

An excerpt from “Breaking the Word: Homiletics,” *Emmanuel* 116:6 (2010) 552-574. by Raymond F. Collins.

We Christians read the Old Testament in the light of the gospel for “the key to understanding Scripture lies therein” (Thomas Stegman, *Second Corinthians* [Catholic Commentary on Sacred Scripture. Grand Rapids: Baker Academic, 2009], 82). Each of the evangelists—and each in his own way—made use of the Old Testament to shed light on the announcement of the good news that they were putting into the form of a story about Jesus.

The evangelist known as Matthew is famously known for his citations of the Old Testament, affirming that various passages of the scripture have been fulfilled in the life and ministry of Jesus. The evangelist’s story about Jesus echoes the story of salvation told in the Old Testament in many subtle and pervasive ways. Hopefully my comments in the months to come will help you to be attentive to these echoes, as I share some exegetical thoughts about the “gospel” readings from Matthew whom we begin to read as of on the First Sunday of Advent in this year of the Lord.

SECOND SUNDAY OF ADVENT

December 5, 2010

LITURGY

Isaiah 11:1-10 poetically describes the coming of the messianic age.

Romans 15:4-9 includes a prayer that we Christians live in harmony with one another and follow the example of Christ Jesus.

Matthew 3:1-12 portrays John the Baptist as an advent figure.

In the *Antiquities of the Jews* 18:116-119 the Jewish historian Flavius Josephus gives a description of John the Baptist. The authenticity of the passage has been disputed in the past, but today the passage is generally accepted as having been the work of the historian. The passage portrays John as a good man who urged people to live righteously, practicing justice towards their fellow human beings and piety towards God. Josephus mentions John’s baptism, describing baptism as a consecration of the body.

The evangelist has his own take on John. Beginning with his Markan source (Mark 1:2-8), the evangelist synthesizes the message of the Baptist so that it is in sync with the message of Jesus: “Repent, for the kingdom of heaven is at hand” (Matt 3:2; 4:17; see Matt 10:7). John’s simple diet and clothing are reminiscent of the good and clothing of the great prophet Elijah (2 Kgs 1:8). Like Mark, Matthew places a slightly modified version of Isa 40:3 on the lips of John. The modification consists of this, that in the gospel texts the phrase “in the wilderness” is used of the locale of the voice crying out; in the text of Isaiah the words were used to speak about the place where the way of the Lord was to be prepared. The words were in reference to Israel’s return from exile and echoed an important motif in the exodus experience.

The “desert of Judea,” the arid region west of the Dead Sea, is where the Qumran community was located. Since the Essenes used Isa 40:3 as a foundational text (1QS 8:13-14 in the *Rule of the Community*) and had practiced baptism, albeit not as one-time occurrence, many scholars believe that the Baptist may have had some affiliation with the community that produced the Dead Sea Scrolls. I believe that the hypothesis is quite plausible although there is no way of proving it.

The evangelist takes material from the Sayings Source (see Luke 3:7-9) to flesh out the preaching of the Baptist, directing it specifically to the Pharisees and Sadducees, Jesus’ *bêtes*

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noires in Matthew’s story. The exhortation announces that neither descent from Abraham nor the reception of John’s baptism will protect them from the coming judgment. There is no time to lose. They must repent.

BROKEN FOR US

Ignatius of Loyola suggested that it would profit our spiritual lives were we to identify with one of the characters in a reading from scripture. Today’s gospel reading has three characters. John the Baptist is one of them. “Jerusalem, all Judea, and the whole region around the Jordan” and “the Pharisees and Sadducees” are the other two characters. Granted that each of these groups consisted of several individuals but today’s narrative considers them *en masse*. Hence, literary critics consider each group to function as an individual in the narrative.

At the beginning of Advent, it is useful for us, clergy and laity, to identify with the Pharisees and Sadducees. With the Pharisees, we try to follow God’s law. With the Sadducees, we participate in divine worship. The evangelist reminds us that that is not enough. The challenge of repentance is addressed to each one of us. We must produce fruit as evidence of our repentance.

THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY

December 8, 2010

LITURGY

Genesis 3:9-15, 20 narrates the primordial tale of the temptation of humankind.

Ephesians 1:3-6, 11-12 is an excerpt from the benediction, the *berakah*, which takes the place of the epistolary thanksgiving in the Epistle to the Ephesians.

