

January 5, 2025  
The Epiphany of the Lord  
Matthew 2:1-12

When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, Magi from the east arrived in Jerusalem, saying, "Where is the newborn king of the Jews? We saw his star at its rising and have come to do him homage."

When King Herod heard this, he was greatly troubled, and all Jerusalem with him. Assembling all the chief priests and the scribes of the people, he inquired of them where the Messiah was to be born. They said to him, "In Bethlehem of Judea, for thus it has been written through the prophet: 'And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; since from you shall come a ruler, who is to shepherd my people Israel.'" Then Herod called the Magi secretly and ascertained from them the time of the star's appearance. He sent them to Bethlehem and said, "Go and search diligently for the child. When you have found him, bring me word, that I too may go and do him homage."

After their audience with the king they set out. And behold, the star that they had seen at its rising preceded them, until it came and stopped over the place where the child was. They were overjoyed at seeing the star, and on entering the house they saw the child with Mary his mother. They prostrated themselves and did him homage. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh.

And having been warned in a dream not to return to Herod, they departed for their country by another way.

### **Background:**

The first chapter of Matthew's Gospel ends with Joseph carrying out the instructions he had received in a dream. "When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home. He had no relations with her until she bore a son, and he named him Jesus." (Matthew 1:24-25) The next event that Matthew describes is the arrival of the magi in Jerusalem.

Without thinking, many fill in this space with details from other Gospel accounts, the details Matthew has chosen to omit. Another approach would be to spend some time deliberately considering that Matthew's narrative of Jesus' birth is as complete as he wanted to present it for his community.

Matthew's unique presentation of the birth of Jesus includes details like Joseph accepting Mary into his home as his wife, which spared Mary of the possibility of being sent away in quiet disgrace, or even the possibility of being stoned. He also reports that it is Joseph who gives the child the name Jesus. (Luke's Gospel has Mary being given the name for Jesus at the annunciation. "Behold, you will conceive in your womb and bear a son, and you shall name him Jesus." (Luke 1:31)) Matthew has also skipped over such events as the census, not finding room in the city and therefore seeking shelter in a manger, the angels declaring the birth, and the shepherds' experience of the birth of Jesus. Matthew does not even name Mary in telling of the birth of Jesus. Despite not having relations with Mary, Joseph takes on the responsibility of the child as if he were his son, and gives him the name Jesus. But Matthew provides other details that will help his community understand how God has been unfolding God's plan in the birth of this child. Some of those details are present in today's Gospel.

The Magi were part of the gentile world into which Jesus was born. The Magi studied the heavens for clues to the meaning of life. They functioned as political and religious advisers to the rulers of the Median and later the Persian empires. At one point in Persian history, the Magi revolted and replaced their king, demonstrating their importance within their culture. Given that they were looking for a person of significance, it is no surprise that they would first go to Jerusalem, the center of the religious and political world of Judea.

But Jesus is an entirely different kind of king, and therefore he was not to be found in Jerusalem, but rather in the small isolated community of Bethlehem. When the Magi arrived there and entered the house, they first saw the child with his mother, and then prostrated themselves before the infant. Matthew has described this encounter between the Magi and the child Jesus in such a way that his audience recognizes that even those without the benefit of their sacred tradition are able to recognize the hand of God at work here. Creation itself is revealing the way, so that those who are open and seek the ways of God can recognize what has taken place. Who these Magi were, their names, how many there were--the details that have been added later are not described by Matthew. The Magi are important because they help establish that the whole world is affected by what God is doing here. Now they can fade into history. Having discovered the child, they pay him homage, offer their gifts, and then step aside so that God can unfold God's divine plan. The magi are much like Simeon and Anna in Luke's Gospel, who have waited faithfully most of their lives. Once the magi have seen the hand of God at work in the child Jesus, they praise God and depart by another route. When Simeon beholds the infant Jesus he can pray, "Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in the sight of all the people, a light for revelation to the Gentiles, and glory for your people Israel." (Luke 2:29-32)

