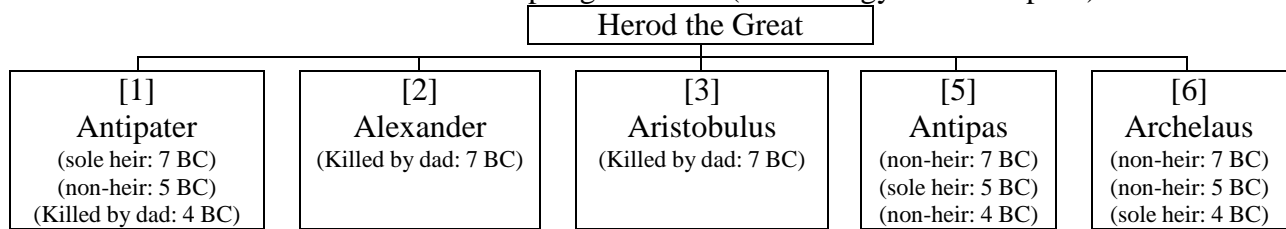


INTRODUCTION

CHRONOLOGICAL BACKGROUND

A. Herod the Great died in the spring of 4 B.C. (Chronology from Josephus)



B. Shepherds came to the manger in Bethlehem the night of Christ's birth (Luke 2:11f)

C. The wise men did not come the night of Christ's birth

Evidence 1: Matthew 2:1

Now after Jesus was born [aorist genitive absolute participle] in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem

Evidence 2:

Then Herod, when he had secretly called the wise men, determined from them what time the star appeared.

Evidence 3: Matthew 2:11

And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh.

↑ ↑ ↑

*The idea of **THREE** magi is based on mere conjecture.*

Evidence 4: Matthew 2:16

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.

D. Herod did not hesitate from killing infant boys somewhat older than Jesus

Within this context Matthew 2:15 appears. This verse is a firestorm of controversy. Does Matthew interpret Hosea 11:1 appropriately?

Matthew 2¹⁴ *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."*

Does Matthew's use of *fulfillment* treat Hosea 11:1 as prophetic?

Does Matthew use *My Son* fairly?

Hosea 11¹ *"When Israel was a child, I loved him, And out of Egypt I called My son. ² As they called them, So they went from them; They sacrificed to the Baals, And burned incense to carved images.*

Various Theories

1. Many claim that Matthew cites Scripture in an arbitrary or haphazard way
2. Some regard this as direct prophecy (viewing Hosea 11:1 as prophecy)
3. *Sensus Plenior* (An additional, deeper meaning intended by God but not clearly intended by the human author, which is seen to exist in the words of a text, when studied in the light of further revelation: multiple meanings)
4. *Midrash-Pesher* (an interpretive approach seen at Qumran in the first century)
5. Typology
6. Literal Plus Typical

7. Another solution

Who was delivered from Egypt in 1446 B.C.* (the date of the exodus)?
 (By the way, liberals like to date the exodus around 1250 BC)

Genealogical validation

Some key genealogical pronouncements:

1. Genesis 4:1: meaning of 'et (untranslatable, not *with*)
 I have acquired a man, the LORD [*'et YHWH*]

2. Genesis 12:3 (clarified by Genesis 22:18)

[Genesis 22:18 does not make 12:3 conditional]
 Only a *bonus clause* is conditional in 22:18

3. Genesis 49:10

Luke's genealogy extends from _____ to Christ

Matthew's genealogy extends from _____ to Christ

Thus, Matthew's genealogy is a genealogy of

The resultant interpretation of Matthew 2:15

A word about these genealogical charts:

1. These are concise charts. Therefore, the charts do not necessarily list every passage that mentions an individual's birth.
2. The charts do not list every spelling variation for each individual, so some passages refer to the same person with an alternate spelling. Also typographical (orthographic) differences exist.
3. The charts do not wrestle with all issues of controversy. For example, a number of complex issues surround some of the individuals at the time of the Babylonian captivity.
4. These charts seek to offer a sufficient basis for the author's proposal for the use of Hosea 11:1 in Matthew 2:15. They do not seek to resolve all issues of controversy.
5. The location of skipped generations in Matthew (between lines 37 and 70) are purely arbitrary, since there is no available evidence for proving whether (1) Matthew skipped any generations in this section or (2) whether he made one large skip or several smaller ones.
6. Therefore, despite the occurrence of some people with the same names in the genealogy of Joseph as in the genealogy of Mary, there are no proven intersections between their lines between David and Jesus. I posit no intersections between the genealogies of Mary and of Joseph.
7. My resolution to the pair of genealogies following David is that the curse on (Je)coniah (line 56) precluded any of his blood-descendants from sitting on the throne indicates that Matthew's genealogy is Joseph's lineage, while Luke records Mary's genealogy.
8. Boxes with question marks (or blank) indicate that the mother's name is not recorded in Scripture.
9. Lines 73–74 only have a dotted connection for Joseph, based upon the virgin birth. This avoids the curse of (Je)coniah affecting Jesus. [More about this next week].

*Dating the Exodus

Edwin Thiele's 931/930 BC date for the split of the kingdom after Solomon's death is widely accepted, both by liberals and conservatives.

Solomon ruled Israel as king 40 years (1 Kings 11:42), so his reign began in 971/970 BC.

Solomon started the Temple in the fourth year of his reign (1 Kings 6:1), which would be 967/966 BC. 1 Kings 6:1 says that this was 480 years after the exodus. It is upon this basis that I hold a 1446 BC date for the exodus.