

THE BURN — MATTHEW STUDY

Session 4 — Matthew 2:13–23

The King Rejected, Preserved, and Called Out of Egypt

Emmaus Walk • Kingdom Framework • Old Testament Fulfillment

OPENING — RETURNING TO THE EMMAUS LENS

Last week in The Burn, we talked about how the prophets often spoke in layers — events in their immediate context, and realities that ultimately point to the end of the age and the reign of Messiah.

Jesus Himself said in Luke 24:27 that beginning with Moses and all the Prophets, the Scriptures point to Him.

And Matthew 2 is one of the clearest examples of this.

Because in just a few verses, Matthew connects Jesus to:

- Hosea
- Jeremiah
- Micah
- The Exodus story
- Israel's exile and restoration

This is not random storytelling.

This is theological proof.

Matthew is showing a Jewish audience that Jesus is:

- The true Son of David (Matthew 1)
- The promised Messiah (Micah 5:2)

- The embodiment of Israel's story
- And the future King whose life already reflects both rejection and ultimate victory

And now in verses 13–23, the tone shifts.

From worship...

to danger.

From prophecy fulfilled...

to prophecy unfolding.

VERSE 13 — THE FLIGHT TO EGYPT

“Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream...”

Notice something consistent in Matthew's Gospel.

God repeatedly speaks through dreams:

- Joseph in Matthew 1
- The Magi in Matthew 2
- Joseph again here

This mirrors the Old Testament pattern — especially Joseph in Genesis (Genesis 37–50), where dreams guided God's redemptive plan.

The angel says:

“Rise, take the child and his mother, and flee to Egypt.”

To a Jewish reader, Egypt is not just geography.

Egypt is theological memory.

Egypt represents:

- Bondage
- Oppression

- Deliverance
- The Exodus story

This immediately connects Jesus to Israel's national history.

VERSES 14–15 — HOSEA 11:1 FULFILLED

“Out of Egypt I called my son.” (Matthew 2:15)

Matthew explicitly tells us:

This fulfills Hosea 11:1.

Now here's where understanding the Jewish context is essential.

In Hosea's original context, the verse refers to **Israel**, not the Messiah:

“When Israel was a child, I loved him, and out of Egypt I called my son.” (Hosea 11:1)

So why does Matthew apply it to Jesus?

Because Matthew is presenting Jesus as the **true and faithful Israel**.

Where Israel failed in the wilderness,
Jesus will succeed.

Where Israel was tested,
Jesus will overcome.

This is a deeply Jewish theological pattern called typology —
seeing a historical event as a prophetic shadow of a greater future fulfillment.

Messianic scholars, including teaching streams like First Fruits of Zion, often emphasize that Matthew is intentionally portraying Jesus as reliving and redeeming Israel's story.

Israel went:

- Into Egypt
- Out of Egypt
- Through testing

And now Jesus:

- Goes into Egypt
- Comes out of Egypt
- Will be tested in the wilderness (Matthew 4)

This is not coincidence.

This is divine design.

THE KINGDOM TENSION — HEROD, POWER, AND REJECTION

Verse 16:

“Then Herod, when he saw that he had been tricked by the wise men, became furious...”

Historically, Herod the Great was an Idumean — an Edomite ruler installed by Rome.

That detail matters.

Because Edom descends from Esau (Genesis 36), not from the line of David.

So Matthew’s narrative is showing a profound irony:

- A non-Davidic king sits on the throne in Jerusalem
- While the true Son of David is a child in Bethlehem

No wonder Herod was troubled.

The birth of the rightful King threatens illegitimate power.

And Scripture consistently shows this pattern:

- Pharaoh feared Moses (Exodus 1)
- Saul feared David (1 Samuel 18)
- Herod fears Jesus

Jesus brings comfort to seekers...
but trouble to those clinging to control.

This is why Matthew 2:3 says:

“Herod was troubled, and all Jerusalem with him.”

The arrival of the King reveals hearts.

VERSES 16–18 — JEREMIAH 31 AND RACHEL WEEPING

Matthew then quotes Jeremiah 31:15:

“A voice was heard in Ramah, weeping and loud lamentation, Rachel weeping for her children...”