The Magi's response to the birth of Jesus is in sharp contrast to that of King Herod, the living and reigning King of Judea. Herod knows that he has not fathered an heir. Therefore, the news that there exists a newborn heir is a source of alarm. Herod is also different from the Magi in that he is merely a puppet ruler for Rome, while the Magi have esteem and authority in their society. While the Magi have nothing but a star to guide their search, Herod has advisors who know of the prophecies about the birth of the messiah. But these advisors seem to be oblivious to the fact that the child has arrived. Herod's reaction is one of distress. He is not moved to personally join the magi in seeking out the child Jesus. Rather, with a deceitful claim for his motive, he directs the Magi to bring him the information he needs. The Magi have taken on the difficult and dangerous task of leaving their homeland to track down the person whom the star's appearance signifies. They have brought precious gifts that indicate his importance and they bow before him. Herod keeps his intention secret, and in secret he asks the Magi to supply him with information he will need.

The Magi and Herod represent two opposite responses to the presence of Jesus. Those who have the advantage of being familiar with the religious traditions are unable to identify who Jesus is. They respond with fear, even murdering the innocent. Those without the benefit of being familiar with the religious tradition are willing take on personal risk. They recognize the significance of this infant's birth: God's love is powerful and pervasive--it will not be thwarted. They offer the gifts that they have, bow reverently, and take their leave.

### **Reflection Questions:**

1. What guides you on your life's journey? Do you ever feel like you are journeying in the dark?
2. When you discover the presence of God in your life, what is your response?
3. At this point of your life, what gift would you like to offer to God?
4. Do you know people who are clear and up front about who they are and their intentions?
5. What does the importance Matthew places on Joseph in his recounting the early events of Jesus' birth say to you?
6. The Magi were men who were comfortable enough with the darkness to study changes in the night sky. What are the areas of darkness in your own life today? How do you respond to those areas? What do the Magi suggest to you?
7. Can you take some time to talk with God about the role of Joseph, the magi, and Herod in the birth of Jesus, or about God choosing to become present among us at this point in history, or about any other thought or feeling that arose within you from this Gospel?

The Gospel background and reflection questions are written by Fr. Paul Gallagher, OFM. They are edited by Sister Anne Marie Lom, OSF and Joe Thiel. The excerpts from the Sunday readings are prepared by Joe Thiel. To be added to the distribution list, send your name and email address to [annemarie.lom@gmail.com](mailto:annemarie.lom@gmail.com)

Our Gospel Reflections are hosted by the Franciscan Sisters of Christian Charity. Their homepage is <https://fscs-calledtobe.org/>. One link there is labeled Franciscan Gospel Reflections. A click on the icon will take you to the Gospel reflections for the upcoming Sunday. By following this link, you will be able to blog or comment on the reflection questions. The material will be posted on Fridays and will be available until the following Friday when the new material is posted.

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### **Excerpts from the readings for January 5, 2025, The Epiphany of the Lord**

Rise up in splendor, Jerusalem! Your light has come, the glory of the Lord shines upon you.  
See, darkness covers the earth, and thick clouds cover the peoples;  
but upon you the Lord shines, and over you appears his glory.  
Nations shall walk by your light, and kings by your shining radiance.  
They gather and come to you: your sons come from afar, and your daughters in the arms of their nurses.  
Then you shall be radiant at what you see, your heart shall throb and overflow,  
for the riches of the sea shall be emptied out before you, the wealth of nations shall be brought to you.  
Caravans of camels shall fill you, dromedaries from Midian and Ephah;  
all from Sheba shall come bearing gold and frankincense, and proclaiming the praises of the Lord.

*Lord, every nation on earth will adore you.*

*O God, with your judgment endow the king, and with your justice, the king's son;*

*He shall govern your people with justice and your afflicted ones with judgment.*

*Justice shall flower in his days, and profound peace, till the moon be no more.*

*May he rule from sea to sea, and from the river to the ends of the earth.*

*The kings of Tarshish and the Isles shall offer gifts; the kings of Arabia and Seba shall bring tribute.*

*All kings shall pay him homage, all nations shall serve him.*

*For he shall rescue the poor when he cries out, and the afflicted when he has no one to help him.*

*He shall have pity for the lowly and the poor; the lives of the poor he shall save.*

Brothers and sisters: You have heard of the stewardship of God's grace that was given to me for your benefit, namely, that the mystery was made known to me by revelation. It was not made known to people in other generations as it has now been revealed to his holy apostles and prophets by the Spirit: that the Gentiles are coheirs, members of the same body, and copartners in the promise in Christ Jesus through the Gospel.

