

June's Teaching Theme: The Way of the Exile

讲员 Speaker: Dr. Vic Hamilton

题目 Topic: "A Christmas Sermon for Father's Day"

经文 Scripture: Matthew 2:13-23

Monthly Idea: This month's teaching theme is "Exile" and "the Way of the Exile." This theme is closely related to last month's theme of Biblical Justice and will take us 2 months to work through. The human condition is one of exile as we live in homes that are characterized by brokenness and situated in a world of brokenness. "Exile" also becomes a key identity marker for the Christian, as we give our allegiance to another Kingdom - the Kingdom of God. As "exiles" allegiant to another King and the ethics of that Kingdom, this calls us to be people of consistent love and justice. We are to seek the welfare of our cities but never give allegiance to the nations.

Two different ideas of Exile traced throughout the Bible (1) Our identity as "exiles" being the people of God who live by the ethics of the Kingdom & not the world and (2) Humanity living in "exile" because our "home" is broken by our own doing and it's not how it is supposed to be.

Today, we will be looking at a one-off topic based on Dr. Hamilton's Father's Day sermon. We will return to the idea of "Exile" next week. However, the exodus story is a crucial story in our understanding of the nature of exile in the Bible, so make sure you get to question number 6 and discuss it. If you need to review the Exodus story.

Discussion Questions:

1. Read Matthew 2:13-23 together. What observations do you make and what things stand out to you. Summarize the Passage. (Keep these observations in mind as you get to question 6).
2. What can we learn about fathers/husbands relating to their children/wife by studying the life of Joseph in the opening chapters of Matthew?
3. Dr. Hamilton's sermon talked about Joseph and his four dreams, all related to his family—his wife and their newborn son. What dreams do you have for your family?
4. How does a study of Mary's Joseph show us the importance of obeying God, and doing what He tells you to do?
5. Someone has said the following about fathers and sons: "Every father should remember one day his son [or daughter] will follow his example, not his advice." What do you think about this quote?

6. THIS IS A MORE DIFFICULT QUESTION. Matt. 2:15b states that right after Joseph took his family down to Egypt to escape Herod (verse 14) that this was a fulfillment of “what the Lord had said through the prophet [Hosea 11:1]: ‘Out of Egypt I called my son.’”
- Question #1: I wonder why the placement of this prophecy from Hosea, in light of what it says, does not come after verse 21 when Joseph is bringing his family back from Egypt to their own land, rather than in verse 15 as they are heading down to Egypt? Question #2: How can a passage from the Old Testament (Hosea 11:1) that clearly refers to the historical exodus from Egypt under the leadership of Moses be interpreted by Matthew as a prophecy of the Messiah?

Important Notes (for leaders):

- As you reflect upon the importance of family, recognize your starting mission field is your family but it does not end there. The Christian family should seek to create a family culture that cultivates “Jesus-like” people. From a healthy family culture, we are called to engage in mission in the spaces we have been given influence in the world. This is crucial in parenting, that we instill Kingdom ethics and values in our children, not narratives of idols of the world that will ultimately create “false homes” of exclusion. (Refer back to the video on [“Exile”](#) for the idea of creating “false homes”)

- (In Reference to Question 6) When we look at the story of the Exodus a few major Biblical themes become clear that will help us understand the nature of being an “exile” as the People of God. You can see many of these themes coming together in the closing “Song of the Sea” in Exodus 15.
 - #1 The Lord Reigns as King
 - #2 God is on a Mission to Confront Evil and Rid it from His Good Creation.
 - #3 God is on a Mission to Redeem/Liberate/Free those who are enslaved to evil (both spiritually & physically)
 - #4 God is going to bring his people into “The Promise Land” where his divine presence will live among them. (For the New Covenant Christian this ultimately becomes the New Heaven & New Earth, not any idea of a nation-state, like Israel).

- As you engage with question 6, ask the question, how do these Exodus story themes help us understand the mission of Jesus the Messiah? (particularly the event of the cross).

