

Lectionary (Advent -

Transfiguration)

David L. Bartlett & Barbara Brown Taylor, Ed. Lectionary: Feasting on the Word, Year A. Volume 1 (Louisville: John Knox Press, 2008),

Luke 2:1-14

Luke places Jesus' birth in the time of Herod the Great. It occurred when Augustus Caesar was undisputed ruler of the Mediterranean world. By naming Augustus, Luke sets up an implicit contrast between the Roman emperor and Mary's baby, God's Messiah, who will be ruler over all peoples. The contrast is between military power and God's power. ¶

Joseph traveled to Bethlehem for a census registration, not a vacation. read p. 118 (pastoral perspective).

Luke 4:18-19

Jesus identifies as the one "anointed," in the words of Isaiah, "to bring good news to the poor... to proclaim release to the captives." At first blush, this is not a good news to the captors, nor to those who have profited by the poverty of the poor.

Poverty, in Luke's gospel and in the prophetic tradition is neither a natural state nor an unfortunate accident, but rather the result of deliberate social policy.

To whom, then, is the good news addressed? ¶

Matt. 2: 13-23

Possible Themes:

"From Nightmare to Hope"

"Homeless Jesus"

"What Happened after Christmas"

"New Exodus"

"Renewal of Hope"

Matt. 2: 13-23 (Can be preached on the First Sunday after Christmas)

13. Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him." 14. Then Joseph got up, took the child and his mother by night, and went to Egypt, 15 and remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet, "Out of Egypt I have called my son." 16. When Herod saw

that he had been tricked by the wise men, he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the wise men. 17. Then was fulfilled what had been spoken through the prophet Jeremiah: 18. "A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they are no more." 19. When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, 20. "Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child's life are dead." 21. Then Joseph got up, took the child and his mother, and went to the land of Israel. 22. But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee. 23. There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, "He will be called a Nazorean." [Is. 43: Judges 16:7]

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T h e o l o g i c a l P e r s p e c t i v e

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Preaching on this text signifies a departure from festival preaching and a return to the Sunday-by-Sunday unfolding the gospel. The periscope falls into three sections, each depended on a command that generates the activities of the following verses: an angel's command, a ruler's command, and again an angel's command. All sections conclude with a quote from Hebrew Scripture. ¶

The narrative action of this text depicts a departure-return motif from Israel to Egypt. This emphasizes the overall Matthean understanding of Jesus as the new Moses, the new and final lawgiver. The very didactic nature and arrangement of Matthew's gospel. ¶

Matthew uses Hebrew Scripture to emphasize prophetic fulfillment. .. Matthew is less concerned with "how it happened" than with "what it means." ...The typological lens affords him more leeway to interpret Jesus in the context of Israel's past and future hopes than does the use of a tighter one-to-one set of correspondence as with allegory. ¶

Focus on the following features of the text.
The central feature is that God's actions initiate all human activity. This includes the sending of the angels, the actions of Joseph and his family, and the decisions of Herod and other agents of political unrest.

Matthew's theology includes the elements of Jesus and Moses and the escape to and from Egypt with its evocation of the exodus. It is clear that Matthew wanted his community to understand that God is functioning in the earliest events of Jesus' life to signify fulfillment of the prophets' words and redemption.

He will be called "Nazorean." ¶

The world our Redeemer, the Messiah, comes to is one fallen and riddled with the violence and the action and consequences of sin.

...
Joseph and his family leaving the land of Egypt and returning to their home country, but not the local of Bethlehem. ...The district of Galilee is God's provision of a place and time of interlude, preparation, and shelter for the child Jesus. ¶ (Susan Hedahl)

Pastoral Perspective

God's protection in Uncertain Times.

In the aftermath of the 2008 international economic meltdown, we can all agree that we are living in uncertain times. Not since the 1930s and the Great Depression have we seen such social and economic upheaval: massive layoffs and mounting unemployment, companies closing, stock-market turmoil where many are losing money that it has taken years to accumulate, and with even more uncertain head. In the midst of all this, families are having a hart time. ¶[More people lose homes and jobs and sleep in the car or outdoor.]