Luke 1:26-38 describes the announcement of Jesus’ birth. Luke’s story, paired with the announcement of John’s birth (John 1:5-25), is patterned after biblical annunciation stories, particularly Judg 13:2-7. Unlike the Matthew’s announcement of Jesus birth which focuses on Joseph (Matt 1:18-24), Luke’s story tells of the announcement made to Mary.

The two birth announcements in Luke are comparable by design but there are significant differences between them. The announcement to Mary is to a woman; the announcement of John’s birth is to a man. Mary is young; Zachary is old. Mary is relatively insignificant, lacking any mention of significant genealogy; both Zachary and Elizabeth were well-born. The annunciation to Mary takes place in Nazareth, a town unnamed in the bible; the announcement to Zachary takes place in the temple of Jerusalem. The announcement to Mary is of a blessing for a blessing for Israel; the message to Zachary basically concerns a blessing conferred upon the family. Mary responds to the angel’s message with faithful acceptance; Zachary is incredulous. Mary is given a sign; Zachary loses his ability to speak.

Typically biblical narratives lend verisimilitude to revelatory by situating them within a determined time frame and/or in a particular locale. Thus, the annunciation story is situated in the agricultural town of Nazareth in Galilee. Gabriel, whose name means “God is my mighty one,” was one of four archangels in Jewish apocalyptic literature. In the biblical story he previously appeared in Dan 8:16; 9:21. The angel appears to a young woman (*parthenos*), named Mary, “Miriam,” who had not yet entered into her husband’s household. On Jewish betrothal customs, see the commentary below on Matt 1:18-24, the reading for the Fourth Sunday of Advent.

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The dialogue between Mary and the angel begins with a greeting which Luke Timothy Johnson translates as “Hail, Gifted Lady” (*The Gospel of Luke* [Sacra Pagina 3. Collegeville: Liturgical Press, 1991], 36-37). The greeting suggests that Mary had found favor with God, the favor being that she has been chosen to bear the Messiah. The angel tries to allay Mary’s confusion at the announcement that she is to bear the child. So the angel explains with words that recall 2 Sam 7:11-16, particularly vv. 12-13.

Important elements of Luke’s christology are evident in the angel’s words. “The Most High” is one of Luke’s favorite ways to identify God (Luke 1:35, 76; Acts 7:48; 16:17). Jesus is the Son of God the Most High (Luke 8:28; see 6:35); He is the holy one (v. 35; see Acts 3:14; 4:27, 30). Jesus is of Davidic origin (Luke 1:69; 2:4, 11; 3:31; 6:3; 18:38-39; 20:41-44, albeit through Joseph, see v. 27 in today’s reading). Jesus will rule as king (Luke 19:11-27, 38; 22:29-30; Acts 1:3, 6). As Luke’s story unfolds both Jesus’ relationship with David and his rule are particularly linked to the resurrection.

Mary’s confusion leads to her questioning. The angel reassures her by affirming the divine origin of the child. The “overshadowing” recalls the cloud of God’s presence in the Exodus story (Exod 40:35). The pregnancy of Elizabeth is a sign that God accomplishes what he has promised.

In response, Mary acknowledges that she belongs to the household of God. She is a woman of faith, whose “yes” to God is given without reservation.

BROKEN FOR US

In 1792, John Carroll, bishop of Baltimore, the first American bishop, consecrated the new nation of the United States to Mary, Mother of Jesus, under the title of the Immaculate Conception. A little more than a half century later, in 1847, Pope Pius IX formalized Carroll’s consecration by proclaiming Mary under the title of the Immaculate Conception as the Patroness of the United States.

That people in the United States look to Mary under this title gives this feast particular relevance for Catholics in the United States. In his commentary on this passage, Johnson observes that Mary represents Israel while Rene Laurentin describes her as the Daughter of Zion. Today we might reflect on the similarities among our nation, Israel, and Mary. Like Israel and Mary we had humble origins, yet as a nation we have been highly gifted. Like Israel and Mary we have a role in the world that extends beyond ourselves.

For all this we should be grateful. Yet we must also ask whether with Mary we respond with an unequivocal yes to God’s demand. As a nation are we prepared to say, “May it be done to us according to your word?”

