

– Matthew 2.13-21 –
A 5th Sunday of Advent, Dec 30, 2018
Jesus, Israel, and the World

Matthew 2.13 Now when the Magi 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.”

14 When he arose, he took the young Child and His mother by night and departed for Egypt, 15 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.” 16 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 its districts, from two years old and under, according to the time which he had determined from the wise men. 17 Then 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.” 19 Now when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, 20 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.” 21 Then he arose, took the young Child and His mother, and came into the land of Israel.

* **Matthew** calls our attention to the theological significance of these events by citing 2 prophecies: (1) Hosea _____ (vs 15); and (2) Jeremiah _____ (vs 18).

* **Matthew** has a habit of saying things that appear innocuous on the surface, when they are actually a _____.

* **You** could find widespread agreement that Israel was still in _____. What was subversive was the kind of captivity Matthew was saying Israel was in, which was not political captivity, but spiritual captivity to an inside power within the heart, where Israel herself is _____.

* **When** does Matthew say, “Out of Egypt I called my Son,” was fulfilled? (vs 14-15)

* **Who** is the new Pharaoh?

* **Where** does the new Moses have to flee from?

* **Who** are the new Pharaoh’s counselors?

* **What** is the new Pharaoh’s and his counselors’ attitude toward the newborn King?

* **Who** comes to worship the newborn King?

* **What** city does Rev 11.8 call “Egypt”?

Rev 11.8 ... “the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.”

* **The** weird thing about Jer 31.15 is that it comes right in the middle of the chapter where God promises the _____.

* **What** happened at Ramah in Jeremiah’s day?

* **In** Jer 31.16, God tells Rachel to cry no more, for he is going to bring her _____ back, and God makes it clear that he will do so through the _____ (vs 31).

* **What** is really making Rachel weep?

* **Death** is simply a form of _____ and _____.

Gen 3.23 therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. 24 So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

* **Rachel** weeping in Jer 31, the new covenant chapter, is so that we never forget what the real _____ is.

* **Part** of what the long and torturous history of Israel is about is showing us the true condition of _____.

* **What** was the “light side” of Israel?

* **What** was the “dark side” of Israel?

* **Israel** had every privilege and _____, and yet she is _____ inside, and like the leopard that can’t change its _____, Israel can’t change her _____.

* **Fallen** men always want to believe their problems are just a matter of _____ things, then mankind will reach _____. Israel is the proof for all time that that is a _____. God holds up Israel like a _____, and he wants us all to see _____ in Israel.

* **The** gospel says to each one of us: **(1)** “You owe a debt of unpaid _____ to God and neighbor which you are helpless to

pay, because all those moments when _____ was due and owing to God and others—they are gone forever, and you can never go back and pay them.” **(2)** “You have a _____, a death sentence, pronounced against you, which you are helpless to get out from under, for you betrayed the God who loved you, made you, and gave you everything.” **(3)** “You have been taken captive and enslaved by a _____ you are helpless to escape, for you belong to him by _____, because your first parents believed and obeyed him over God, and you and your kin have been believing and obeying him ever since.” **(4)** You are _____, unless God himself becomes _____, lives the life we were meant to _____, loving God with all his heart, mind, and strength, and his neighbor as himself, offers himself to _____ in satisfaction of the judgment against you, removes the rightful _____ your slave master has over you, and breaks your chains by sending his _____ into you, making your heart and mind alive with faith and love to God.”

* **That's** what Messiah Jesus came to do, and he did it by taking the identity of _____ upon himself, reliving her history, succeeding everywhere she failed, being faithful everywhere she wasn't, loving God and man as she should have but never did. And when we get to the climax of the story, we will see that all of Jesus' reliving and fulfilling of Israel's story, calling, and destiny will be to qualify him to _____, and in his _____ to conquer death. In the end, Jesus, true Israel, true Son of God, true Immanuel (God With Us), will be the true _____.