In an article in USA Today, mental health experts said the financial stress of these times is taking a toll on people and the family: "The struggling economy is hurting many Americans' mental health: anxiety, depression, sleep problems, and money-rooted marital conflicts." The article quoted Joy Browne, a psychologist in New York with a radio network talk show, who says that she "has seen hearing from working class listeners who have been beset by lay-offs and hair-trigger tempers at home." Even upper middle-class people are taking a hit to their well-being." "They expected to retire and cannot," Browne said. "They're being asked to take care of their grandchildren's education. They have homes they cannot sell and they cannot travel." People are more agitated, anxious, and angry. Layoffs, job insecurity, college expenses, bills that cannot be paid: the article said sleep problems are soaring - " they lay awake at night and worry." (USA Today, July 2, 2008) ¶

[How about people who sleep outdoor?]

These are uncertain times, but our text suggests that God provides protection in uncertain times. God demonstrates God's providential care in uncertain times. The loss of the "innocents" was an overwhelming cruelty, but we see a more hopeful vision in the way that God protected the Messiah child, and we can pray for God to protect each of us in uncertain times [hope]. ¶

Egypt at that time was under Roman control, was outside of Herod's jurisdiction, and the child would be safe there. Herod went forth with his diabolical plan, and the weeping of mothers was heard throughout Bethlehem. The grief was so large that the women refused to be comforted. One commentator suggests that despite the weeping of mothers, the blessing and hope was that the Messiah escaped, and because the Messiah escaped, eventually the people would be comforted. In the Messiah's escape, everyone, even mothers who lost their sons, would be comforted. The Messiah would reign one day, and there would be no such murder and violence. ¶

Old Testament fulfillment: Jesus' birth in Bethlehem was a fulfillment of Scripture (2:5-6), Jesus' return from Egypt fulfills the Old Testament text that refers to the exodus (2:15); the weeping of the mothers of Bethlehem fulfills Jeremiah's reference to Rachel weeping for her children in Ramah; finally, Jesus' move to Nazareth fulfills "what had been spoken through the prophets" even though no specific text is in mind (2:23). ¶

Matthew is writing to a primarily Jewish audience and therefore labors to demonstrate that the unfolding events are connected to Old Testament prophecy. Old Testament prophecy is a warrant that legitimates the child who is the Messiah. Joseph heard that Herod died but Herod's son was reigning in place of Herod; therefore, he withdrew to Galilee and lived in a town called Nazareth. Nazareth was a despised place. Old Testament prophets foretold that the Messiah was to be despised (Pss. 22: 6-8, 13; 69:8; Is. 49:7; 53:2-3, 8; Dan. 9:26). The point is that God can protect the Messiah from hurt, harm, and danger, from even the most despicable people in the most despised places. ¶

The text alludes to God's protective care and power in uncertain times. As God protected the Messiah from the threat of death, so will God provide protection in our times of job loss, bad news, falling stock prices, and unprecedented social and economic uncertainty. Faithfulness and trust in God will provide protective care. God will protect us in uncertain times and hide us in secret places. The Messiah was looked after, provided for, and placed in an environment where he could be nurtured and grow, even in the midst of dangerous and violent circumstances. God will do the same for us. ¶ (Frank A. Thomas)

Exegetical Perspective

This Gospel lesson unfolds in three movements:

(A) the flight to Egypt (vv. 13-15), (B) the slaughter of the infants (vv. 16-18), and (C) the return from Egypt (vv. 19-23). ...Joseph knew that Jesus was the promised Messiah, and that the magi had asked Herod's court where the "king of the Jews was to be born. No other parents in Bethlehem had the context for understanding the imminent danger. ¶

Herod the Great (who ruled 37-4 BCE) was an Idumean, not a Jew, and was appointed by the Romans. He had to fight for several years (40-37 BCE) to take control of his kingdom, so he never felt secure. He maintained a private security force and built fortresses at Jerusalem, Sebaste, Caesarea, Machaerus, the Herodium, Masada, and elsewhere so he would never be far from a

defensible refuge. He killed descendents of the Hasmoneans so he would have no rival. When he suspected intrigue in his own family, he killed his wife Mariamne and one of his sons. Before he died, he commanded that at his death political prisoners should be killed so that there would be mourning throughout the land. Herod died in 4 BCE, so Jesus was probably born about 6 BCE. ¶ [This is who Herod was and commanded to kill all children under age 2 in the Bethlehem].