THIRD SUNDAY OF ADVENT

December 12, 2010

LITURGY

Isaiah 35:1-6a, 10 describes the Israelites’ return from exile.

James 5:7-10 urges that we wait patiently until the coming of the Lord.

Matthew 11:2-11, one of three passages in Matthew that speak at length about John the Baptist (see Matt 3:1-12; 14:1-12), consists of two units pertaining in different ways to the Baptist. Both units are based on material that the evangelist found in the Sayings Source.

The first unit (see Luke 7:18-23) contains a dialogue between Jesus and some of the

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Baptist’s disciples. During his imprisonment (see Matt 4:12; 14:1-12) the Baptist had heard about the “works of the Christ.” This designation implies that the wondrous acts of Jesus narrated in Matthew 8-9 were messianic but John had his doubts. So he sent a delegation of his disciples to Jesus to ask whether he was the one to come.

Jesus responds by giving a brief summary of his miraculous activity, alluding to various passages in the Book of Isaiah, especially Isa 35:5-6, part of today’s first reading. Since Jesus has performed the wondrous deeds described in the prophetic text, his interlocutors should realize that the messianic era has arrived. The other Isaian passages to which Jesus alludes are Isa 26:19 and 61:1.

Narrative accounts of Jesus healing the blind are found in Matt 8:27-28, the lame in Matt 8:5-13; 9:1-7; a leper in Matt 8:1-4; and the deaf in Matt 8:32-32. The story of Jesus raising the daughter of the leader of the synagogue from the dead is found in Matt 9:18-26 while Matt 5:3 tells of Jesus speaking about the poor.

Jesus’ response to John’s emissaries concludes with a beatitude which is at once a mild rebuke to the doubting John and an anticipation of the following chapter in which people, notably the Pharisees and members of Jesus’ family, do take offense at him.

The second unit in today’s gospel contains a reflection on John that Jesus addresses to the crowds (see Luke 7:24-28). John is unlike a reed that shakes with every gust of the wind; he is steadfast in proclaiming the coming of the kingdom. John is not clothed in royal finery; his clothing is that of a prophet (see Matt 3:4 in last week’s gospel). Jesus acknowledges that John is a prophet but adds that he is more than a prophet. John the Baptist is a singular prophet, whom Jesus describes by means of a composite scripture (Mal 3:1 and Exod 23:20; see Mark 1:2). The reference to Malachi evokes Mal 4:5 [Mal 3:23 in the Hebrew text] which speaks about the coming of Elijah before the coming of the Day of the Lord (see Matt 11:14, where John is identified with Elijah). The presence of this new Elijah is another indication that “the kingdom of heaven is at hand” (Matt 3:2).

Jesus’ positive assessment of John concludes with a statement that John is the greatest figure from the past, but he belongs to a different era in the history of salvation. Those who belong to the “kingdom of heaven” —a Matthean expression—are greater than even the great John the Baptist.

BROKEN FOR US

As we drive around North America, we have certainly noticed the motto “Show-Me” on the registration plates of cars and trucks from Missouri, “the ‘Show-Me’ state.” Tradition has it that the motto was popularized by Missouri Congressman Willard Vandiver whose dinner address during an 1899 naval banquet in Philadelphia proudly proclaimed, “I come from a country that raises corn and cotton, cockleburs and Democrats, and frothy eloquence neither convinces nor satisfies me. I’m from Missouri, and you have got to show me.”

John the Baptist was certainly not from Missouri, but today’s reading indicates that “show me” might well have been his motto. Perhaps we too, at least at times, have a “show me” attitude with regard to Christ and the presence of God in our lives and in the reality of the world about us.

Despite our occasional skepticism, the “works of Christ” evident in the lives of so many people who have dedicated themselves to the work of the church or who have embraced Christ in such a way that their lives have been transformed. There are also the “works of God” evident in the flow of the seasons and the many benefits that each of us has received during the course of

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our life-times. On this third Sunday of Advent it is time for to banish “show me” as a personal motto in our respective relationships with God.

FOURTH SUNDAY OF ADVENT

December 19, 2010

LITURGY

Isaiah 7:10-14 speaks about the sign that God promised to give to the house of David, “the virgin shall conceive, and bear a son, and shall name him Emmanuel.” The promised son is, in fact, a promise of salvation for Israel.