Sermon Summary (Elder Yin):

父亲节的圣诞信息

太1:18-25

Dr Hamilton 6/21/20

约瑟和耶稣的关系。

路4:22, 约6:42: 约瑟的儿子耶稣

路2:33, 路2:48, 约6:42: 耶稣的父亲约瑟

路家谱, 耶稣开始传道30岁, 依人看来是约瑟的儿子 (似乎不是很肯定)

6种父亲角色

生父, 养父, foster father, 继父, 父亲的角色, 法律上的父亲

约瑟被称父亲时, 是那一种, 一定不是1-4, 他是5或6? 答案是6。

约瑟没生耶稣。圣灵感孕而生。没有人对约瑟说耶稣象你。

约瑟也没参与起名。是天使起的。

约瑟也没参与宗教教育, 路4:48-49母亲责备耶稣不负责。耶稣反驳, 他应该在他父亲的家, 但不是约瑟的家。

a, 约瑟是匠人, 太13:55, 可6:3也说。耶稣可能跟父亲学木匠死于钉子

b, 约瑟的性格, 太, 称约瑟为义人。义人意思是顺服法律的人。休妻但不愿羞马利亚。所以约瑟是义人和mercifulness

三件事我喜欢约瑟

约瑟是有梦想的人, 梦中每个有关妻子和儿子, 保护他们。父亲□你的梦想是什么, 来保护家和家人, 约瑟放弃第一个梦, 不能结婚, 放弃第二个梦, 儿子死

约瑟承认错误

当发现马利亚怀孕, 开始很难直到天使显示, 箴言15:10b。然后他就承认错误。

proverb12:1,13:18,

箴言比较15:10, 15:5

箴言比较15:12, 15:32

父亲在家做错应承认

约瑟愿让太太讲话, 自己很少讲话。圣经很多

太太没什么说话。挪亚太太在方舟中不说, 所罗门王700妻子不讲话, 彼得结果婚了, 他太太说了什么? 很多愿讲话的但很少太太说话

约瑟没有为被儿子和妻子遮盖, 在圣经中和现代社会少见

约瑟是一个愿意在后面支持

腓4:11, ？敬虔加知足

Sermon Manuscript:

Sermon: "A Christmas Sermon For Father's Day"

Scripture: Matthew 1:18-25; 2:13-15

What is the actual family relationship between Joseph and Jesus? There's no problem wondering what the family relationship is between Mary and Jesus. But what about Joseph and Jesus? Several verses in the Gospels call Jesus "the son of Joseph." For example, in Matthew 13:55 some who had just listened to Jesus' teachings and were amazed, asked, "Isn't this the carpenter's son...?" Similarly in Luke 4:22 we hear these words about Jesus from another group of listeners, "Isn't this Joseph's son?" Again in John 6:42 we hear a third group say about Jesus, "Is this not Jesus, the son of Joseph, whose father and mother we know...?"

A few times Joseph is referred to as "the father of Jesus." See, for example, Luke 2:33 where after Simeon has blessed the newborn Jesus and prophesied a great future for him we read this: "The child's father and mother marveled at what was said about him." Even Mary calls Joseph the father of Jesus when she scolds their 12 year old son for getting separated from them in the Temple. Here are Luke's words in 2:48, "When his parents saw him they were astonished. His mother said to him, 'Son, why have you treated us like this? Your father and I have been anxiously searching for you.'" See also John 6:42 which we just mentioned, "Is not this Jesus, the son of Joseph, whose father and mother we know?"

So we can see there are three different ways the Bible mentions the family connection of Joseph and Jesus. (1) Jesus is called "the son of Joseph." (2) Joseph is called the father of Jesus. And (3) at least once Joseph is called one of Jesus' two parents. Yet, you can sense the hesitancy about the NT calling the relationship between Joseph and Jesus as a normal father-son relationship. Recall how Luke begins his genealogy of Jesus in Luke 3:23, "Now Jesus was about 30 years old when he began his ministry. He was the son, so it was thought, of Joseph." Note that little phrase, "the son, so it was thought, of Joseph." Or we could read it as, "the son, supposedly, of Joseph." It's almost as if Luke is saying, "Was Jesus the son of Joseph? Well, yes and no."