Archelaus, son of Herod, who was brutal that he was later removed from power by the Romans - who were not usually intolerant of brutality! ¶

The flight to Egypt serves two purposes: it delivers the Christ child from Herod's wrath, and it sets up the recapitulation of the history of Israel with an exodus from Egypt (cf. Hos. 11:1). The flight to Egypt serves yet another function in the Gospel tradition: it explains how Jesus was born in Bethlehem and grew up in Nazareth. Alternatively, Luke reports that Joseph and Mary traveled to Bethlehem because of the census. So whereas Matthew explains how the family from Bethlehem came to Nazareth, Luke explains how the family from Nazareth gave birth to a child in Bethlehem. Matthew's account. Of the birth and infancy of Jesus is so grounded in historical events, real geographical location, the history of Israel, and the fulfillment of Scripture that one cannot understand it apart from them. By weaving this rich tapestry of allusions, Matthew effectively designates Jesus as the Son of God and the expected prophet like Moses (Deut. 18:15, 18) who will deliver Israel through a new exodus. ¶

Matthew's Christmas story is set in the turbulence and terror of a violent history. Tyrants kill children, and families flee in the middle of the night. No shepherds come to see the wonder, and no heavenly choir sings "Glory to God in the highest, and peace on earth, goodwill" (Luke 2:14). Instead, there is a provident God over all who guides a devout and compassionate, dreaming and trusting father so that a child will be able to grow to become the Savior of his people and of generations to come. ¶

Matthew therefore calls for all who observe Jesus' birth to renew their hope. Even if there are no apparent reasons to believe in a provident God, the birth and infancy, life and preaching, death and resurrection of Jesus are signs enough. At Jesus' birth, violent forces seek his life, just as violent forces had sought the life of Moses. The violent forces at his birth foreshadow the violence that will eventually lead to his crucifixion. Nevertheless, he is delivered from Herod's murderous intent, just as the people of God were delivered from Pharaoh. Even more so, Jesus will eventually be delivered from the death itself... Therefore, nothing can defeat God's promise of Immanuel, God with us. Even when we cannot celebrate peace on earth, we celebrate Immanuel, and hence the love of God and the promise of peace. ¶

Homiletical Perspective (Application)

Nightmare: The first dream, ["Get up, take the child and his mother, and flee to Egypt for Herod is about to search for the child, to destroy him"] is a nightmare: Herod is out to kill the newborn child, and he has the authority and the means to do it and, furthermore, to do it with impunity. That is a dream terrifying enough to make any human break into a cold sweat, to set the heart beating furiously, to constrict the breath, to make the whole body quiver with the question: will we escape in time?

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The infant has just received extravagant gifts from exotic visitors. The meaning of his birth, the promise of his life seemed in that bright and shining moment so momentous, so filled with hope, and now this nightmare. Joseph moves from promise to terror with the dreaming of one dream. The nightmare does not end when Joseph awakes. There is a frenzy of activity; stuffing together whatever they have, walking down the street and out the gate onto the main road to get to Egypt as fast as possible, the child crying, the mother exhausted, Joseph's heat clutching in his throat every time he sees a soldier. The nightmare does not end when they get to their place of refuge. It grows greater, spreading beyond Joseph and the new family, pervading the region they have left behind as the blood baby children darken the earth, and their inconsolable mothers set the land echoing with "wailing and loud lamentation" (v.18) because a tyrant fears any potential challenge to his power and authority. 7

The intense compression of Matthew's story, from magi to the slaughter in eighteen brief verses, reveal the truth of the human situation. It shows us to be capable of a passionate desire to search for, to find, to adore, to lavish our gifts upon the gift of God, while with equal realism it portrays the massive weight of our intransigence to grace, not only in the human heart, but also in our systems of military and political power and repress our highest and holiest yearnings with brutal violence. [add human nature to be compassionate and cruel as well]. 7

The next two dreams in the passage continue this oscillating pattern between hope and nightmare. The second dream is a dream of relief: Herod is dead, the tyrant out of the way, the immediate threat removed.

The family can head home, Home! After dealing with a strange language and different food and customs and the ambiguous status of being refugees, if not illegal immigrants, they can go home, home to the food and the local talk and neighborhoods that have become only more precious as they remembered them from far away.

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No sooner do they arrive than the old nightmare returns. Herod is gone, but Archelaus his son, a man who takes after his father's

cruelty, is ruling over Judea. Perhaps because of his experience with Herod, Josephs is immediately on edge and "afraid to go there" (v. 22). His fear is confirmed by his third dream, so that he and the family head further north go Galilee. There will be no homecoming after all, no return to the old neighborhood. ¶

According to Matthew then, Jesus starts his childhood as a refugee: fleeing from Judea to Egypt, then briefly from Egypt to Judea, and finally from Judea to Galilee. Jesus' early childhood gives witness to the truth that Matthew will later have Jesus summarize in his own words: "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head" (Matt. 8:20). This infant Jesus has nowhere to lay his head from the day he is born. The Holy Family is a refugee family, ¶ Thomas H. Troeger

¶ David L. Bartlett & Barbara Brown Taylor, Ed. Lectionary: Feasting on the Word, Year A. Volume 1 (Louisville: John Knox Press, 2008), 117.

