

(13) Escape to Egypt & Murder of Babies (Matt. 2:13-18)

(14) From Egypt to Nazareth with Jesus (Matt. 2:19-23; Lk. 2:39)

1. After the Magi had obeyed their dream instructions, Joseph also received a dream (Matt. 2:13).
 - a. Four imperatives:
 - 1) Get up. Aor.pass.ptc.masc.sing.nom. ἐγείρω egeirō #1453_{143x}: *to get up*.
 - 2) Take. Aor.act.imper. παραλαμβάνω paralambanō #3880_{49x}: *to take*.
 - 3) Flee. Pres.act.imper. φεύγω pheugō #5343_{29x}: *to flee*.
 - 4) Remain. Pres.act.imper. εἰμί eimi #1488_{2443x}: *to be*.

“Now, after they had returned, behold, an angel of the Lord appears in a dream to Joseph, saying, Having arisen, take at once under your care the young child and His mother and be fleeing into Egypt, and be there until I tell you.” WUEST NT
 - b. An explanation. Herod is going to search for the Child to destroy Him.
 - 1) ζητέω zēteō #2212_{117x}: *to seek, crave, demand*.
 - 2) ἀπόλλυμι apollumi #622_{90x}: *to destroy, ruin, perish*.
2. Joseph’s obedience was immediate (Matt. 2:14). He didn’t wait until morning, but left “while it was still night.”
 - a. Joseph got up (ἐγείρω egeirō), took (παραλαμβάνω paralambanō), left (ἀναχωρέω anachōreō #402_{14x}: *to withdraw, retire, take refuge* (Mt. 2:12,13,14,22; 4:12; 12:15; 14:13; 15:21; Mk. 3:7; Jn. 6:15; Ac. 18:1; 23:19; 26:31)) & remained (εἰμί eimi) (Matt. 2:14,15a).
 - b. Noun.Fem.Sing.Gen. νύξ nux #3571_{61x}: *night*. Gen. *at night, in the night-time, by night*.
3. Joseph and family remained in Egypt until the death of Herod (Matt. 2:15).
 - a. Herod died in 4BC. The length of time Joseph & Mary remained in Egypt was likely under 1 year.
 - b. This event fulfilled what may otherwise not be understood to be a Messianic prophecy (Hos. 11:1).
4. Herod’s massacre of the babies (Matt. 2:16-18).
 - a. In his last years Herod was subject to some sort of insanity, and he became bloodthirsty. He executed (6 B.C.) Aristobulus and Alexander, his sons by Mariamne, granddaughter of Hyrcanus II. He executed (4 B.C.) Antipater, son of his first wife, when he found out that Antipater had instigated the intrigues that led to the execution of Aristobulus and Alexander. COLUMBIA ENCYCLOPEDIA
 - b. In Herod’s kosmos way of thinking, he had been “tricked” by the magi. Aor.pass.ind. ἐμπαίζω empaizō #1702_{13x}: *to play with, mock, delude; to trick someone so as to make a fool of the person* (Jer. 10:15).
 - c. A wicked ruler is destructive to those he rules (Prov. 28:15).
 - d. Satan was the motivation behind Herod’s actions (Rev. 12:4 cf. 1st Jn. 3:12).
 - e. Even while allowing for Satanic and human negative volition to achieve unspeakable evil, God the Father continues to maintain His eternal purpose in fulfilling His Word (Matt. 2:17,18; Jer. 31:15). Note again: this event fulfilled what may otherwise not be understood to be a Messianic prophecy.
 - f. Bethlehem was a small village, and its population suggests ranges from 10-12 to 20-30 total children (boys) would have been killed in this brutal act.
5. Joseph’s obedience in returning to Israel (Matt. 2:19-23).
 - a. Herod’s death is gruesomely recorded by Josephus (Jos.Ant. XVII vi 5; XVII, viii 1).
 - b. Another dream instructs Joseph to get up (ἐγείρω egeirō), take (παραλαμβάνω paralambanō), and go (πορεύομαι poreuomai #4198_{153x}) (Matt. 2:20), so Joseph got up (ἐγείρω), took (παραλαμβάνω), and went (εἰσέρχομαι eiserchomai #1525_{194x}) (Matt. 2:21).
 - c. An unexpected turn of events sparked fear, but Joseph’s faith-rest took his family to where they needed to be (Matt. 2:22,23). Note for the third time: this event fulfilled what may otherwise not be understood to be a Messianic prophecy. (The similarity of word sounds leads most commentators to make the following connection with Isaiah)
 - 1) Nazarene. Ναζωραῖος #3480_{13x}: *an inhabitant of* Ναζαράτ Nazaret #3478_{6x}.
 - 2) נֶצֶר netser #5342_{5x}: *branch* (Isa. 11:1).

