

Good News Told Four Ways



The Stories of Christmas

Matthew: Worship the King

Matthew 1&2

If you have your bibles, you can go to Matthew chapter 1. We've been using the gospel writers in various places who are all telling the Christmas story, and that's usually how we know the Christmas story is through the gospel writers. But as we think about our culture, a lot of times when we think about all the different Christmas stories that we know that we hear, a lot of times, the Christmas stories that we hear references to, or we know about, are through all the various Christmas movies. As a culture, we have pumped out a lot of Christmas movies. As I was leaving this morning at 7:15, my kids are watching Elf, one of our favorite Christmas movies. There are all those different Christmas movies that we've seen, or maybe we've just heard about, and there are some that have become so iconic that even the characters, whether you've seen the movie or not, you know the names of the characters and you know the references to some of the characters, like Clark Griswold. If you haven't seen the movie Christmas Vacation, I don't really recommend that movie for you, but you've probably heard at least about the characters. You've might have been called Clark a few times when you're plugging in the Christmas lights; I know I sure have. Or you see people and you hear references of a guy named Cousin

Eddie. The reason we hear about a guy named Cousin Eddie is because we've probably seen a picture or t-shirts of this guy named Cousin Eddie who is standing in front of his RV holding a hose coming out of his sewage with his little hat on in his bathrobe. I've seen shirts and posters like that. We have these characters that are sort of iconic. I think one of the reasons why this character Cousin Eddie is so iconic is because around Christmastime, what happens is all of us in various ways get around family that we're not always around. It just so happens that as we gather around our tables and go to our homes, in some way or another, we all can relate to our Cousin Eddies in our family. What happens is we go to these different places we almost have to tell our kids certain things. So as we're driving to our grandma's house, we have to tell our kids, "Now, I know when Cousin Joe says this, you don't need to ever repeat that." Or, we have to tell them, "Now, I know Grandpa Charlie talks about the old days and when he starts telling about that, you just need to leave the room. You need to go somewhere else because he's reliving the past, but it's not something you guys need to hear." Or, certain things around the dinner table, when Uncle so and so brings up certain things, you put your fingers in your ears and try to tell the kids, "Oh, you don't need to hear this story." It is something about Christmas when we all get together where we sort of introduce our children to the bigger tree that is our family, and we begin to see that a lot of the stories that come out we don't really want them to know. We don't want them to hear about it. We don't want them to know the situation between so and so and so and so that happened a long time ago. We try to keep some of those stories hidden because we want our kids to think everything is perfect and your family is perfect, and we are all perfect. But Christmas always brings out the crazy. Christmas always brings out a few uncles, cousins, and grandpas that you just have to start explain to the rest of the family...ok, we actually come from a tree that involves some brokenness. There are some stories of some crazy, and there's a good chance that they're telling the same stories about you when you come to Christmas. We like to think we've got it all together, we're not the ones who deal with brokenness, but in reality, we all come to Christmas with our own version of a Cousin Eddie. We all have brokenness in our family tree because we're in it; we add to that brokenness.

Christmastime brings up the reality that we come from a long line of crazy. We come from a long line of brokenness, and if you really want to tell the kids all of the stories, they are going to figure out there is a lot of crazy in our family.

As we see in Matthew's gospel, we find that Matthew starts off with the awkwardness. He starts off with the reality that Jesus came through a family tree that was filled with Cousin Eddies. He came through a family tree that was filled with a whole lot of crazy. The big picture this morning is that King Jesus came through brokenness to save brokenness. As we're going to see His genealogy, we're going to walk through the different people that He came after. Through the line the Jesus came from, we are going to see there are all sorts of blemishes and brokenness because Jesus didn't come around brokenness, He didn't bypass brokenness, He came through and in brokenness because He is the only one who is whole and the only one who can heal our brokenness. We will see King Jesus, who came through brokenness ultimately to save brokenness. In Matthew chapter 1, we will read a few verses, and I'm going to ask you to leave it open because we're going to walk a few Scriptures this morning.

Scripture

Verse 1: "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham."

Verse 16: "...and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ."

(Prayer)

Father God, we pray that You would be over the preaching of Your Word, that we would do work this morning to truly hear and see You and be moved and changed by who You are. We pray this in Jesus good name, amen.

