



Empowering People to Change the World

The Testimony of the Cosmos About a Coming King

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Kingdom of God Revolution—Gospel of Matthew, part 2

“The Testimony of a Star, King and the Prophets”

Man need nothing so much as he needs something to bring life together into total meaning and total goal. Life for the modern man in East and West needs something to give total meaning to an otherwise fragmented life. He needs an absolute from which he can work down to the relativism of our day, as master light of all his seeing. The Kingdom of God is man's total answer to man's total need. (E. Stanley Jones)

The Bible is not primarily about a religion or rituals, but about the establishment of a kingdom rulership on this planet from the heavenly realm. It is about a Divine Project of governing earth from heaven through people. In practical terms, the Bible is about a Royal Family mandated to colonize earth from heaven.

- In a democracy or republic you have a President, Congress or a Prime Minister; you vote them in. Not in a kingdom. You do not vote in the king; he is born into the kingdom.
- A kingdom is a kingdom because it has a King.
- The king owns everything. It is all His. The king is not voted in, he is birthed in and the kingdom is His inheritance.
- We have largely misunderstood the purpose and plan of Jesus and this is the reason:
 - o Muslims reject Him
 - o Hindus suspect Him
 - o Buddhists ignore Him
 - o Atheists hate Him
 - o Agnostics deny Him
 - o And Christians often misrepresent Him
- Jesus came not just to save us, heal us or love us, but He came to establish a kingdom, the Kingdom of God.

- Everything Jesus said and did—His prayers, teachings, healings and miracles—were focused on the Kingdom of God, not a religion. Jesus was preoccupied with the Kingdom.
- The Kingdom of God was Jesus’s top priority, His heavenly mandate!
- The original mandate given to Moses was not to establish a religion but a nation of people who would serve, love and honor God—a “royal priesthood and a holy nation” (1 Peter 2:9)
- Jesus had only one message, one mandate and one mission—the return of the Kingdom of heaven to earth!
A definition of the Kingdom of God: “King—Dom,” The King’s Domain. The governing influence of The King, God, over His territory, impacting it with His mind, His will, His purpose, His intention; producing a citizenry of people who express His culture and reflect His nature.
- The Kingdom is influenced by the mind of the King, not the people of the kingdom. Your opinion, my opinion does not hold any sway in the Kingdom of God.
- We are taught to pray in this book: “Thy Kingdom come, Thy will be done!” Not “My kingdom come and My will be done.”
- In other words, from a kingdom perspective, all things within the Kingdom of God are affected and impacted by the character of the King.
- The Kingdom does not have members—like the Rotary Club, or a church, or a Fitness Club. It produces a Citizenry that express the culture and reflect the nature of the king.
Matthew is writing to Jews who do not yet believe that Jesus was the promised Messiah.

- o They were expecting a Political Savior.
- o A Promised King like King David.
- o They read the scriptures and identified the Messiah as a King of the Jews and Palestine who would break the power of Rome and bring them a free nation like they had once enjoyed under David.
- o So, Matthew has chosen to represent the Messiah as a King, not the King of the Jews only but a King for all of the world.
- o But Matthew begins by winning their hearts and minds by identifying a Royal line, a Kingly line for Jesus.

Two weeks ago, we looked at chapter 1:

1. Jesus came as a king through a Royal Line—through Abraham and David.
2. As the Anointed One, the Anointed King; Jesus had a supernatural birth and biblical prophecies backed it up.

Matthew 2:1-12 The Testimony of the Cosmos about a coming King

- Matthew communicates that even the cosmos prophesied of a coming king.
- From the celestial heavens, to astronomers and leaders of the time to King Herod; the leaders of that time noticed the birth of Jesus as the birth of a king.
- The Magi and Eastern Astrologers named him “King of the Jews...we have come to worship him.” This is an audacious statement!!
- These were wealthy priests. “Magos” is taken from the Mede language and means “spiritual advisors.” Hundreds of years before, they had been appointed by Darius over state religion in Persia (modern day Iran) and served as official advisors to the king. By the time of Christ, Persia had been conquered and was being governed by successors to Alexander the

Great. But, it is possible that these “Magos” came from the Mesopotamian region of Seleucia. It has been postulated that these men were the descendants of those who had been trained by Daniel.

- Colin Nicholl, in his groundbreaking book, *The Great Christ Comet*, “We must now ask how the Magi concluded that the heavenly phenomena pointed to the Messiah, the King of the Jews. Anyone living in Babylon, with its significant population of Jews, would have been familiar with the basic tenets of Judaism and probably would have known that the Jewish people expected a great future leader called the Messiah to come and ultimately reign over the world. Suetonius, *Vespasian* 4.5, confirms this: “An ancient superstition had spread throughout the east that out of Judea would come the rulers of the world.” However, one would be surprised if the average magus would have been aware of particular Biblical prophecies..The Magi must have been aided in their interpretation of the cometary apparition by one or more Jewish exiles who knew their Scriptures, had a developed messianic expectation, and considered the cometary apparition to be the fulfillment of ancient prophecies recorded in the Hebrew Bible. Certainly by the time the Magi got to Judea, they were surprisingly well-versed in Jewish messianic traditions (although not Mic. 5: 2).” (Nicholl, Colin R.. *The Great Christ Comet: Revealing the True Star of Bethlehem* (Kindle Locations 4689-4699). Crossway. Kindle Edition.)
- Notice how Matthew uses the word “worship” to describe the attitude and posture of people who are meeting Jesus: vs. 8 and vs 11
- There are many different interpretations as to the time period from Jesus’ birth to the coming of the Magi. We do know that Joseph and Mary are no longer in a cave or barn but a house and we do know that Herod will surmise from what the Magi told him about timing, that he would have to kill the babies two years old and younger.
- So, Jesus is between 1 and 2 years old.
Matthew 2:13-23 The Testimonies of Prophets about a coming King