The NT authors quote the OT in four different ways. Matt. 2 illustrates all four methods.¹

The first is *literal prophecy plus literal fulfillment*. In this manner Matthew 2:5–6 quotes Micah 5:2. Micah's prophecy that the Messiah's birthplace would be in Bethlehem of Judah is literal in meaning. The term for a fulfillment of a literal prophecy in the New Testament is a *literal fulfillment*. Isaiah 7:14; 52:13–53:12; Zechariah 9:9; and others belong to this category.

The second is *literal plus typical*. Matthew 2:15's quotation of Hosea 11:1 illustrates. The original context is not prophetic, but refers to God bringing Israel (His national son) out of Egypt (the Exodus). Hosea referred to literal Israel, because the following verses speak of Israel quickly slipping into idolatry. The *literal* meaning in Hosea 11:1's context refers to the Exodus. Israel (God's national son) coming out of Egypt *typifies* the individual messianic Son of God leaving Egypt. The fulfillment was typical (not prophetic), since Hosea 11:1 was not prophetic. Matthew does not deny, change, or reinterpret the original literal meaning. The literal Old Testament event typifies a New Testament event. This is literal plus typical. Often, the Book of Hebrews cites Exodus and Leviticus similarly.

The third is *literal plus application*. Matthew 2:17–18 quotes Jeremiah 31:15 in this manner. Jewish young men going into the Babylonian captivity passed the town of Ramah. Rachel (the symbol of Jewish motherhood) was buried near the town. As the young men went, Ramah's Jewish mothers wept for sons they would never see again. Jeremiah's *literal* meaning pictures the scene as Rachel weeping for her children. The New Testament cannot change or reinterpret the contextual meaning. Rather, a New Testament event having one similarity to an Old Testament event *applies* it. The point of similarity is that once again Jewish mothers weep for sons they will never see again, applying an Old Testament passage to a New Testament event. Everything else is different. Jeremiah's event happens in Ramah (north of Jerusalem), but Matthew 2:17–18 occurs in Bethlehem (south of Jerusalem). In Matthew, they die, but in Jeremiah living sons go into captivity. This is literal plus application. The original text may be history (as with Jeremiah 31:15) or prophecy. A prophetic example is Acts 2:16–21's citation of Joel 2:28–32. Joel did not mention (speaking in tongues). Dreams, visions, the sun darkened, the moon turned into blood did not happen in Acts 2. Joel spoke of the outpouring of the Holy Spirit on the whole nation in the last days, while Acts 2 speaks of the outpouring of the Holy Spirit on people in the Upper Room. This is not Joel's *all flesh*, but one similarity, an outpouring of the Holy Spirit, had unusual manifestations. Acts 2 does not change or reinterpret Joel 2, nor does it deny that it will have a literal fulfillment when the Holy Spirit will be poured out on the nation. It applies one point of similarity to a New Testament event.

The fourth is *summation*. Matthew 2:23 illustrates: ... *that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene*. No such statement occurs in the Old Testament. The plural *prophets* points to at least two, yet not even one uses these words. Unlike the first three categories, *summation* gives a summary of teaching by the prophets. The plural *prophets* is a clue. First century Jews despised *Nazarenes*, a reference to reproach and shame (John 1:46). The term *Nazarene* summarizes the prophets' teaching that people would despise and reject the Messiah (e.g., Isaiah 53:3). Another example is Luke 18:31–33. Using the plural for prophet again, Jesus states that the time for climactic fulfillment has come: the Messiah will go to Jerusalem, be turned over to the Gentiles who will mock Him, treat Him shamefully, spit on Him, scourge Him, and kill Him, but He will rise again the third day. No single prophet ever said all this, but the prophets together did.

¹ Arnold Fruchtenbaum, *Chafer Theological Seminary Journal*, Vol. 6, No. 3 (July 2000), pp.61–63. Fruchtenbaum cites David L. Cooper, *Messiah: His Historical Appearance* (Los Angeles: Biblical Research Society, 1958) for these four categories of OT quotations.