

Chapter 1 : Saint Joseph - Wikipedia

Gospel narratives. Matthew described him simply as a rich man and disciple of Jesus, but according to Mark Joseph of Arimathea was "a respected member of the council, who was also himself looking for the kingdom of God"; and Luke adds that he "had not consented to their decision and action".

NOW Herod, perceiving that the wise men did delay, and not return to him, called together the priests and wise men and said, Tell me in what place the Christ should be born? So he arose, and went. Mary were come, and had turned into that inn, all the inhabitants of the city were astonished. Mary, whom all the rest had left behind and forsook. Mary had washed the swaddling clothes of the Lord Christ, and hanged them out to dry upon a post, the boy possessed with the devil took down one of them, and put it upon his head. NOW Joseph and Mary, when they heard that the idol was fallen down and destroyed, were seized with fear and trembling, and said, When we were in the land of Israel, Herod, intending to kill Jesus, slew for that purpose all the infants at Bethlehem, and that neighbourhood. THEN they went into another where there was a woman possessed with a devil, and in whom Satan, that cursed rebel, had taken up his abode. Mary saw this w man, she pitied her; whereupon Satan presently left her, and fled away in the form of a young man, saying, Wo to me, because of thee, Mary, and thy son. Mary and Joseph with the greatest respect. Mary entering into the town, and carrying the Lord Christ in her arms, she stretched out her hands to the Lord Christ, and took him in her arms, and closely hugging him, very often kissed him, continually moving him and pressing him to her body. Mary, and the Lord Christ the infant in her bosom, asked the Lady St. Mary, that she would give her the child to kiss, and carry in her arms. I brought forth a leprous son; which, when he saw, he would not own to be his, but said to me, 26 Either do thou kill him, or send him to some nurse in such a place, that he may be never heard of; and now take care of yourself; I will never see you more. Have I disclosed it to you? Behold, replied the girl, Joseph and Mary; and the infant who is with them is called Jesus: Will you not tell me that? Mary saw them, she spake to the girl who was their companion, saying, Go and inquire of them, what is the matter with them, and what misfortune has befallen them? For the day is far spent, and the night is at hand. Wherefore, arise, go to my mistress, Mary, and when you have brought her into your own parlour, disclose to her the secret, at the same time, earnestly beseeching her to compassionate your case. Mary, introduced themselves to her, and sitting down before her, they wept. Mary, pity your handmaids, for we have no head of our family, no one older than us; no father, or brother to go in and out before us. Mary was grieved at their case, and taking the Lord Jesus, put him upon the back of the mule. Mary, but the mule immediately passed into a human form, and became a young man without any deformity. Mary, and lifting the child upon their heads, they kissed him, and said, Blessed is thy mother, O Jesus, O Saviour of the world! Blessed are the eyes which are so happy as to see thee. They go to Memphis, where Christ works more miracles. IN their journey from hence they came into a desert country, p. Mary prepared to pass through it in the night. Mary saw the kindness which this robber did shew them, she said to him, The Lord God will receive thee to his right hand, and grant thee pardon of thy sins. Mary washed his coat; 11 And a balsam is produced, or grows, in that country from the sweat which ran down there from the Lord Jesus. WHEN they came afterwards into the city Bethlehem, they found there several very desperate distempers, which became so troublesome to children by seeing them, that most of them died. Mary, who saw her when she was washing Jesus Christ. Mary hearing her, said, Take a little of that water with which I have washed my son, and sprinkle it upon him. Mary had commanded, and sprinkled it upon her son, who being wearied with his violent pains, had fallen asleep; and after he had slept a little, awaked perfectly well and recovered. Mary said to her, Give praise to God, who hath cured this thy son. Mary, as I brought my son to her, when he was in the agonies of death; and he was cured by that water, with which the body of her son Jesus was washed? THERE were in the same city two wives of one man, who had each a son sick. Mary, the mother of Jesus, and offered her a very handsome carpet, saying, O my Lady Mary accept this carpet of me, and instead of it give me a small swaddling cloth. Mary, and told her the story, to whom she replied, Be quiet, I am concerned lest thou shouldest make this matter known. Mary, lamenting and saying, O my Lady, see what my rival hath done to my son, and how she hath cast him into the well, and I do not