¶ David L. Bartlett & Barbara Brown Taylor, Ed. Lectionary: Feasting on the Word, Year A. Volume 1 (Louisville: John Knox Press, 2008), 118.

¶ David L. Bartlett & Barbara Brown Taylor, Ed. Lectionary: Feasting on the Word, Year A. Volume 1 (Louisville: John Knox Press, 2008), 164.

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¶ David L. Bartlett & Barbara Brown Taylor, Ed. Lectionary: Feasting on the Word, Year A. Volume 1 (Louisville: John Knox Press, 2008), 164, 166.

¶ David L. Bartlett & Barbara Brown Taylor, Ed. Lectionary: Feasting on the Word, Year A. Volume 1 (Louisville: John Knox Press, 2008), 166.

¶ David L. Bartlett & Barbara Brown Taylor, Ed. Lectionary: Feasting on the Word, Year A. Volume 1 (Louisville: John Knox Press, 2008), 168.

¶ David L. Bartlett & Barbara Brown Taylor, Ed. Lectionary: Feasting on the Word, Year A. Volume 1 (Louisville: John Knox Press, 2008), 164.

¶ David L. Bartlett & Barbara Brown Taylor, Ed. Lectionary: Feasting on the Word, Year A. Volume 1 (Louisville: John Knox Press, 2008), 164, 166.

¶ David L. Bartlett & Barbara Brown Taylor, Ed. Lectionary: Feasting on the Word, Year A. Volume 1 (Louisville: John Knox Press, 2008), 166.

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¶ David L. Bartlett & Barbara Brown Taylor, Ed. Lectionary: Feasting on the Word, Year A. Volume 1 (Louisville: John Knox Press, 2008), 166.

Press, 2008), 166, 168.

γ David L. Bartlett & Barbara Brown Taylor, Ed. Lectionary: Feasting on the Word, Year A. Volume 1 (Louisville: John Knox Press, 2008), 168.

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γ David L. Bartlett & Barbara Brown Taylor, Ed. Lectionary: Feasting on the Word, Year A. Volume 1 (Louisville: John Knox Press, 2008), 165.

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γ David L. Bartlett & Barbara Brown Taylor, Ed. Lectionary: Feasting on the Word, Year A. Volume 1 (Louisville: John Knox Press, 2008), 167.

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accent6="accent6" hlink="hlink" folHlink="folHlink"/>††
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will be ruler over all, 2 2 !
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' ↑ □ ŸŸ ı %

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lF†@f`†@X₁ a

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! † † 2 ! † 2 3 T T -J |

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L | î!! Ê| P - R ! T X N| |

2J v

lFt@f`t@N^l a

Г Л Д ì!! È† P 2 3 2 3 T T 3Д |

$\bar{e}^j \quad v$

lFt@f`t@³J a

L J

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1F†@f`†@Xγ í

L J

i!! E+ P -| 2 ↑

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L J
9 . # \$ → 2 →) | P o s s i b l e z`
T x -^L â

ú I
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L †
αÿÿÿ . î!! È† P Å 2 R p □
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□ %

□ %

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R o m a n

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•

î@ ↑T i m e s N e w
EN[⊥] L

i^{ll}←QraēN^{ll} „i^{ll} ôi^{ll} pN^{ll} lPRaēN^{ll} „i^{ll} Ÿq½c „i^{ll}ēN^{ll}
 ŸŸŸŸ 'W →r½cŸŸŸŸŸŸŸŸ €ŸŸ € Ÿ
 €ŸŸŸŸ î □ □ X₁ G • Ÿ* àAx À
 Ÿ T i m e s e w o m a n | ,i^{ll}æ-
 ¶c ôi^{ll}ôi^{ll}□z'c i^{ll} 'W dv □ dv □ %

R p . 2J@ ↑T i m e s N e w
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è¹ñ|p7Z "¹û~ Z è¹ñ|p7Z è¹ñ|!! 8 ` •î¹¹ FàÇw
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New Roman
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R p
αÿÿÿ • ;@ ↑Times New
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^ú|öÏ^L Çw ^ú|G
γ ~^ú|8Í^LbI
v z yJ
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γ ^ú|€ \w ÿ J Í^L G
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î)	↓				♩	L	」				P