In Jeremiah’s original context, this referred to Israel’s exile to Babylon.

Mothers mourning as their children were taken away.

So again, Matthew is doing something profound:

He is linking Jesus’ early life to Israel’s exile story.

But here is the deeper prophetic layer.

Jeremiah 31 does NOT end with sorrow.

It moves into:

- Restoration
- Return
- The New Covenant (Jeremiah 31:31)

So even in tragedy, Matthew is signaling hope.

Just as exile was not the end of Israel’s story,

Herod’s violence will not stop God’s plan.

THE DAY OF THE LORD PATTERN — GLORY AND DREAD

Throughout Scripture, the coming of the Lord is described in two ways:

- Glorious for the faithful
- Dreadful for the rebellious

Joel 2:11 calls it:

“The great and very terrible day of the Lord.”

Malachi 4 describes it as both refining and judgment.

And we see that tension here in Matthew 2:

- The Magi worship
- Joseph obeys
- But Herod rages

The same King produces opposite responses.

And this points forward not only to the first coming...
but to the second coming.

As scholars like Joel Richardson and John Harrigan often emphasize,
many Messianic prophecies — including Micah 5 — contain both:

- First coming fulfillment (birth in Bethlehem)
- Second coming fulfillment (global reign and peace)

Micah 5:4–5 speaks of a ruler who will:

“Stand and shepherd His flock... and He shall be their peace.”

That has not yet reached its full global fulfillment.

Meaning Matthew is introducing a King whose story begins in humility...
but ends in universal reign.

VERSES 19–21 — RETURN FROM EGYPT: A NEW EXODUS

After Herod’s death:

“Rise, take the child and go to the land of Israel.”

Again, Matthew mirrors the Exodus pattern.

God once called Israel out of Egypt through Moses.
Now He calls His Son out of Egypt through Joseph.

Jesus is the greater Moses,
the true Israel,
and the future King.

VERSE 22–23 — NAZARETH AND THE PROPHETIC EXPECTATION

Matthew concludes:

“He shall be called a Nazarene.”

This likely connects not to one single verse,
but to a prophetic theme.

Isaiah 11:1 speaks of a “Branch” (Hebrew: *Netzer*),
a word many scholars connect linguistically to Nazareth.

Isaiah 11 is a Messianic Kingdom passage describing:

- The Spirit-filled King
- Justice over the nations
- Peace over the earth

Again — first and second coming themes together.

DISCIPLESHIP APPLICATION — THE BURN FRAMEWORK

1. God’s plan is never stopped by earthly power

Herod tried to eliminate the Messiah.
Rome would later crucify Him.
Yet God’s promises remained intact.

Psalm 2:4 reminds us:

“He who sits in the heavens laughs.”

God is sovereign over history.

2. Encountering the real King changes your direction

The Magi went home another way (Matthew 2:12).
Joseph repeatedly obeyed divine instruction.

True encounters with Jesus always redirect our lives.

You don't meet the King and return unchanged.

3. Jesus fulfills the Old Testament story — and completes it at His return

Matthew is showing:

- Hosea → fulfilled in Jesus
- Jeremiah → echoed in Jesus
- Micah → begun in Jesus
- Isaiah → pointing to His future reign

This is exactly what we said in Session 1:

The prophets often saw the Messiah's suffering and reigning as one unified vision.

First coming: humility, rejection, salvation.

Second coming: kingship, restoration, global peace.

CLOSING — WALKING WITH THE REJECTED KING

Before Jesus ever preached a sermon...

He was hunted.

Before He performed miracles...

He became a refugee.

Before He was crowned with glory...

He was rejected by earthly rulers.

And yet every step fulfilled Scripture.

This is the King we follow in The Burn:

- The promised Son of Abraham

- The rightful Son of David
- The true Israel
- The rejected Messiah
- And the returning King

So as we continue this Emmaus walk through Matthew,
our prayer remains the same:

That as He opens the Scriptures,
our hearts would burn within us,
our faith would deepen,
and our lives would align with His Kingdom.