question but one time or other she will be the occasion of his death. Mary replied to her, God will vindicate your injured cause. Mary, and in a flood of tears addressed herself to her, saying, 3 O my Lady, help and relieve me; for I had two sons, the one I have just now buried, the other I see is just at the point of death, behold how I earnestly seek favour from God, and pray to him. Mary, the mother of Jesus, and said, O my Lady, help me. Mary replied, what help dost thou desire? Is it gold or silver, or that thy body be cured of its leprosy? Mary replied to her, Wait a little till I have washed my son Jesus, and put him to bed. Mary, taking with them very noble presents. Mary, The mercy of the Lord Jesus Christ rest upon you; 20 And giving them a little of that water with which she had washed the body of Jesus Christ, she bade them wash the diseased person with it; which when they had done, she was presently cured; 21 So they, and all who were p. THERE was also a girl, who was afflicted by Satan; 2 For that cursed spirit did frequently appear to her in the shape of a dragon, and was inclined to swallow her up, and had so sucked out all her blood, that she looked like a dead carcase. He told her, That her father and mother were both alive. She moaning and bewailing said, Yes, madam, I bore her. Mary had heard her story, she gave her a little of the water with which she had washed the body of her son Jesus, and bade her pour it upon the body of her daughter. Whereupon Satan goes from Jesus in the shape of a dog. Mary and her son Jesus, arose presently, and taking her son in her arms, brought him to the Lady Mary. AND when the Lord Jesus was seven years of age, he was on a certain day with other boys his companions about the same age. Thou hast injured both me and my neighbours; they all desired their cloths of a proper colour; but. The king being angry with. AND Joseph, wheresoever he went in the city, took the Lord Jesus with him, where he was sent for to work to make gates, or milk-pails, or sieves, or boxes; the Lord Jesus was with him wheresoever he went. ON another day the Lord Jesus going out into the street, and seeing some boys who were met to play, joined himself to their company: IN the month Adar Jesus gathered together the boys, and ranked them as though he had been a king. Let us go and kill the serpent; and will not ye obey him? They said, It was. Jesus charged with throwing a boy from the roof of a house, 10 miraculously causes the dead boy to acquit Mm, 12 fetches water for his mother, breaks the pitcher and miraculously gathers the water in his mantle and brings it home, 16 makes fish-pools on the Sabbath, 20 causes a boy to die who broke them down, 22 another boy run against him, whom he also causes to die. ON another day Joseph sent his son James to gather wood and the Lord Jesus went with him; 2 And when they came to the place where the wood was, and James began to gather it, behold, a venomous viper bit him, so that he began to cry, and make a noise. Mary had commanded the Lord Jesus to fetch her some water out of the well; 13 And when he had gone to fetch the water, the pitcher, when it was brought up full, brake. And he ran to them, and broke down their fish-pools. Mary; 4 So they brought him to that master; who, as soon as he saw him, wrote out an alphabet for him. Mary, This your son has no need of any learning. Mary, henceforth we will not allow him to go out of the house; for every one who displeases him is killed. They answered, the son of David: What do you think that boy will be! Mary came in, having been three days walking about with Joseph, seeking for him. Behold I and thy father have been at much pains in seeking thee. And when she said, He was, they said, O happy Mary, who hast borne such a son. NOW from this time Jesus began to conceal his miracles and secret works, 2 And he gave himself to the study of the law, till he arrived to the end of his thirtieth year; 3 At which time the Father publicly owned him at Jordan, sending down this voice from heaven, This is my beloved son, in whom I am well pleased; 4 The Holy Ghost being also present in the form of a dove.

Chapter 2 : The Gospel According to Joseph

Joseph in the Gospel of Luke Luke has been divided in a vast variety of ways, but all agree on the intended parallels between John the Baptist and Jesus. Different patterns of "diptychs" (literary parallel passages) have been posited, but the data resists perfect symmetry.