We have Matthew telling his version of the Christmas story. He's telling his gospel, and he starts out with a genealogy. Why does Matthew start out with a genealogy? Why does he go back to the Old Testament, grab some figures from the Old Testament, and tell Jesus actually comes from this particular line? It is because he is trying to do something for us. He's trying to tell us that Jesus is the King. That's his big idea through the genealogy, that Jesus is the King. Look back with me. It says in the book of the genealogy of Jesus Christ, that Christ, anointed the Messiah, Jesus Christ, the son of David, the son of Abraham. Notice that he puts David before Abraham although David came after Abraham. It would have made more sense to say the son of Abraham, the son of David, but he doesn't; he puts David first because he's tracing the line of the kingship that came from David. He's saying Jesus is the king after David. But he's also from Abraham. What's so big about Abraham? Abraham had a promise that in him all the earth would be blessed. There's a covenant with Abraham. I'm going to bless the world through you, and Matthew is saying that person who is going to bless the world is Jesus. He's here. He came from Abraham. But there is another covenant with David that a king is coming who is going to live forever and reign perfect. Matthew is putting both of those together to say Jesus is the king who blesses the whole world. He is the son of David; he is the son of Abraham. So he's trying to tell us Jesus is the forever king who blesses the world. He could have just moved on from that, but he actually gives a lot of detail. He actually chases the genealogy just in case you want to check it out. He really goes on Joseph's side, the adopted father of Jesus. He says Jesus is the rightful heir to the throne because his adopted father, Joseph, is in the line of David. So he begins to chase down this genealogy.

Now, genealogies are not something we love to study in the Bible. Often, we skip them, especially in the Old Testament. How many of you have ever skipped a genealogy in the Old Testament? Yeah, I have multiple times. At least you skip over the names because you can't pronounce them. We just go quickly through them. When you study a genealogy, (if you ever decide to) one of the things to look for is what is the pattern, and when does the pattern break. A lot of times in genealogies, what a writer tries to do is tell us something, and the way they tell us is through a broken pattern. So the

pattern in the genealogy is basically that there is a dad who had a son; there's a dad who had a son; there's a dad who had a son. That's the pattern over and over again; blank fathered blank; blank fathered blank; blank fathered blank. So what you have to look for is when it deviates from that pattern of blank fathered blank. It actually happened several times in the genealogy and it tells us certain things, certain hints that Matthew is trying to get. The first deviation we have is found in verse 2 when it says Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers. So there's a deviation. Why did he say, "...and his brothers?" He is clueing us into this is Israel. This is the twelve tribes. But why does he list Judah? Judah isn't the firstborn son of Israel. He's the fourth born son. So why in a genealogy would you list the fourth born son? This isn't a normal pattern to a genealogy. The reason he does is because he's tracing the line of Judah, not of Reuben or Simeon or Levi. No, he's chasing the line of Judah. Why? Because Judah is the king line. Judah is the one that was giving the prophecy that a king will come from you. There is this reality that what we're looking at is not just a genealogy; we're looking at a king's genealogy, the one who's going to come after Judah.

Notice another deviation in verse 3, "...and Judah the father of Perez and Zerah by Tamar..." He says "by Tamar." He actually labels these two kid's moms. Why would he do that? Why would he insert the mom into the genealogy? That's not a common thing to do in this time period. You listed the dads and the sons. Moms were often left out. But in this genealogy, we find five moms that are inserted into the genealogy. Why is that? What's going on with the appearance of these moms? Well, if you know anything about Tamar, you automatically think hmmm....this is going to be awkward to tell our kids. If you're the people of Israel and you're thinking about the genealogy, you're thinking about Judah, and then how do these two boys get here? Oh, they come from Tamar. Who is Tamar? Tamar used to be Judah's daughter-in-law. She was married to his boy, but now she's fathering his kids. It doesn't take a lot in your mind to put that together to say, oh, that's sort of awkward to talk about at Christmas...like, "Aren't you...?" "Yeah, just be quiet and eat your turkey." We don't want to talk about the family tree. We know Tamar is here, we know there are some

things that Tamar and Judah did that we don't want to talk about, so we're going to skirt over that, but Matthew doesn't. He flags it. He's saying hey readers, when you look back at the Old Testament, don't forget all of the crazy that happened during that time. Don't forget Judah and Tamar; they weren't the best of relationship. What you see is a highlighted brokenness, this king line comes through a lot of crazy.