- The prophecies that Matthew cites here are unbelievably specific. The prophecies he is using would have been understood clearly by the Jews of that time.

- He quotes Isaiah 11:1

¹ There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots.

Isaiah 49:6

⁶ Indeed He says, 'It is too small a thing that You should be My Servant To raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth.' "

- Jeremiah 31:15

¹⁵ Thus says the Lord: "A voice was heard in Ramah, Lamentation and bitter weeping, Rachel weeping for her children, Refusing to be comforted for her children, Because they are no more."

- Hosea 11:1

¹ "When Israel was a child, I loved him, And out of Egypt I called My son.

- Many scholars believe that Matthew is attempting here to portray Jesus as the Second Moses, a Deliverer, coming out of Egypt. Matthew reinterprets son here to be Jesus. Herod's attempt to kill Jesus is analogous to Pharaoh's attempt to kill Moses.

- Matthew is making his point clear—Jesus is the Promised King, the Anointed One of God.

- As the prophecies hundreds of years before have prophesied:

- o The celestial heavens attest to a coming king
- o He has been born in Bethlehem
- o He is a Ruler and Shepherd
- o He is the Shepherd King, not a political king
- o He is a Son coming out of Egypt
- o The murder of the innocents
- o The parents of Jesus return to Israel, to Nazareth, for “the Messiah shall be called a Nazarene”

- And Matthew makes it clear that the most religious and political person in Israel, Herod, despises even the consideration of another king being born. Herod was exalted to the title and power of “king of the Jews” by the Roman senate. A Jew himself, King Herod made the population follow Jewish Law. He was respected and hated by the Sanhedrin.

Religion is the #1 substitute to the Kingdom of God. It is the “Greatest

Substitute” of the Kingdom of God. Jesus never had a problem with sinners; he had a problem with religious people!

- Religion hates the Kingdom of God because religion is all about control and the Kingdom is all about freedom!
- A religious spirit has always pervaded much of the Church.
- A political spirit often governs the affairs of the Church.
- Jesus came to break the power of religion and politics through the message He brings us, “Repent, for the kingdom of heaven has come.”
- Religion produces a system that people try to follow; a kingdom produces a culture, a lifestyle that is natural from the heart. God does not want us just following Laws written upon tablets of stone, but Laws written upon our mind and heart.
Jesus is not recruiting members to His team, but citizens of His Kingdom. Jesus did not come to start a religion but to inaugurate a Kingdom of Priests and Kings who express the culture and nature of the King.

- Glory—kavod in Hebrew, has the meaning of "importance", "weight", "deference" or "heaviness", but primarily kavod means "glory", "respect", "honor" and "majesty." In translating the Hebrew Bible, the Greek word used is δόξα, doxa.

- "Nature," same idea as the word "glory!" We reflect His glory, the full weight of His nature! He wants to fill the earth with His nature! All of the earth filled with His glory, His nature!
- Adam lost that nature when he disobeyed God. All of the planets and nature are waiting for the coming of the nature of God through the manifest sons of God. Man has been covered up with corruption but the animals and the plants know what Adam used to look like.

o We lost our True Self, our Kingly nature in the Garden.

o Jesus came to recover our true nature as Priests and Kings by being the Sinless Anointed One, the King of all kings.

o In ten different places in our Bible, we see the expression of the earth being filled with the glory of God. Jesus said that He came to reveal the glory of God! And "may the earth be filled with the glory of God."

o People should be able to look at us and see what heaven is like by our lifestyle, our attitudes and our purposes, our cultural responses, our disposition.

- Jesus is forming a Covenant People of the Kingdom!
- Have you become a citizen of the Kingdom of God? For many of us here we have grown up religious.

o I grew up religious. My father was a pastor. I was in church 9 months before I was born. I was a member of a church growing up. Before I was 18 years old, I probably had attended at least one thousand Christian church services.

o But I was not a citizen of the Kingdom of God; I was a member of a religious group—Lutheran Christianity.

o Jesus did not come to form a religion but to announce and inaugurate the Kingdom of God.

o You do not join the Kingdom of God, you become a citizen of the Kingdom of God.

o Some of us are illegal immigrants because we have not been born into the kingdom. You have to be a naturalized citizen through birth.

o You must be born again. John 3:3-7

Are you just Religious or have you been born again into the Kingdom of God?
Are you an illegal immigrant or a naturalized citizen?