The Gospel of Matthew [Specifically the large theatre in the city has been suggested, although this has aroused much controversy over dating and other issues. Such usage is prevalent throughout history, and occurs elsewhere in the Bible. This custom has continued into modern times, with close friends, colleagues, and fellow churchgoers often called "brothers and sisters. In both cases, the church doctrine of the Perpetual Virginity means that Joseph and Mary never had sexual relations. The Protestant churches, following the tenet of Virgin Birth but not that of Perpetual Virginity, hold no strong views on the subject. Couples who fulfil the requirements of the kiddushin are married, until death or divorce. A few centuries later the developing doctrine that Mary was a virgin not only at the time of the conception and birth of Christ, but throughout her life, meant that this possibility had to be excluded. Joseph, who was at the time ninety years old, went up to Jerusalem among the candidates; a miracle manifested the choice God had made of Joseph, and two years later the Annunciation took place. These dreams, as St. Jerome styles them [Joseph was an old man at the time of marriage with the Mother of God. Elizabeth Of Schoenau, St. Mary had made a promise to God from her childhood to be a virgin all her life but God appeared to her and said He wished for her to be married. He would arrange that her perpetual virginal state in life would be preserved even after marriage. The book states that Joseph was 33 years old at the time of the selection. It also states that from the age of twelve, Joseph had made and perfectly kept a vow of perpetual chastity. He spent much time in prayer and lead a very retiring life and consistently avoided the society of women. The branch suddenly blossomed into a white lily-like flower and at the same time a pure white dove descended and rested on his head for a moment. Joseph lived until Jesus was 26 years old which would have made him around 60 years old at the time of his death. In , Pope Francis had his name added to the three other Eucharistic Prayers.

Chapter 3 : What can we learn from the life of Joseph?

The Gospel of Joseph added 21 new photos from December to the album: Gospel of John " with Shawnessey Keith Cargile and 2 others at The Well.

Throughout the ages, the Lord has referred to his people, those who love him and keep his commandments, in words that set them apart. Scriptures refer to such people as Saints. Some do not live the gospel standards and live in sin, evil, dishonesty, and crime. The result is untold misery, pain, suffering, and sorrow. This analogy teaches us an important lesson. We cannot have the fruits of the gospel without its roots. Through revelation, the Lord has established those roots—distinctive principles of the fulness of the gospel. They give us direction. The Lord has taught us how we should build our lives on a solid foundation, like a rock, that will withstand the temptations and storms of life. May I give you some of the major principles of the gospel. The Godhead One distinctive principle is a true concept of the nature of the Godhead: The Godhead consists of three separate, distinct personages who are one in purpose. The Father and the Son have tangible bodies of flesh and bone while the Holy Ghost is a personage of spirit. God truly is our Father, the Father of the spirits of all mankind. We are his literal offspring and are formed in his image. We have inherited divine characteristics from him. Knowing our relationship to our Heavenly Father helps us understand the divine nature that is in us and our potential. The doctrine of the fatherhood of God lays a solid foundation for self-esteem. Can a person who understands his divine parenthood lack self-esteem? I have known people who have a deep, abiding assurance of this truth and others who understand it only superficially and intellectually. The contrast in their attitudes and the practical effect of these attitudes in their lives is remarkably apparent. Knowing that Jesus Christ is the firstborn Son of God in the spirit and the Only Begotten Son in the flesh gives a far more noble and majestic view of him than if he were just a great teacher or philosopher. He is our Lord, the Redeemer of all mankind, our Mediator with the Father. We should be everlastingly grateful to him. We should love him with all our hearts and should follow his example. He provides the convincing witness that the gospel is true and gives a person a testimony of the divinity of Jesus Christ. He guides us in our choices and in our search for truth. Resurrection Next I turn to our assurance of a literal resurrection, the uniting, after mortal death, of the spirit with a body of flesh and bone. Jesus, the first on this earth to be resurrected, made the resurrection a certainty for all mankind. This reality is a center point of hope in the gospel of Jesus Christ. I have seen the contrast between those who have spiritual confidence in the resurrection and others who are confused and uncertain about our postmortal condition. I was inspired by one mother who faced the untimely death of a two-year-old daughter with serenity, despite her deep sorrow. She attributed the peace she felt to her faith in a merciful God and in life everlasting. Jessee, Salt Lake City: We can be so grateful for principles that provide positive, spiritual reinforcement for parental teachings and that direct young people away from the pitfalls that Satan has strewn along the path of adolescence and young adulthood. This revelation has been scrutinized and ignored, attacked and defended, ridiculed and praised. Meanwhile, faithful Saints have observed it as a token of their obedience to God. For many years, they could obey it only on faith, in much the same spirit that Adam offered sacrifice. And Adam said unto him: I know not, save the Lord commanded me. We now know by scientific evidence what the Saints have known by revelation for years. Imagine the results we would see if the total populace were to live this law of health and never abuse their bodies with alcoholic beverages, tobacco, and other harmful substances. What magnitude of decline would we see in automobile accidents, illness and premature death, fetal defects, crime, squandered dollars, broken homes, and wasted lives resulting from alcohol and other addictive drugs? How much would lung cancer, heart disease, and other ailments caused by cigarette smoking decrease? The fruits of this commandment bring innumerable blessings. Members of the Church have obviously been blessed with health and spirituality by being obedient to this commandment. Welfare Principles A sure indicator of true religion is a concern for the poor of the earth. This leads us to provide for their needs by acts of charity. Stated simply, charity means subordinating our interests and needs to those of others, as the Savior has done for all of us. I believe that selfless service is a distinctive part of the gospel. As President Spencer W. It is the gospel in