Then, as we go on in verse 5, we see that Solomon fathered Boaz by Rahab. So again, there's a wife, a mother that's highlighted. Who is Rahab? Another title for Rahab is Rahab the prostitute. So now, we have Boaz who is the son of Rahab the prostitute who was a Canaanite. We have this Canaanite prostitute who is now in the family line of the Davidic kingdom and we're already seeing there was this inside girl who was not the best of girls, and now we see this outside girl who was not the best of girls who now is coming in. we see from these two different girls that there was a lot of brokenness happening just in this line. Then we see Boaz the father of Obed by Ruth. Who was Ruth? She was a Moabite, an outsider, and she comes into the kingdom. She wasn't a born Israelite; she was a Moabite who comes in. we're seeing insiders and outsiders, sinners and people who have integrity, like Ruth. We're seeing all of this blend happening, and there's a lot of crazy coming into the family tree here.

Then we have David introduced. Notice this in verse 6, "...and Jesse the father of David the king." He's mentioning David as the king. Here's the big point, we're chasing down the king, here's King David, remember the king. Notice what he says next, "...and David the father of Solomon by the wife of Uriah." Think about how odd that is. Here's David the king. We're chasing down the king. These people would have great memories of David. He's their celebrated hero. David is such a good guy, a man after God's own heart, and David gives birth to a son from another man's wife. It doesn't say from Bathsheba. No, it says from Uriah's wife. Here's David, this good guy, of all our heroes, we celebrate him with a slingshot slaying a giant, and here in the text we have this ugly point of David's life. David wasn't just a faithful giant killer; he was also an adulterous murderer. That's who David is. There's all this brokenness coming just from this family tree as you're reading this. Then we go down to verse 16 and see,

"...and Jacob the father of Joseph." So Joseph is in the line, in the king line. He's from Judah. Even though there's a lot of brokenness, here comes Joseph, but notice, it doesn't say Joseph fathered Jesus. It's another deviation from the genealogy. It says, "...and Joseph the husband of Mary of whom Jesus was born who is called the Christ." Again, there's another deviation. Why does he bring another deviation? It is because he knows that Joseph is not the father of Jesus. Instead, he's the husband of Mary. Mary is the one who gave birth to Jesus. He is clueing us in on what he's going to talk about next, which is the reality of the virgin birth.

The virgin birth tells us that Jesus is God, but before he gets there, what he's been telling us currently is through the genealogy Jesus is the king. Jesus is the king after David. He's the king in the line. He's the son of Abraham, the blessing of the world, but he's also the forever king after David. He could have just told that in a very straightforward way, but he intentionally adds all of the crazy branches of the family tree. He wants the people to gather around and read this, and he wants the kids to ask questions, "Tell me about Tamar. Who is that? Who is Rahab?" "Let's just eat. Let's not worry about that." But David includes all these different ladies and all these different events and different brothers to tell us certain things, to tell us that Jesus came through a line filled with brokenness. Why did he do that? Because King Jesus came through brokenness to save brokenness. The reason there is a genealogy, the reason Jesus is the end of this genealogy is because He needed to come because we are in big trouble. The Israelites were in big trouble. They had no good king. All of their kings ultimately were corrupt. All of their people were ultimately corrupt. The whole family tree all has its variances of brokenness and crazy. What it screams is we need somebody who is not broken. That's who Jesus is. He comes through brokenness, but He is not broken. He's whole. He's the only one who's whole. He's the only one that lives a perfect life before His heavenly Father. He does what we couldn't so that He can break the brokenness and make you whole. That's what this whole genealogy is screaming to us.

Maybe some of you are here and you've been coming a while, and in your mind, you've been thinking I just don't belong here. I look around and see

all these people who are dressed up, I see all these people who sing right and pray right, and seem to be walking right, and they just seem like they have it altogether, and I just don't think I can fit with this group of people. If they knew some of the things that I've done in my past, if they knew the family I came from, if they knew what I did last night, they would all reject me. Your thought is that you've just stumbled into a perfect family, and the reason we're all here is because we've done better than everyone else. So we've all collected together as perfect people who do perfect things, and here we are. That's your thought: I don't belong here because I've got brokenness. I think what the genealogy is screaming to you is if you have brokenness, this is the place you belong because we are all a people who have realized we have been greatly broken. We have sinned against a holy and perfect God. We walked away from Him. We wrecked our lives. We have all been Cousin Eddie at one time or another. We have been the one that has broken our family line. If people knew our secrets, they would blush. We realize we are part of the crazy, but we have also realized that there is a Savior who came through the crazy to redeem us, to save us. We are people who have all been part of the broken family, but now, those of us who are in Christ have been reconnected to the new whole family, the family that is in Christ, Christ who came to heal our brokenness. So don't look around and say I don't think I belong here because I've got some baggage. We all have had a whole lot of baggage. Do you know what the good news is? Through Tamar and Rahab and all these different people who had their own baggage, a baby was born, a baby who had no baggage, but who took all of our baggage on Himself. He died on a cross, rose again, and He said if you believe in Me, that family tree can be restored. I can take brokenness and I can make it beautiful. That's the good news of Christmas.