T T X₁ €₁ ...
 '†@X₁ p L L J i!! È P ì)
 T ü ·₁ → ...
 '†@·₁ p L L J i!! È ^ What
 H a p p e n e d a f t e r C h r i s t m a s !!AW .
 (→ † B) . -) .) . †) →)
 † = . † \$ → F) \$ T T † C
 ... lF†@f'†@- p L J i!! È P n)
 T T D † l ... lF†@f'†@D
 p L J i!! È P) †

T T X₁ ^ € i lF†@f
 '†@X₁ Ú L L W i i!! È P]A)
 T ^ 7 ^ W i lF†@f'†@ Ú
 L J i!! È ` N e w E x o d u s B)
 B † 8 . . . # T T X₁ ^ J i lF
 †@f'†@X₁ Ú L J i!! È P (T T
 € ^ " i lF†@f'†@
 € Ú L J i!! È P R) ↓

	T	T	X ₁	ñ	€	X	lF†@f		
`†@X ₁	C		L	↓			ì!! È† P)	
T	"	· ₁	ñ	↓	X	lF†@f			
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H o p e	=)	.)	B	(→ † . † B -			
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」 T T X₁ Z₀ ·₁ E₀ lF†@f
`†@X₁ ¶₀ L ′ î!! E₁ P ì 6 R p -
ÿÿÿ ′@ †T i m e s N e w ††(†††† ††††††
R o m a n

ï¹¹←QRaĒÑ¹¹ „î¹¹ ôï¹¹pÑ¹¹lPRaĒÑ¹¹ „î¹¹ Ÿq½c „î¹¹ĒÑ¹¹ ŸŸŸŸ ,
 (W →r½cyŸŸŸŸŸŸŸ €ŸŸ € Ÿ
 €ŸŸŸŸŸ ì □ □ X₁ G · Ÿ* àAx À
 Ÿ T i m e s e w R o m a n | ,î¹¹œ-
 ¶c ôî¹¹ôî¹¹□z´c ï¹¹ , (W dv □ %



	T	X ₁	İ	β)	lF†@f`†@X ₁	↑		
L	↓		İ	È	d	M a t t .	2 :	1 3	
O	*	↓	¶	*	¶	* *	T T	à	İ
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T p d C | ++ lF+f
) ↑+ - L J i!! È X (C a n b 7 %
 + lF+f`+@D| ↑+ / L J i!! È - e
 p r e a c h e d o n t h e F i r s t S u n d a y
 a f t e r C h r i s t m a s) % ↓ * % % \$)
 % * ↓ ↑ &- " W M F C - , ; , » *)
 ↓ +) % ↓ . ↓ ↓ ↓ /))
 * &) ↓ % ← ↓ % T 7) ↑
 ↑ @ % %

íÿ | T T z
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ì!! È† P T - ↓

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T X X L J « < lF+f
 't@X x L J i!! È P 1 3 * * T d r
 .t J < lF+f
 't@r x Y L J i!! È . Now after
 they had left, an angel of the
 Lord appeared to Joseph in a
 dream and said, "

< * : ± & ← † % ± †) &) ±) %
 * ± † & ← † ± † % * ± %)) %
 † ± + ← † †) % † 2 * * † %
 * * % % %) † †) ± ! * %
 *) ± †) † % † * % % ? ± &)
 * ± % † * † † " %

T ð ð -+ È◀ %+ lF†@f
`†@ ð x† ← L † ì!! È† " Get up ,
take the child and d@ %
+ - % † % † %
. † † . † * . . † †

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't@X₁ x⁺ L⁺ X₁ p⁻ è⁺ lF⁺@f
and flee to Egypt, . his mother,
T D * i % % i i * i . | %
% | * i 7 * * . i %

7 %

7 %

1 T T q- ·+ ...- ê+ lF+@f
 `t@q- x+ L J i!! È+ P ± T
 t- ·+ ï
 ê+ lF+@f`+@+- x+ # L J i!! È+ " and
 r e m a i n t h e r e u n t i l I t e l l y o u ;
 ï %) * ± % ? % ↑) ± ↑) % %
 ± *) † † † † † % † † † † †
 (+) † † † %

