not told *when or how long it had been since the Magi* left Herod to go to Bethlehem — (but at some point) Herod realized that the Magi were not returning (Mt. 2.16).**
- Some translations, in stead of using the word “deceived,” render the original term as “tricked” (NASB, ESV, NRSV, RSV, BBE, TEV), or “mocked” (KJV, WEB, ERV) or “outwitted” (NIV, CSB, NLT2, NIV11), or “trifled” (WEY).
  - Apparently, Herod sensed that he had been played for a fool. [Cf. - “2. to trick someone so as to make a fool of the person, deceive, trick” (“ἐμπαίζω,” BDAG, 323.)]

- In retaliation, Herod ordered the *death* of all young boys up to two years old, not just in Bethlehem, but also in its surrounding areas.
- That age limit was determined by what he learned from the Magi. Verse 7 tells us that Herod called the Magi to him to *secretly* ask “what time the star appeared.” We are *not* told how they answered Herod, but it appears that two years would have been the *upper* limit, a figure that *might* have been padded a little beyond the actual time that the Magi revealed to Herod. By adding to the time frame the Magi revealed, Herod would insure that he did *not* miss having this “*new*” king killed.
- Quick thoughts: Though we know that two years was the age limit Herod imposed for the death of these children, we do not know these time factors. We do *not* know:
  - How long it was from the time the Magi *first* saw the star *until* they came to Jerusalem ...
  - How long they were in Jerusalem ...
  - How long they *remained* in Bethlehem ...
  - And how long *after* they left Bethlehem before Herod realized that he had been fooled.
  - One time factor that we did not include ... how long it took for the Magi to travel from Jerusalem to Bethlehem. Since the distance was about six miles, that would have probably been completed within the span of a day.
- We have already discussed Herod’s reputation. If Herod was so suspicious of others that he could kill religious leaders, that he could kill his wife and that he could kill his own sons, then it’s *not hard* to accept that he could — and he would — have innocent children killed.

7. **In Matthew 2.17-18 we encounter the *third* fulfillment text in Matthew.** This one cites Jeremiah, chapter 31, verse 15. It reads:

- “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.”
- Jeremiah 31, a remarkable chapter, accomplishes many things.
- In our next broadcast, a *bonus* for the week, we will take up at this point and explore many of those great things that we find in Jeremiah 31.

8. **A reminder as we close:**

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  - Just leave your contact information — especially your name and mailing address ...
  - And we will get those lessons to you right away.
  - We hope that you can join us as we study God’s word together in our next broadcast.
- (1802)
- **[END OF BROADCAST FOR FRIDAY, JANUARY 11, 2019]**

## [START OF BONUS BROADCAST FOR SATURDAY, JANUARY 12, 2019]

### 1. Introduction for “bonus” broadcast, January 12, 2019

- Thank you for tuning in to the *seventh* day of the *second* week of IGH260, a *bonus* day. IGH260 is a five year long study of the New Testament, brought to you by International Gospel Hour. We are working our way through each of the 260 chapters in the New Testament, studying one chapter each week.
- Today’s broadcast, a *bonus* lesson: Week 2-Lesson 7, continuing our study of the second chapter of Matthew’s gospel. [Note: The audio for this lesson *incorrectly* states that this is Week 2-Lesson 5.]
- We take up, exactly where we left off, at the end of our last broadcast.

### 2. A reminder before we get started. [Promos for these materials were not included in the bonus program. It only “airs” online, and not on any radio broadcasts.]

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- Let’s get back into a study of God’s word today.

### 3. In Matthew 2.17-18, we encountered the third *fulfillment* text in Matthew’s gospel.

- This one cites Jeremiah, chapter 31, verse 15. It reads:
  - “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.”
- Jeremiah 31, a remarkable chapter, accomplishes many things, both with reference to what would happen to *physical* Judah in the future, but also with reference to what would happen to *spiritual* Judah in the future.
  - Physical Judah would return to the land and rebuild the city of Jerusalem and the temple.
  - Spiritual Judah would receive a *new* covenant, one unlike that given by God through Moses at Sinai. They would become a *new* people, driven by what was *written* on their hearts.
  - As part of the dynamic that exists between what Judah was *physically* and what they would become *spiritually*, Jeremiah references “Rachel weeping for her children.”
  - Rachel, the mother of Joseph and Benjamin, died during Benjamin’s birth. Though she died, and though her death brought mourning and sadness to her family, through her first born son Joseph, Israel’s hope continued. Joseph would be the means by which Israel was delivered from the famine to come. Joseph would serve as the linchpin connecting God’s second covenant-promise to Abraham, confirmed in Genesis 15, with the unfolding events in the early chapters of the book Exodus. [A quick side thought: Though it’s not

critical to understanding Matthew 2, it's worth noting that Rachel was buried *near* the town of Bethlehem (Gen. 35.19).]