action. The Church does substantial but perhaps little-known humanitarian work in many places in the world. Our ability to reach out to others is made possible only to the extent that we are self-reliant. When we are self-reliant, we will use material blessings we receive from God to take care of ourselves and our families and be in a position to help others. Comment on the principle of self-reliance may seem merely to echo the obvious, but it runs counter to the trends in our society that shift responsibility to others. Many Saints have been spared suffering because they have lived by this principle. The foundation of self-reliance is hard work. Parents should teach their children that work is the prerequisite to achievement and success in every worthwhile endeavor. Children of legal age should secure productive employment and begin to move away from dependence on parents. None of us should expect others to provide for us that which we can provide for ourselves. This is also true today. Today more than 44, missionaries are working to fulfill the divine mandate to preach the gospel. They bless the people they teach by acquainting them with the fulness of the restored gospel. They bless themselves by the dramatic growth and maturity that come during a mission. Every worthy young man should go on a mission. Also, worthy young women and couples of the Church can give invaluable service in the mission field. They all serve as the emissaries of the Lord. We thank them most sincerely. From ancient times to the present, the Lord has commanded his people to obey this law. Such strict morality may seem peculiar or outdated in our day when the media portrays pornography and immorality as being normal and fully acceptable. Remember, the Lord has never revoked the law of chastity. Temple marriage vows increase the depth of faithfulness between husband and wife. Obedience to the law of chastity would diminish cries for abortion and would go a long way toward controlling sexually transmitted disease. Total fidelity in marriage would eliminate a major cause of divorce, with its consequent pain and sadness inflicted especially upon innocent children. Of course, members of the Church have their share of faults and weaknesses, but we see abundant evidence that living the gospel does help the Saints to become better. As more people commit themselves to living the gospel with all their heart, might, mind, and strength, they will be examples to their families and friends. How blessed we are to understand and to have the privilege of living by the sacred, eternal principles of the gospel of Jesus Christ. Conclusion and Promise In conclusion, let me offer this advice and promise. Never be ashamed of the gospel of Jesus Christ. Partake of the sacrament worthily. Always remember our Lord and Savior. Never defame his sacred name. Do not ridicule the sacredness of the holy priesthood and the ordinances of the gospel. If you honor this counsel, the spirit of rebellion will never come into your hearts. You will be blessed as was Alma, who said: Your families and your posterity will be blessed and strengthened. The abundant fruits of the gospel will enrich your lives. Peace and unity will fill your hearts and homes. My brothers and sisters, your leaders of the Church love you and labor to bring you the fruits of the gospel that you may taste as we have tasted.

Chapter 4 : Why are Jesus' genealogies in Matthew and Luke so different?

*Joseph and the Gospel of Many Colors: Reading an Old Story in a New Way [Voddie T Baucham jr] on calendrierdelascience.com *FREE* shipping on qualifying offers. Betrayal.*