I love how CS Lewis would talk about the fall in *The Lion, the Witch, and the Wardrobe*. It's one of those little lines that just kind of stuck with me. He talks about it several times in this little novel to kids. He says it's like forever winter without Christmas. It is like it is always winter, but never Christmas. That's how Narnia is when these kids get into it. It's cold, there is curse, and no hope and some of you are in that same boat. In your life, it's always winter and it's never Christmas. It's always cold, it's always

dark, there's no light, there's no joy, no celebration, and it's just bad all the time. What you're desperately needing is for Christmas to come. That's what this whole genealogy is about. It's always winter. It's always broken. There's never hope. There's never a glimmer, and then all of a sudden, Christmas comes. There's a baby who's born. I love how in Narnia when Christmas comes, then comes the spring, then comes growth, and then comes beauty. That's what Christmas does in our lives. Our lives are like a forever winter of cold and dark and misery, and we just keep making it worse. But the gospel says Christmas has come, and if you believe in Him, your winter can go through Christmas and turn into spring. You can have new life, forgiveness, reconciliation with God. You can be reconnected to your heavenly Father and have life. Some of you are still in this broken genealogy. You're still in this tree, and you haven't quite come to Christ yet. It's still winter for you. It's still broken. It's still all about your sin and your rebellion, and what the gospel says, what Matthew is trying to do is say a king has come to reverse the curse, to get rid of winter and bring Christmas and to bring new life to you. That's what these people needed. That's what you desperately need.

So we see through the genealogy that King Jesus came through brokenness to save brokenness. If you're broken, there's good news. He came for you to save your brokenness. But then Matthew moves on and talks about the birth of Jesus. The reason he talks about the birth of Jesus is because he wants us to know the king who came through brokenness for brokenness is also God. He's not just the king; He is the king who is God. Here is what we see in the end of chapter 1. Verses 18-23 say, "Now the birth of Jesus Christ[e] took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit. And her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." All this took place to fulfill what the Lord had spoken by the prophet: "Behold, the virgin shall conceive and bear a son, and they shall

call his name Immanuel" (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, but knew her not until she had given birth to a son. And he called his name Jesus." So we get this love story that Matthew goes into. Here's the birth of Jesus, it started out with Mary and Joseph. Mary and Joseph had this love story. They might have liked each other for a long time, it might have just been an arranged marriage; I'm not for sure. We don't get a lot of the back-story here, but we see that Mary and Joseph are betrothed to be married. So being betrothed is a little bit more than an engagement. We get engaged now to promise marriage, but a betrothal was a legally binding commitment. They would get betrothed and have roughly a year and there will be an actual wedding ceremony, then they would consummate the marriage and start living together in all the fruits of marriage. So they were betrothed and here's Joseph who's in love with Mary, Mary is in love with Joseph. They're dreaming about all the things they're going to do, how they're going to build their life, and there's probably a lot of excitement, everyone has cards in the mail as to when the wedding is going to be. Then all of a sudden, Mary, at some point, has to tell Joseph, "I'm pregnant." I could just imagine the bomb that went off in Joseph's mind when he heard that because Joseph knew that I have not been with Mary, so this cannot be my child. So the only conclusion is this is somebody else's. Mary, who I thought was the girl of my dreams, I thought she was pure, we both had our true love rings on, we both made vows. How could you? I can just imagine all of the different responses that Joseph is thinking here. But Joseph was a very good guy, the Scriptures tell us. He doesn't want to bring shame on Mary even though he knew that she was obviously immoral. He decides to resolve to just divorce her quietly. If you were betrothed that caused divorce, to be separated, even though you weren't married yet, but the betrothal was a binding thing, so he said I'm going to divorce her quietly, not make a big deal about this, but I can't marry Mary now because it would be breaking God's laws. It would not be right, so he decides to divorce her. All of a sudden, an angel appears to Joseph in a dream and says don't be afraid to take Mary as your wife, because that which is in her is not another guy's child, but that which is in her is conceived from the Holy Spirit. In other words, this is not an act