T Ü Ð
G+ ¶¶ è+ lF+@f`+@Ð
x+ ↑ L ↓ ì!! È+ | f o r H e r o d i s
a b o u t t o s e * % ↓ A % %
* . ↓ ↓ * . * ↓ * ↓
% T d ↓¶ G+ ¶¶ è+ lF+@f
'+@¶ x+ ↓ L ↓ ì!! È+ T a r c h * % %
. %

7 %

1 %

1 T T . + È + lF+f`+@.
x+ L J + P I T .. +
<+ + lF+f
'+@ + L J + + l f o r t h e
c h i l d , + * + + +) % + %)
+ + * + + %

op

`t@E+ T ` E+ E+ æ+ è+ lFt@f
î x+ L L J î!! È+ T t o
î * ⊥ ↓

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L J T X₁ i+ ŷ^L H◀ lF†@f'†@X₁ 7◀
% * * i!! È† d d e s t r o y h i m T . %
 ⊥ . ↑ C %

1 %

1 %

T b í J J lF@f
 7 L L J i!! È T . "
 rA # T T K í t J lF@f
 7 L J i!! È P l * T E u í

J lF@f`@u 7 5 L J i!! È , 4 .
 T h e n J o s e p h g o t u p , t o o k t h e
 c h i l d a n d h i s m o t h e r *) ¶ 4)
 %) ! * % *)) * † T)
 * † † * *) † †) % † %)
 † † * † &) * †) † T ? * †)
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it ... T | ^

H◀ lF†@f`†@`
7◀ ◻ L †
n i g h t . * † . † * . b y %

1 %

1 %

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1+ 90 J◀ lFt@f`t@t

7◀ ⊥ L J î!! È| x , and went to
E g y p t , E ⊥ ⊥ %) * T : &)
 | ⊥ ↑ * ⊥ 3 *
(* | ⊥ ⊥ T X :ÿ î| •ÿ J◀ lF†@f
'†@:ÿ 7◀ | L J î!! È| P 1 5 * * T T Žÿ
 î| çÿ J◀ lF†@f
'†@Žÿ 7◀ L J î!! È| P ⊥ T d
£ÿ î| /† J◀ lF†@f`†@
£ÿ 7◀ J L J î!! È| T and %) * ⊥ %

T 0+ i+ •◀ H◀ lF†@f`†@0† 7◀
L J i!! È† ` remained . %
& C * † . & . ⊥ ↓

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op

death of Herod . there until the
* . * A % %) . %

1 %

1 %

1 T 9 1 ~ M [+ a lF + @ f ' + @ ~ - -
 ◀ L L J i!! È| ä . This was to
 ful fill what had been spoken by
 the Lord through the prophet,
 4) + ; * % +) %) +)
 + + * % %) + * *) %) + +)
 (+ ↑) % T 2 * * + +) *)
 *) + ↑) % + * *) %
 + + + %) % + * *) %

◀ ◻ L T J | \† L◀ f◀ "◀ lF†@f'†@\† -
. A . ⊥ * î!! È† \ " O u t o f
↓

9

T p X₁ ↖ A^L □↓ lF†@f
'†@X₁ ÷◀ - L J î!! È| X E g y p t
7 * * . ⊥ T Ä B^L ↖ ↓- □↓ lF†@f
'†@B^L ÷◀ ¶ L J î!! È| t I h a v e
c a l l e d m y s o n ⊥ . * * % ⊥ %
* † † % . T C * ⊥ * . %

1 %

1 %

↑ 1 T ` !!- ◀ -
 ↓ ⊥ # ⊥ T X ` - ◀ 3- î!! È| T . "
 ↑ lF†@f`†@!!- ÷◀ -L L J
 ↓ `†@`- ÷◀ 1 L J î!! È| P 1 6 * * T 81 ` -
 ◀ f◀
 ↓ lF†@f`†@`- ÷◀ R L J î!! È| ð .
 When Herod saw that he had been
 tricked by the wise men, he was
 infuriated, and O) %) ⊥
 < % * * ⊥ % : ⊥ ↑) % † T) %
 T) % * ⊥ * % %) ⊥ † † %) %
 * ⊥ + (⊥ ↑) % T ; † † % T @ %
) ⊥ T) % T ; % ⊥ ⊥ ↑ * †)
 † % † % * ⊥ ⊥ %) * T ↓

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1 %

1 %

↓ 1 T " X1
ā^L j↓ 1F†@f`†@X1 W↓

L J
⊥ &) ì!! È⊥ d h e s e n t a n d) %
⊥) * ⊥ %

o/

T (1 ä^L)