I want to suggest to you that in relationship to children, there are 6 kinds of fathers:

1. There are fathers who are biological fathers. Most fathers will fall into that category. Together with their spouse, they will produce the next generation in their family.
2. There are fathers who are adoptive fathers. Such fathers do not generate these offspring, but along with their spouse they adopt a child or children from somebody else who for one reason or other is not able or willing to care for them.
3. There are fathers who are foster fathers. Such fathers are willing to take someone' else's child or children into their homes, at least temporarily, and provide them with a healthy

home life.

4. There are fathers who are step-fathers. Such fathers marry a woman with a child or children from a previous marriage whose husband is deceased, or in which the woman is divorced, or maybe never married.

5. There are fathers who simply father figures. They fill a father role to children who have no real father in their life. Perhaps the mother of the child or children never was married. Perhaps the biological father of the children is in prison, or has simply abandoned the mother and their child or children.

6. There are fathers who are legal fathers. These are fathers who welcome a child into their home, and take the child as their own, fully supporting that child, and becoming the child's guardian.

Now here is the question: When Joseph is called the "father of Jesus," which kind of the above six fathers is he? I think we can eliminate #s 1-4 immediately. He is not the biological father of Jesus. Nor is he adopting Jesus or becoming Jesus' foster parent, that is, he is not taking somebody's else son as his son. That leaves a choice between #5 and #6. If you think about those two possibilities, it should become clear that the one category Joseph fits best is #6. Joseph is Jesus' legal father.

As Jesus' legal father, Joseph missed out on two things, two important things. First, he played absolutely no role in the conception of his son that his wife, Mary, would bring forth. His son, the Gospels tell us, was conceived in the womb of a virgin. We fathers like to hear others say, "Your son looks just like you." I don't think anybody ever said to Joseph, "Your son looks just like you." Secondly, Joseph played no role in choosing a name for his son. Rather, the Gospels tell us that an angel instructed Joseph what to call their son, and then explained why. Imagine being a father (or a mother) who gets no say in what your child or children will be called for the rest of their life. Recall the story recorded in Luke 2 when Joseph and Mary, thinking they had lost Jesus, came back to the Temple in Jerusalem and found their 12 year old son talking with the religious teachers. In Luke 2:48 his mother, Mary scolds their 12 year old son saying, "...Son, why have you treated us like this? Your father and I have been anxiously searching for you." It's interesting that it's his mother, and not Joseph his father, who confronts Jesus. To his mother's accusation Jesus responds in verse 49, "Why were you searching for me? Didn't you know I had to be in my Father's house?" Now if you are Joseph, what thought goes through your mind when you hear your son say, "Didn't you know I had to be in my Father's house?" and you know he is not talking about you?

We know at least two things about Joseph. First we know something about his career, and secondly, and more importantly, something about his character. First, his career. Matthew 13:55 records the words of people who listened to his teachings in the synagogue with amazement: "Isn't this the carpenter's son?" The word for "carpenter" does not refer to somebody who did only odd jobs. Rather, it refers to a skilled worker in wood. Given that this was a heavily agricultural society with many farmers. I think it's quite possible that Joseph made things like plows and yokes. Back then most sons would follow in the same line of work as their

father. Hence, it is likely that Jesus also did carpentry work under the supervision of his father. The parallel verse in Mark to Matthew 13:55, which I just quoted, is Mark 6:3, "Isn't this the carpenter...?" (and not just "Isn't this the carpenter's son" as in Matthew 13). If that is correct, then it is interesting that Jesus began his young life working with nails, and ended his life when he was nailed to a cross.