of sexual immorality; this is an act of a supernatural act. This was something that God did. We see the beauty and the miracle of the incarnation, that a virgin, and he quotes Isaiah to remind Joseph, remember, you heard about this during Sunday school. You heard about this as a little boy. At some point in history, a virgin is going to give birth to a son and we all thought that was impossible. Guess what, the girl that you're betrothed to is her. She's the virgin who is going to give birth to a son, and you're going to call Him Jesus. What is Matthew trying to do by telling us about the virgin birth? He's saying not only is Jesus the king who came from the Davidic line after His adoptive father, Joseph, but He is also God. He is the Son of God; the eternal Son of God who took on flesh in the womb of Mary so that we could say of Him, His name is Jesus, which means 'God saves.' That's a really cool name for Jesus! Like, what are we going to name this baby? Let's name Him God saves. That's what Jesus means: 'God saves.' What are we going to call Him? The title for Him will be Immanuel, which means 'God with us.' So when you're holding Jesus, here is God saves and God with us. How does God save us? By becoming one of us and dwelling among us, that's the beauty of the incarnation and the great salvation we have in the Lord Jesus Christ. He is God saves because He came to be with us as one of us. So what the angel is telling Joseph is Mary hasn't done anything wrong; she is a favored one of God, that God is doing something in her and through her, that the Son of God is becoming man for the very first time. He's becoming a human being in the incarnation. That's what we celebrate in the birth of Jesus. We celebrate God who became a man.

Notice what else the angel says. Not only is Jesus God who took on flesh, but He's got this great purpose. The reason God took on flesh was to save His people from their sins. That crazy genealogy that's full of all sorts of twisted sin and rebellion, that's why Jesus came, that's why God took on flesh, to save His people from their sins. That's the glory of the gospel. So if you don't believe that you have a sin problem, then you're never going to celebrate Christmas the right way. It is only realizing that I've sinned and rebelled against God that my sin needs a Savior, and Christmas announces God has become our Savior. His purpose is to save His people from their sins. The genealogy tells us that Jesus is the king. The virgin birth tells us

that Jesus is also God. He's God who is king, the forever king to come and bless the world. He's the king who comes through brokenness to heal our brokenness, so what should our response be to that? How do we respond to God who became a man, our forever blessed king who reverses our brokenness and gives us salvation? What should we do with that? We see in chapter 2 a couple of bad responses and a couple of really good responses.

What I want us to see in chapter 2 is what we need to be is wise men because the wise men are the only ones who acted properly to Jesus in the account of Matthew. Here's what we find in Matthew. We get this clash of kingdoms. We get this Herod language. Here's what it says in verses 1-12, "Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, "Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him." When Herod the king heard this, he was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. They told him, "In Bethlehem of Judea, for so it is written by the prophet: "And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel.'" Then Herod summoned the wise men secretly and ascertained from them what time the star had appeared. And he sent them to Bethlehem, saying, "Go and search diligently for the child, and when you have found him, bring me word, that I too may come and worship him." After listening to the king, they went on their way. And behold, the star that they had seen when it rose went before them until it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy. And going into the house, they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold, frankincense, and myrrh. And being warned in a dream not to return to Herod, they departed to their own country by another way." We get these characters. The first one is Herod. He is the ruler at that time. He is not a good guy. He is a very rough ruler. He was put up by the Romans to rule over this area. He is not a good ruler. He is not a good king of the Jews. They say it

is better to be Herod's swine than to be his son. He actually murdered some of his own sons because he thought they were trying to take over the kingdom. So we have this clash of kingdoms. These wise men of the east come and get this news to Herod; hey, where is the king of the Jews, because we want to go and worship Him. This is like a bomb goes off in Jerusalem. Hold on. What are you talking about, a king born of the Jews that you are coming to worship? See, Herod knows that this is a direct assault against his false kingdom. There is a true king that's been born in Israel and these wise men are coming to worship the true king. So what does Herod do? Herod seeks to kill this new king. He actually goes to Bethlehem at the end of chapter 2 and he murders all of the children from two and younger to try and get rid of this king. That's what Herod's goal is. He seeks to kill all of the kids because he doesn't want this king to take over his throne. He goes to the priests and the scribes, 'these wise men are talking about a king, so can you look up and find where the prophesied king is supposed to be born?' They come back and say He is supposed to be born in Bethlehem. They go to Bethlehem and Herod says when you find Him, come back, and tell me so I can worship Him, but we know Herod is trying to trick them. He doesn't really want to worship Him. Later, they were warned in a dream not to go back because Herod only wants to kill the baby Jesus, not worship Him. We have the scribes, the Pharisees, and these men who have been waiting for a Messiah for so long and when they hear this Messiah language, they go and report it to King Herod. They look into it and talk about it, but it doesn't say they go. They don't go to Bethlehem. They stay in Jerusalem. They're just talking about it, well, I guess He is in Bethlehem; they just want to acknowledge them and understand them. Here is Herod who wants to kill the king and you have the scribes who just want to talk about the king and understand the king and think about all these different reasons of why He might be here or not be here. The only ones who do what they should do are the wise men. The wise men hear the language of He is probably in Bethlehem, so what do they do? They go. Why? Because they want to worship King Jesus. These guys come and run to Bethlehem. They see a star, and the star supernaturally leads them. It was a supernatural event. Don't try to explain this as a supernova or a falling star. No, the God who made the stars can