1 %

1 %

↑ 1 T À |ÿ
↓ p◀ j↓ lF†@f`†@|ÿ W↓ !! L ↓ |
a c c o r d i n g t o t h e ï ± ± % % % t ,
* * |)) ± | * ± |) % T ↓

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1 %

1 %

T 8 X l k É lF@f
 't@X L ' L J i!! È| æ time that
 he had learned from the wise
 É | ↑ ? % ↓ ↑) % | ↓) % T) %
 * ↓ | % %) % * ↓ ← + ?
 T |) % T ; | % T T l l l l
 \$ É lF@f't@l
 | L J i!! È| X men . c @ &)
 ↓ ↓ T X % l l x É lF@f't@%
 | L J i!! È| P 1 7 * * T . y l l
 ç É | T | & " WMFC - , < , » lF@f
 't@y | 6 L J i!! È| . . Then was
 fulfilled what had been spoken
 through the 4) %) T ; %
 T ← * | ← | | | % * T ; * %
 | ↓) % * ↓ * % %) ↓ * *)
 &) ↓ ↑) *) *) ↓ ↑) % ↓ %

£ÿ ¶ | £ÿ kÿ Ò† Ç† lF†@f`†@
* . . % T ↓ ì!! È† \ p r o p h e t . %

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`†@Xγ T | Xγ È↓ £^L '!! lF†@f
% & C † * . % î!! È† \ J e r e m i a h * %

1 %

1 %

α^L γ T X α^L î↑ ï^L)!! lF†@f`†@
| T!! γ L J î!! È| P :
†@D^L T!! γ L J î↑ #^J)!! lF†@f
\$^J î↑ p^J)!! lF†@f`†@ î!! È| P 1 8 * * T `
\$^J T!! L J î!! È| T . " ⊥ ⊥ # %

T d q È A ' lFf@f
 't@q T Y L i È A v o i c e w a s
 h e a r d i n R a m a h , w a i l i n g a n d l o u d
 l a m e n t a t i o n , R a c h e l w e e p i n g f o r
 h e r c h i l d r e n o < * * † % % ¶
 < * † . % * % . † † . † * † * .
 . T † * . . † † + D %
 . † * † * . † † < * % . %
 † † = \$ % . † . * † * † * † . %
 % † % . † † . % % . %

1 %

1 %

γ T X B◀ î↑ n◀)!! lF†@f
'†@B◀ T!! γ L J î!! È† P ; † T †

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T è X₁ +!! ì| ‡!! lF‡@f
v!! → L † ì!! È † € s h e r e f u s e d
to be consoled . † % † % %
% . † * † . * † %
.

1 %

1 %

T ü ð | ,!! µ %!! lF†@f
 v!! L J i!! È† ^ , b e c a u s e
 t h e y a r e n o m o r e . " ⊥ , ⊥ + % % %
) % ⊥ ↑) & (⊥ % % ⊥)
 * T ? * % ⊥ # ⊥ T X ¶ ,!!
 %!! lF†@f`†@¶
 v!! L J i!! È† P 1 9 * * T Ü

,!! J
 %!! lF†@f`†@

v!! ↑ L J i!! È† | . W h e n H e r o d
 d i e d , a n a ⊥ ¶ ⊥ O) %) ⊥ < %
 * * ⊥ * † % * ⊥ ⊥ %) ⊥ %
 T è K
 ,!! »† %!! lF†@f`†@K
 v!! → L J i!! È† € n g e l o f t h e
 L o r d s u d d e n l y)) % T 2 * * ⊥)
 † ⊥ * ← ⊥ †) % T * * ⊥)
 * * %) ↑) T ↓

90

1 %

1 %

1 T t X1 6!! É   é!! lF†@f
 '†@X1 Ö!! 1 L J î!! È†   a p p e a r e d i n
 a d r e a m t o J o s e p h i n E g y p t a n d
 s a i d , % * * % % * † †) † %
 †) % % ? † † * † ! * %
 * * † †) † 3 * (+ † † %)
 * † % † * † † T X É   6!!
 é!! lF†@f
 '†@É   Ö!! 1 L J î!! È† P 2 0 * * T d
 6!! ~ é!! lF†@f '†@
 Ö!! J L J î!! È† T .
 " † † ¶ # %