Romans 1:1-7 contains the opening words of Paul’s great letter to the Romans. It includes what many scholars believe to be an ancient creedal formula (vv. 2-4).

Matthew 1:18-24 is also the short form of the gospel that will be read during the Christmas vigil Mass. The fulfillment quotation in verse 23 makes use of a biblical verse that appears in today’s first reading.

Matthew’s birth announcement focuses more on Jesus’ origin and his purpose than it does on the actual birth of Jesus. Unlike the Lukan infancy narrative which highlights Mary, the Matthean narrative focuses on Joseph, not only because it is a male’s responsibility to act but also because Joseph is key to Jesus identity as “son of David” (Matt 1:1; 9:27; 12:23; 15:22; 20:30, 31; 21:9, 15). Thus, the angel of the Lord addresses Joseph as “son of David” (Matt 1:20).

Matthew’s narrative setting highlights the period in the relationship between Joseph and Mary when they were betrothed but not yet living together. At the time, a betrothal was generally arranged by the clan’s elders or the young couple’s parents. According to Roman law a girl could be married at the age of 10. Later rabbinic literature specified that a girl could be betrothed at the age of twelve, a boy at the age of thirteen. The betrothal ceremony took place in the young woman’s house where she continued to reside until a year or more had passed. Then she moved to her husband’s house where the young couple began to take up their marital life together.

Once the betrothal ceremony had taken place, the young woman was considered to be the young man’s wife (see Deut 22:24). Any sexual intercourse between the woman and a man other than her husband in the period between the betrothal and the introduction of the woman into her husband’s house was considered to be adultery (see Deut 22:23-27). Hence, Joseph’s dilemma when he learned of Mary’s pregnancy. Rather than invoke the full punishment of the law, Joseph decided to divorce Mary quietly. His decision was thwarted by the appearance of the angel of the Lord in a dream. Angelic messengers—the Greek word for messenger is *angelos*—and dreams were considered to be means of divine revelation. Joseph’s messenger was “the angel of the Lord,” no ordinary angel, but a well-known biblical figure (Gen 16:7-13; 22:11; Exod 3:2; Num 22:22; Judg 6:11-13; 13:3; Zech 1:11; 3:1). This figure reveals to Joseph the origin of the child that Mary was carrying: “Through the Holy Spirit this child has been conceived” (Matt 1:20; see v. 18).

The remainder of the narrative highlights the purpose of the child’s birth, which is announced but not described in the narrative. Joseph, in contrast with what Luke will write in Luke 1:31, gives the child the theophoric name “Jesus,” “Joshua, meaning “Yahweh saves,” in Hebrew and Aramaic. His name identifies Jesus’ mission in life. Therefore, the evangelist highlights the importance of the name by means of a fulfillment citation taken out of its biblical

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context. The quotation from Isa 7:14 is the first of many (8-12 in all, depending on how scholars evaluate the introductory formula) fulfillment citations in Matthew. Taken together these citations suggest that Jesus and his mission are to be interpreted according to the Jewish biblical tradition.

The narrative concludes with a notation that Joseph did what he was told to do (see vv. 20, 24). The NAB’s phrase “into his home” is not in the Greek text but has been added by the translators/editors to reflect the marriage customs of the time. The NRSV translates the Greek phrase as “take as your/his wife.”

BROKEN FOR US

As Christmas approaches during these difficult economic times, shoppers are looking for values. They are trying to stretch limited funds as far as possible so that family and loved ones will be able to share in the joy of Christmas. The newspapers and TV reporters are telling us about retail sales. After the depressed holiday buying seasons of 2008 and 2009 the pundits are thinking about how well the 2010 holiday buying season fares in a slowly recovering economy.

Christians have long realized that buying the latest and often over-priced fad for a gift and a good month of retail sales are not what Christmas is about. “Put Christ back into Christmas” has been a slogan for decades. Today it comes as a bumper sticker reminder that Christmas is ultimately about Christ. The coming of Christ must be the focus of our Christmas celebration. Today’s gospel reading comes as a reminder of what Christmas is really about, namely, the intervention of God in human history and the salvation of humankind. These realities should be foremost in our minds and hearts as we think about Christmas.

THE NATIVITY OF THE LORD

December 25, 2010

LITURGY OF THE MASS AT MIDNIGHT

Isaiah 9:1-6 includes a list of royal epithets used to describe the future Davidid.

