

C. God's Children (Matt. 2:14-15)

- i. "Out of Egypt I called my son." in the context of Hosea.

- ii. The journey of Jesus is the journey of Israel.

If we are going to be the people of God, the true Israel, we can only do it in Jesus Christ. We must be joined to Him, as were these children, in His suffering that we might also become the righteousness of God, in other words, that we might become truly human in a world of Kings and Fools.

LIVE THE STORY

The Gospel is intended to be learned and lived in community.

The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In Matthew 1 we are told that Jesus will be "God with us." In Matthew 2, what does God being with us result in? Is this surprising?
- Does it surprise you that "God with us," doesn't mean that God would chase away all suffering and evil. Explain your answer.
- How does the account of the magi reinforce the message of Matthew one and God's blessing the nations of the world?
- Why is the fact that the magi find and worship Christ startling in the Bible's storyline?
- What theological conclusions might be drawn from the fact that Herod is called King each time he is mentioned prior to Jesus being worshiped, but not once after that? I.e. How does it apply to us?
- Have you bowed down before the Nazarene, the unimpressive and insignificant One (by human judgment)? Have you opened your treasures to Him?
- What are some ways you could increasingly worship Christ in order that you increasingly surrender your self-rule to His?

Fools, Kings, and Children

Jerry Cisar — December 23, 2018

Text: Matthew 2

Introduction

We must recognize that we are *fools* and not *kings*, in order that we may become one of the *children*.

I. The Fools

A. Wisemen or Fools?

- i. Why do we call them *wisemen*?

- a) Because they _____ the child king.

- b) Because they were advisors to kings and rulers in the _____.

- ii. Magi

- a) They have heritage in the biblical storyline. From the Exodus to the Exile.

- b) Throughout the OT, practices involving guidance by the stars are forbidden and condemned.

- c) Matthew's version of Paul's defense in Athens (Acts 17:23-27)

B. God's Guidance

- i. They didn't find Christ because of their wisdom, but because of God's intervention!

- ii. The necessity of Scripture for the Magi
- iii. True wisdom is defined by worship.

II. The Kings

- A. In the first two verses of the chapter, two kings are mentioned.
 - i. Psalm 2:1-2
 - ii. History tells us that Herod was very insecure about his position, constantly killing anyone who he thought might be a threat to his position.
 - iii. Herod was disturbed, and all Jerusalem with him.

Frederick Bruner: “Herod serves as simply a more graphic representation of what *all* of us are, more subtly, within. The human person fights passionately for self-sovereignty and will go to almost any length to retain one’s own crown, one’s own self-rule, one’s own power.”

- B. At the moment of true worship, all other kings are dethroned.
 - i. All other kings retain their rulership over us until we bow in worship and open our treasures to Him.
 - ii. When Christ does have our worship with our treasure we are dethroned and He is truly our King.

III. The Children

- A. The Child
 - a) Jesus is called by many titles in this chapter: King of the Jews (2); The Christ (4); One who rules ... Who is then verbally defined as shepherd of God’s people Israel (6); My Son (15); A Nazarene (23).

- ii. He is called “The child” nine times starting in v8.
 - a) As *the child*, He is *God with us* (c1), which speaks to the humility of God.
 - b) As *the child*, He is also *man with us*—a picture of what true humanity is.
- iii. What do we see in this *true human*?
 - a) He was chased and harassed; a fugitive and a refugee.

Bonhoeffer: “All earthly power is on the side of Herod, but God is on the side of the child.”

- b) He is called a Nazarene.
 - This is because of the people and place with whom He was associated. (John 1:46)
 - What does this mean: “So was fulfilled what was said through the prophets....” (Mt. 2:23)?

Bonhoeffer: “‘He will be called a Nazarene.’ This quotation may prove difficult to understand, because in this form we cannot find it among the prophetic books. We have to learn how to read the biblical text aright. It does not say here that any one particular prophet spoke these words, but that ‘the prophets’ taught. What is meant here, therefore, is that again and again the Old Testament implies that the future King would appear *in humility and as one unimpressive.*”

- c) We naturally think of the ideal human as someone more like Herod, or even the Magi, than the Child.

B. The Children (16-18)

- i. “Rachel’s children”: these children represent Israel!
- ii. There is an exchange taking place.