T ¼ <!! Á◀ Ç!! lF†@f'†@
 Ö!! = L J ì!! È† È Get up ,
 take the child and his mother ,
 and go to the land of @ % ± %
 . † ↑ . ± * . . ± . ↑ . % ± %
 T C * . . % % * ± * ¶ . %
 ± † * . . ± * * ¶ ↓

60

90

`†@X₁ 6¶ - L X₁ è!! "L G¶ lF†@f
* % † % î!! È† X I s r a e l %

1 %

1 %

6

7 %

7 %

1 T 9 X1 L9 b- ©9 lF†@f'†@X1 -9 !
 L J i!! È† and went to the
 land of Israel . %) * T : &)
 † † † * † †) % † † &)
 * † * † †) % %
 † † T † T X c- L9 9- ©9 lF†@f'†@c- -
 9 1 L J i!! È† P 2 2 * * T ä .- L9 ø
 ©9 lF†@f'†@.- -9 † L J i!! È† € .
 But when he heard that † 9 8)
 † T ;) &) †) % T) % %
 † † † †) % † † † %

90

¶ T □ ù K¶ ^¶ §¶ lF†@f'†@ù -
r u l i n g o v e r J u d e a = % % . %
† * . † * † * * % % † * . . %
* %

7 %

7 %

1	T	T	⌘	L	·	©	lF†@f'†@%	-	
⌘	L	↓			i!!	È†	P		
⊥	T	∅	ž	L	◀	©	lF†@f'†@ž	-	
⌘	L	↓			i!!	È†		i n p l a c e o f h i s	
f a t h e r	⊥)	⊥	*	⊥	⊥	←	%	%
⊥	*	←	⊥)	↑	⊥	←	%	↑
⊥	⊥	⊥							

6

1 %

1 %

1 T d1 X1 «¶ !!¶ □⊥ lF†@f
 '†@X1 Ö¶ Y L J i!! È† Herod, he
 was afraid to go there. And
 after being warned in a dream,
 he went away to the < %
 † * * ⊥ † ⊥) % † : % † & † %
 † † ;) * † & † † †) & † * % †)
) † ; %) % * † † †) † % †)
 † † & ; &) † †) † * † † † ; &)
 † † & ; &) † † * † † †) † † %

1 %

1 %

γ	T	T	·+	«¶	α+	□ [⊥]	lF†@f						
'†@·+	ö¶		L	」			î!!	È†	P	⊥	T	X	¥+
«¶	ø+	□ [⊥]		」	lF†@f'	†@							
¥+	ö¶	γ	L	」			î!!	È†	P	2	3	*	* T X ù+
«¶	!◀	□ [⊥]		」	lF†@f								
'†@ù+	ö¶	γ	L	」			î!!	È†	P	.	⊥	¶	↓

R p
æÿÿÿ . J@ |T i m e s N e w
R o m a n |L|eÑ|L|L
äô|L|dô|L|L←Q Raäô|L|LÛÑ|L|L LÓ|L|Èô|L|L|P Raäô|L|LÛÑ|L|L ÿq½cÛÑ|L|Läô|L|L
ÿÿÿÿ<)W →r½cÿÿÿÿÿÿ €ÿÿ € ÿ
€ÿÿÿÿ ì ■ ■ X| G · ÿ* àAx À
ÿ T i m e s e w R o m a n |Ô|L|æ-
¶|c LÔ|L|L LÔ|L|L ■ z'c tÔ|L|L<)W dv ■ %

| %

| %

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 † H f J c1 | Jesus identifies as the one "anointed," in the
 words of Isaiah, "to bring good news to the poor... to
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 y ^ J c1 | release to the captives." At first blush, this is
 not a good news to the captors, nor to those
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 , H . J c1 | who have profited by the poverty of the poor.
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 : H g J c1 | Poverty, in Luke's gospel and in the prophetic
 tradition is neither a natural state nor an unfortunate
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accident, but rather the result of deliberate social policy.

H U To whom, then, is the good news addressed?

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 who were two years old or
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 K | ^ | Y | c1 | A voice was heard in Ramah, wailing and loud
 lamentation, Rachel weeping for her children
 K | | | c1 | ; |
 W | H | | c1 | she refused to be
 consoled |
 W | | | c1 | , because they are no more."
 W | * | | c1 | 19 | | / |
 W | 4 | | c1 | . When Herod died, an a |
 W | - | | c1 | ngel of the Lord suddenly
 b | H | 1 | c1 | appeared in a dream to Joseph in Egypt and said,
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