- Likewise, the children of Israel returning from captivity were also moving away from a period of sorrow — the 70 years in Babylonian captivity — but the Lord saw to it that their sorrow worked an even *greater* reward when they returned to Judea.
- Rachel's death did *not* end Israel's hope. *Nor* did Judah's captivity end their hope. And, as horribly tragic though it was, the slaughter of the innocents did *not* accomplish its primary objective. The “born king of the Jews” — Jesus — was *not* killed, and the ultimate hope and fulfillment of Israel was *not* lost.
- Not to diminish the horrors of Herod's actions, but rather to put them into perspective, consider this. According to Ezra 2.21 the people who returned to Bethlehem *after* the captivity numbered only 123. Given the nature of genealogical records, that number may have applied *only* to the number of men. Though a few centuries passed between the time of the restoration and the birth of Jesus, nothing that we know indicates that Bethlehem ever grew substantially in population. Thus, scholars estimate — and we *must* emphasize that word “estimate” — that Herod's murder of the young boys in and around Bethlehem amounted to no more than 30, and maybe as few as ten. One murdered child ... that's horrible. Ten, or thirty, much more so. We do *not* want to *diminish* Herod's sins, but *nor* do we want to *falsely* portray them as if he ordered the execution of hundreds or thousands of little boys.

4. **After Herod died, the angel** — as stated earlier in Matthew 2.13 — (the angel) told Joseph that he could return with his family to Israel. Joseph did as he was instructed.
5. At some point, either enroute, or upon entering the land of Israel, Joseph learned that Archelaus, Herod's son, had replaced his father, thus discouraging Joseph from returning to that part of Palestine. Archelaus, as it would turn out, was every bit as evil as was his father, even worse. Marshak notes, in “Eerdman's Dictionary of Early Judaism” that “Archelaus' short reign was a disaster from the beginning. His cruelty and oppressive measures enraged his subjects, and in 6 C.E. Augustus banished him to Vienne in Gaul.” [Marshak, “Jewish History from Alexander to Hadrian,” EDEJ, 42.]
  - For the *fifth* time in the first two chapters of Matthew, someone was guided by means of a dream.
    - Joseph was told in a dream *not* to fear taking Mary as his wife, for the child within her was conceived by the Spirit (1.20).
    - The Magi were warned in a dream *not* to return home the same way they came (2.12).
    - In the following verse, Matthew 2.13, Joseph was instructed *to go to* Egypt (in a dream).
    - In 2.19ff the angel told Joseph that it was *safe* to leave Egypt.
    - And now, the fifth time, in Matthew 2.22, warned again — by God — in a dream, Joseph and family traveled to Galilee, the northernmost province in Palestine.
  - More than an interesting sidelight, it's important to note that the geographic places mentioned in Matthew to this point — Bethlehem, Egypt, Judea, Galilee and Nazareth — are *more* than incidental points of reference along the way. Rather, these moves from place to place, along with the coincident dreams revealing the path that either Joseph or the Magi were to take, (they) indicate that each move was — as we noted earlier — *directed* by God. Furthermore, later in

Jesus' life *challenges* were made to his Messianic claim. How could someone who came out of Galilee be the Messiah (cf. Jn. 7.41, 52)? Or, how could someone who was from Nazareth be the Messiah (Jn. 1.46)? Matthew's account traces *when* and *where* Jesus moved throughout his early life and clearly states *where* he was born — Bethlehem — and *why* he grew up in the city of Nazareth. Coupled with Luke's record of the "*why*" Joseph and Mary traveled to Bethlehem, ample proof exists to show Jesus' fulfillment of both the prophetic Old Testament birthplace *and* his adolescent residences (ie., Bethlehem and Nazareth).

6. **The final verse of Matthew 2, for the *fourth* time in the first two chapters of Matthew,** speaks of *another* First Testament fulfillment: "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."

- This fourth "fulfillment" *differs* from the prior three.
- Rather than citing a prophet like Isaiah (1.22-23), or Hosea (2.15), or Jeremiah (2.17-18), Matthew 2.23 refers to a *general* sense of what the prophets taught concerning the Messiah.
- Each of the first three identified a *specific* prophet by name. Here, in Matthew 2.23, Matthew wrote "that it might be fulfilled which was spoken *by the prophets*." He did *not* call attention to a specific prophet by name. Nor did Matthew reference a passage where some Old Testament prophet *alluded* to this prediction, either orally or in writing.
- Though we often, and rightly, associate the term Nazarene with someone who was from, or a resident of, the town of Nazareth, there are *two* additional thoughts that we might want to consider.
- The meaning of the root from which these two words/names/places comes from — *neser* — meaning "branch," appears *repeatedly* in the First Testament. For example, Is. 11:1 says: "There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots."
- The second thought: The city of Nazareth was often used in an informal, and negative, way to refer to someone from a *less* than desirable area. That thought comes across in Nathaniel's question in John 1.46 - "And Nathanael said to him, "Can anything good come out of Nazareth?" That sort of *negative* view of Nazareth and those who lived there, or were from there, appears to be consistent with the general tenor of the Messianic prophecies depicting Christ as despised and rejected.
- Thanks so much for joining us for the first two weeks of our study, IGH260. Next up: Week three - Matthew 3.

7. **A reminder as we close:**

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  - Just leave your contact information — especially your name and mailing address ...
  - And we will get those lessons to you right away.
  - We hope that you can join us as we study God's word together in our next broadcast. (1569)
- **[END OF BONUS BROADCAST FOR SATURDAY, JANUARY 12, 2019]**