When Jesus was born in Bethlehem, magi from the east arrived in Jerusalem, saying, "Where is the newborn king of the Jews? We saw his star at its rising and have come to do him homage." When King Herod heard this, he was greatly troubled, and all Jerusalem with him. Assembling the chief priests and scribes, he inquired where the Christ was to be born. They said, "In Bethlehem of Judea, for it has been written through the prophet: You, Bethlehem, are by no means least among the rulers of Judah; since from you shall come a ruler, who is to shepherd my people Israel." Then Herod called the magi secretly and ascertained from them the time of the star's appearance.

He sent them to Bethlehem and said, "Search for the child. When you have found him, bring me word, that I too may do him homage." They set out. And the star that they had seen at its rising preceded them, until it stopped over the place where the child was. They were overjoyed at seeing the star, and on entering the house they saw the child with Mary his mother. They prostrated themselves and did him homage. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh. Having been warned in a dream not to return to Herod, they departed for their country by another way.

**Excerpts from Isaiah 60:1-6; Psalm 72:1-2, 7-8, 10-13; Ephesians 3:2-3, 5-6; and Matthew 2:1-12**

Friends,

Here are the Gospel background and reflection questions for February 5th, as prepared by Franciscan spiritual director Fr. Paul Gallagher. On this Feast of the Epiphany, the Gospel, from Matthew, is the story of the visit from the Magi. These astrologers from the east arrived in Jerusalem asking, "Where is the newborn king of the Jews?" They had seen his star at its rising, and had traveled to do him homage, bringing Jesus gifts of gold, frankincense, and myrrh.

The other readings have additional references to people coming from afar, from every nation, to Jerusalem and to the King, bringing gifts of riches; and other references to gold and frankincense, and even other kings paying homage and tribute. Furthermore, the reverse is also true and noted, that God's gift of the saving power of Jesus is given to the people of all the nations. In the first reading from Isaiah, Jerusalem is told, "Upon you the Lord shines, and over you appears his glory. Nations shall walk by your light, and kings by your shining radiance. They all gather and come to you from afar." Psalm 72 proclaims, "O God, the king shall govern your people from sea to sea. All kings shall pay him homage, and every nation on earth will adore him and serve him." In the second reading, from the letter to the Ephesians, Paul writes, "The Gentiles are coheirs, and copartners in the promise in Christ Jesus, members of the same body. "

Sometimes traditions for church feasts develop in ways that confuse and counter or throw off our basic understanding of things. For the feast of the Holy Family last week, we had the interjection of a story from twelve years later in Jesus' life, and now we return this Sunday to another Gospel from Jesus' infancy narrative. For the next three weeks after this, we will have Gospels from the adult life of Jesus, before we have the one last Sunday Gospel from this infancy sequence, on the feast of his Presentation, on February 2nd. The calendar for the feasts seems to knock the timing in the narrative out of its week to week sequence, but eventually the full story is told. In this week's portion of the story, when the Magi ask in Jerusalem, "Where is the newborn king," the chief priests and scribes are consulted. The scripture that is referenced (it was our first reading two weeks ago) is from the prophet Micah, "From you, Bethlehem, shall come forth a ruler." Thus the Magi, these priestly Persian astrologers, are directed on to Bethlehem to do their homage, and to their great joy his star again precedes them. Over time, references to other kings in the other readings for this feast have gotten confused with the Magi themselves. The result is a false belief that the Magi were kings, and a false understanding or tradition that it was three kings that came from afar for this visit. At least we do not question that the Magi, when they came, according to their tradition, brought gifts for the newborn king—of gold, frankincense, and myrrh.

Since we are still within the traditional twelve-day season of Christmas, once again, Merry Christmas!  
(And happy New Year!)

Joe

> i < May the Word light your way each day!