The second thing we know about Joseph is his character, what kind of person he was. Matthew 1:19 calls Joseph a "righteous/upright man." He shares that virtue with two other characters who are part of the birth narratives of Jesus. Luke 1:6 calls the parents of John the Baptist, Zechariah and Elizabeth, "upright/righteous, observing all the Lord's commandments and regulations blamelessly." Luke 2:25 begins this way, "There was a man in Jerusalem called Simeon, who was righteous/upright..." To call Joseph a "righteous man," means that his obedience to Old Testament law forced him to divorce Mary, believing she had committed adultery, but he was unwilling to subject her to the kind of public disgrace and humiliation that would take place publicly in a divorce trial. Hence, says Matthew, Joseph would divorce her "quietly." That is to say, Joseph was upright/righteous, but also merciful.

Let me mention at least three things I admire about Joseph, the father and husband. First, Joseph is a dreamer. First, did you know that there are 21 dreams recorded in the Bible? Ten of them (almost 50%) are in Genesis. Six of them are in the NT, and all six are found in the book of Matthew. Four of those six dreams are Joseph's. When you look at the content of those dreams you see that each one is about Joseph and his wife and their son, and Joseph doing everything necessary to protect his family. That leads me to ask all fathers here this morning: what dreams do you have for your family, dreams that will protect your family from harm and danger? If Joseph had ignored his first dream, he never would have married Mary, nor would Jesus ever have been known as "the son of Joseph." If Joseph had ignored his second dream, and not taken Mary and their newborn to Egypt, their baby would have been killed along with all the other babies in Bethlehem by the wicked king Herod.

Here's a second thing I like about Joseph. He was willing to admit he was wrong, and accept correction. His first hunch when he found out that Mary was pregnant, and knowing that their marriage had not yet been consummated, was that Mary was carrying somebody else's baby. That is, until the angel of the Lord revealed the truth to Joseph about Mary's pregnancy. It can be difficult for some fathers and husband to admit they were wrong, that they made a mistake. Let me share with you just a couple of verses from Proverbs that speak about accepting, or rejecting, correction. Contrast Prov. 12:1b, "...but he who hates correction is stupid," with Prov. 13:18b, "...but whoever heeds correction is honored." Contrast Prov. 15:10b, "...he who hates correction will die," with Prov. 15:5b, "...but whoever heeds correction shows prudence." Contrast Prov. 15:21a, "A mocker resents correction..." with Prov. 15:32b, "...But whoever heeds correction gains understanding." I wonder if Joseph ever apologized to Mary for assuming she had been unfaithful to him. If some fathers and husbands find it difficult to accept correction, some may also find it difficult to apologize to their spouse or children for jumping to conclusions and making false accusations.

Finally, here's a third thing I like about Joseph. He was willing to be quiet, and let Mary his wife do all the talking. Did you know that Joseph is one of the very, very few husbands and fathers in the Bible who says nothing. At least none of his spoken words are recorded. There are many, many silent wives and mothers in the Bible. I wonder what Mrs. Noah thought about being shut up inside that ark for such a long period of time with all those animals and critters. The Bible tells us that King Solomon had 700 wives, and you would think that we would hear at least a few words from one or two of them in Scripture, but not a sentence, not a word from 1 of the 700! We know Peter was married, for Jesus healed Peter's mother-in-law. You can read about that miracle in Mark 1:29-31. So who is "Mrs. Peter"? What was it like to be married to Peter? We don't know, for she is never heard from. So there are many wives/mothers in the Bible from whom we do not hear, but very few husbands/fathers from whom we never hear a word. And that all suggests to me that Joseph is a husband and father who is quite content to be overshadowed by his wife, to say nothing of standing in the shadow of their son. And I can tell you that would be very rare in biblical times—maybe even today too. I believe when it comes to Joseph's relationship with Mary and their child Jesus, that Joseph would agree with what Paul says in Phil. 4:11b, "I have learned to be content whatever the circumstances," or with what Paul says in 1 Tim. 6:6, "But godliness with contentment is great gain."

I want to conclude my sermon by praying for all the fathers present or absent from LCCC today. As a father, God has given you one of the highest honors, privileges and responsibilities possible.