Titus 2:11-14 is one of the epiphany (*epiphaneia*) passages in the Pastoral Epistles, this one highlighting the appearance of the grace of God and the appearance of the glory of God.

Luke 2:1-14 begins with a narrative setting that places the birth of Jesus within human history and points to the world-wide implications of Jesus’ birth. Augustus was the Roman emperor from 27 B.C.E. to 14 C.E. Among the honorific epithets that he received were those of Lord and Savior (see v. 11, where these titles are applied to Christ). His long rule was known for the peace that reigned throughout the empire, the *pax Romana*.

In the Roman Empire a census was made for purposes of taxation rather than for counting heads. Quirinus was governor in Syria from 6-7 C.E. It is impossible to reconcile the dates of a census during his term as governor with the birth of Jesus during the time of Herod, as Matthew narrates, since Herod died in 4 B.C.E. Writing almost a century after the event, Luke was probably unaware of the accuracy of what he was writing but his story required some way of getting Joseph and his family to Bethlehem. The memory of the census fulfilled that need.

Joseph appears in the story to reinforce the idea that Jesus is the son of David (see Luke 1:32-35). Jesus was born in Bethlehem, David’s home town (1 Sam 17:12, 15; 20:6, 28). Bethlehem was also the place where David was anointed king (1 Sam 16:1-13). Jesus’ Davidic origin is an important theme in Luke’s gospel, as I noted in my commentary on the readings for

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the Feast of the Immaculate Conception.

Jesus is identified as Mary’s firstborn son (*prototokos*). As is often noted, the term does not imply the birth of a second child. It is a legal term, designating the person who has rights to the inheritance. Moreover, in Jewish tradition, the first born belonged to the Lord and had to be redeemed by means of an offering (see Num 3:12-13, 18:15-16). Exod 4:22-23 and Jer 13:9 exploit the religious nuances of the term “firstborn” in their use of it with regard to Israel.

The announcement of good news is a major theme in Luke-Acts (Luke 1:19; 3:18; 4:18; 7:22; 20:1; Acts 5:42; 8:4; 10:36; 13:32). The importance of the good news of Jesus’ birth is highlighted by the fact that it is made by an angel, God’s own messenger (see Luke 1:19). The angelophany, replete with the glory of God (see Luke 1:78-79), terrifies the poor shepherds. In contrast with Augustus, the shepherds rank low on the scale of power and wealth. The Mishnah (ca. 200 C.E.) reflected the popular low regard for shepherds by describing them as thieves (see *m. Qiddusin* 4:14; *m. Baba Qamma* 10:9).

That the announcement is made to shepherds is in keeping with the Lukan notion that the announcement of the good news to the poor is associated with Jesus’ presence among us (see Luke 4:18). The sign that is given to them is the new-born child himself; the conditions of his birth are not the sign. The birth of Jesus attests to the truth of the angelic pronouncement. Jesus is savior (*soter*), Christ (*Christos*), and Lord (*kyrios*), three important titles whose significance will be developed by Luke as he continues the story of Jesus in his gospel.

The narrative in today’s gospel concludes with a doxology. The paean of praise is all the more magnificent since it is sung by a whole chorus of angels. Peace (*shalom, eirene*) is associated with the messianic era throughout the Bible (see Isa 9:6, in today’s first reading; Zech 1:79; etc.). The traditional “men of good will” is a poor translation; “those on whom his favor rests” better reflects the Greek term which signifies God’s gracious disposition towards humans.

BROKEN FOR US

Today Christians throughout the world gather to praise God for the birth of the Savior. We make our own the angel’s doxology. That is as it should be. We are, after all, the messengers, the *angeli*, of the good news of the presence of the Lord and Savior in human history.

Luke Timothy Johnson, nonetheless, introduces a sobering note into our Christmas celebration with the observation that “the shepherds and certainly among the lowest-esteemed laborers. Mary and Joseph, in turn, are transients, equivalent to ‘the homeless’ of contemporary city streets, people who lack adequate shelter” (*Luke*, 52). His words remind us that on Christmas we should be aware of the marginalized in our midst.

THE HOLY FAMILY OF JESUS, MARY, AND JOSEPH

December 26, 2010

LITURGY

Sirach 3:2-7, 12-14 is a passage in which the wise man speaks about the responsibilities of a son towards his parents, particularly his father.