control the stars, and this was a supernatural event that leads them to a house where the king is at, where the king is now with His mother. He is probably two years old at this point. So they come and find him, and what do they do? They rejoice exceedingly. They're so overwhelmed with excitement and joy, and they go in. You can imagine these wise men. We don't know a lot about them. Some people say they were kings, but we don't really know that. We're not really sure, but there are probably more than three of them. There are probably like a whole caravan of these men from the east who were astronomers. They looked at stars, they looked at prophecies, they were watching for these things coming, and now they've seen all the prophecies, all the stars are lining up, and we're going to go find this one who has been foretold. They go and find Him. We have this caravan of very important men walk in to a two year old, probably toddler, and they all fall down and worship Him. Can you imagine that scene? What if we were walking by looking in the house, like, what is going on? That's strange! That's an odd way to treat a kid. But here, these wise men are falling down on their faces and worshipping Jesus. They bring Him gifts of gold, frankincense, and myrrh, which gold have been very significant. It might not have been, but they are giving Him gifts, bringing these things that they're trying to say we know You are the king and we want to worship You. We want to lavish upon You what You deserve, and that's glory, honor, and praise. These men come, and these are Israelites. These are from the east. These are people from the nations. These are Gentiles. The nations are literally coming to worship King Jesus, and all of Israel, who should have known, they're trying to kill Him, they're trying to talk about Him, but here the nations come and do what they should do, and that's worship King Jesus.

Here we find in our lives the only proper response to King Jesus. We can do a lot with King Jesus. When we hear about Christmas, when we hear about him, you can be like Herod, and what Jesus really is, is an assault to your own throne because you're the king of your own life. You do what you want, and here Jesus comes and He says no, I'm the king and you've got to come and follow Me. Herod didn't want that. Herod wanted Him dead so he could continue to rule. Some of you are the same way. You ignore Jesus because you want to continue to rule. Some of you are like the religious

leaders of the day. You want to talk about Him and think about Him and read about Him, and that's all you do. You just sit in Jerusalem and never make your way to actually go out and follow and worship Jesus. Both of those are improper responses to God who became a man. The only ones who got it right were the wise men. They went to the house and they fell down and worshipped King Jesus. They extravagantly showed their allegiance and love for Jesus. That's what we need to do at Christmas. We need to be wise men. We need to be wise women. We need to do exactly what they did, and we need to go and we need to worship King Jesus. Why? Because King Jesus is the king who came through our brokenness to save our brokenness. All of the crazy that's in our family tree, all the crazy that's in you, and all the crazy that's in me, as we look at it, it is highlighted at Christmastime. Yes, there is some awkwardness around who we are and who we came from. It's because our great-great granddad is named Adam, and we all got a lot of crazy from him. But the good news is there is a new genealogy that ends with the person Jesus Christ. In Him, He is creating a new Israel, a new humanity that those of us who repent and believe in Him become new, a new family line, a new family. We're adopted into the family of God.

So how do you know that you've come to Christ? How do you know that you've accepted Him as Lord and Savior? What has your response been to Him? Has it been to ignore Him, or just look at Him, or has it been to run to Him, to fall down and worship Him? The only ones that did what they should were the wise men, so this Christmas season we need to be wise men. We need to be wise women, and we need to be those who worship Jesus. Why? Because He came not around our brokenness, but He came in and through our brokenness. He became one of us to save us. That's the miracle of Christmas that Christ came to save us from our sins. What should that lead us to do? Not to just talk about Him, it should lead us to run and fall down before Him and use our gifts to lavish upon Him to say You are worthy of all glory, honor, and praise, because King Jesus came through brokenness to save brokenness. Those of us who have been saved from our brokenness should be wise men, wise women, and we should continue to live a life that is worshipping the king who is truly worthy of our worship.