Colossians 3:12-21 is an exhortation that concludes with an excerpt from a household code—the code also includes Col 4:1—that urges family members to fulfill their respective responsibilities toward one another.

Matthew 2:13-15, 19-23 describes the flight into Egypt.

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The first segment of the liturgical reading begins with an account of Joseph being once again the beneficiary of a revelatory dream in which the angel of the Lord speaks to Joseph (see Matt 1:20-21, read last Sunday, the fourth Sunday of Advent). The revelation reveals Herod’s real intent in his wily dealings with the magi (Matt 2:1-12, the reading for the Feast of the Epiphany). Herod intended to kill the Messiah.

The angel instructed Joseph to take the infant and his mother to Egypt. Egypt was a traditional place of refuge for those fleeing from danger in Palestine (see 1 Kgs 11:40; Jer 26:21). Shortly before 160 B.C.E., during the Maccabean era, the high priest Onias IV fled to Egypt after Onias III had been murdered (see 2 Macc 4:34; Josephus, *Antiquities of the Jews* 12:387; 13:62-65). Once again Joseph did as he was told; he took the child and his mother to the designated place of refuge.

Matthew’s narrative recalls another Joseph, Joseph the patriarch, in Egypt (Genesis 46) and Israel’s deliverance from Egyptian servitude (Exodus 1-15). In a sense Jesus relives the story of Israel. To him the evangelist applies another fulfillment citation, Hos 11:1, which originally identified Israel as God’s son but is now used to identify Jesus as the son of God. In a strange narrative development, the evangelist portrays Jesus going to Egypt so that he could be called out of Egypt as God’s son.

The liturgy omits the story of Herod’s massacre of the infants in the area around Bethlehem (Matt 2:16-18), resuming the story with an account of Jesus’ return from Egypt. For a third time in Matthew’s gospel, Joseph is the recipient of a revelatory dream in which the angel of the Lord speaks. Once again Joseph perfectly followed the angel’s orders. Joseph was able to return to Israel with the infant and his mother because “those who sought the child’s life,” principally, Herod, were dead.

Returning to Israel and being cautioned in another revelatory dream, Joseph makes a prudential decision. He heard about the reign of the cruel Archelaus, ethnarch of Judea from 4 B.C.E. to 6 C.E, so he decided to go Nazareth in Galilee rather than return to Bethlehem in Judea. At the time Nazareth, not once mentioned in the Old Testament, was an insignificant agricultural town.

The evangelist had described Jesus’ presence in Egypt in such a way that a fulfillment citation could be applied to him. Similarly Matthew locates Jesus presence in Nazareth in such a way that another fulfillment citation can be applied to him. The quoted words, “He shall be called a Nazorean,” do not appear in the Bible. Matthew has created the “citation” to highlight an epithet which at once reflects the town of Nazareth, the tradition of Nazarites dedicated to God (Judg 13:5-7), and Jesus as Messiah, the root (*neser*) of Jesse (see Isa 11:1, in the reading for the First Sunday of Advent).

BROKEN FOR US

The gospel reading tells the story of two Fathers, God the Father, and his instrument, Joseph, the father of Jesus. God the Father’s providential care of Israel, his son, appears in the allusion to the Exodus story particularly in the quotation of Hos 11:1. God the Father’s providential care of Jesus, his son, is evident in the dream-revealed instructions given to Joseph. God was concerned with the safety of his son. Joseph was the means by which God took care of his incarnate son.

As a father, Joseph faithfully followed the instructions that he received. He took the child Jesus to a safe place and then brought him back to his homeland once the danger had passed. With due concern for his child and wife, Joseph locates his family in the northern

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territory of Galilee where they would be safe from the cruelty of Archelaus’ regime.

The father of Jesus, Joseph, is God’s instrument in taking care of the child Jesus. God’s paternal care for the child Jesus is realized in Joseph’s paternal care for the infant. Unlike Joseph, human fathers are not the beneficiaries of revelatory dreams. Nonetheless, like Joseph they are God’s instruments in taking care of their children. Theirs is an awesome responsibility since it is through the instrumentality of human fathers that God takes care of his children. One could almost say that human fatherhood is the sacrament of the fatherhood of God.