Joseph, born the son of a patriarch. Dragged away as a young man, sold into slavery by his very brothers. Through all the long years that followed, Joseph worshipped The Lord. He desired holiness and ran from seduction He trusted God even when he was unjustly held in prison on charges of attempted rape. He forgave the men who hurt him most deeply, when they expected him to take revenge upon them! And although from the outside it appeared that Joseph was at the mercy of fickle and sinful humans, he recognized the Sovereignty of God over every one of his moments, whether they were spent in darkness or in light. Baucham explains, "This was the first time I delved deeply into the life of Joseph. Moses was uncovering something far for significant in this section of the Genesis narrative. The only character worth exalting in Scripture is the character of Christ. Anything we see in the character of another is only praiseworthy to the degree that it reflects the character of Christ. The Bible is not a book of character studies, it is a book of redemption. Joseph is a link in the chain of redemption. Thank you Crossway for this book! That description is something of a pun; because Dr. But with great humility and love for the Word, Dr. Baucham reminds up that even the most familiar, before-bed-Bible-stories, are filtered with the light of the Messiah. And the Gospel of Many Colors is not a full-fledged commentary on the account of Joseph, nor was it meant to be. It is more of an overview of the life of Joseph using a Christo-centric perspective. I wanted to read this book partly because I thought that perhaps I was misunderstanding what people mean by "Christo-centric" as a hermeneutic. Another objection to the redemptive-historical approach to the Old Testament narrative is that it inevitably leads to allegorizing the text. Suddenly, every part of the story refers to an aspect of Christ. And, of course, coming out of prison and going before Pharaoh must be a type of resurrection. The possibilities are endless and the dangers, myriad. Judah obeyed his father and offers himself as substitute prisoner of the Egyptian in the stead of his brother Benjamin, "Once more there are echoes of his greater son, Jesus: His brothers were sinful. He was rewarded with position, power, and prominence. However, let me ask you a question. What separates the telling of the story from any other moral tale? More importantly, where is the good news? Joseph was faithful to his father and he got sold into slavery. He was faithful to his master and he got sent to prison. He was faithful in the prison and he got promoted to second-in-command to Pharaoh, himself. There you have it: How is that different from a Hindu, Muslim, Buddhist, or plain old secular, irreligious tale? Because it mentions God as the source of the success? There must be something more! Baucham himself mentions "Of course, the tests in Genesis 42 do not include the person and work of Christ, and right belief therein. However, the similarities are clear. The apostle John encourages us throughout his letter to examine ourselves for evidence that our faith in Christ has produced fruit similar to that being tested in Genesis

Chapter 5 : The Lost Books of the Bible: The First Gospel of the Infancy of Jesus Christ

Undergirding, permeating, and guiding the events of Joseph's life, however, is the gospel of Jesus Christ. With careful exegesis, theological precision, and pastoral sensitivity, Baucham explains Joseph's story with a freshness that highlights the glorious grace of God in the gospel."

Is there a certain individual you are drawn to? Do you want to see how the wise men, shepherds, or angels are portrayed? The scene at the Nativity - a pastiche of the many events, a homogenization of the various perspectives - and these days anyone can be a part of the Nativity! Santa, Frosty, Rudolph - even Looney Tunes! Joseph - He is sort of the forgotten presence. What is he doing there? Where is he to be posed? Beside Mary, greeting the wise men, sorting out the gifts, tending to the sheep. What useful thing is he supposed to be doing? I think there is a tendency to ignore Joseph because his perspective on the birth of Christ reminds us of the shadowy side of the birth of the Savior. For Joseph, the focus is not on gifts and visits. It is on the trial of it all - on what appeared to be infidelity and his thoughts of a quiet divorce, the weight of the law, the shame of sin and a fear for his family. And though it is a much rougher, shadowy account of things, it is still very much a story of good news - perhaps one very appropriate for us because it is a testimony of the gospel light breaking into the darkness. And with the help of Matthew, I want us to give attention to the gospel according to Joseph. It is supposed to be a blessed time as the two prepare for life together. There is already a sacred covenant between them and before the community they have promised themselves only to one another. They are not yet married and the rules about their interaction are guided by the community. Joseph and Mary are bound to one another, but Joseph will not take her home to live with him until after the wedding. However, this time of ordinary happiness is spoiled by scandal. It would be bad enough if Joseph were the father and they had shamed the expectations of marriage, but all Joseph knows at this point is that he is not the father. He is in turmoil. So you shall purge the evil from your midst. He does not want to humiliate and expose her as a sinful woman, she would be rejected by the village and it would shame her and her father and she is so young. But worst of all it could lead to the death penalty. If the people were outraged, they could be brutal. But he cannot marry her either. The law demands that he annul the marriage. This is how he shows his love of God and the people of Israel. Joseph is seeking a way through his dilemma. Since he learned of the pregnancy he has been trying to figure a way out. He is righteous, but he is merciful. His best option - to fulfill his obligations to God and to Mary - is to give her a "quiet divorce. She can go down there until the child is born and Joseph will prepare the divorce with a few trusted officials. This dream is gospel - that is, good news. To rely on God and not his own treaties. But Ahaz chose to figure it out himself; he preferred his own solution. He decided that he would rather not bother God with this business. If he takes Mary as his wife it means that onlookers will say that he has been with Mary before the wedding or they will be ashamed because Joseph has ignored the sin. For Joseph, the dream is truly a gospel - good news. It means that more is possible than he would have ever imagined. It means the burden of the law has been lifted. Can you sympathize with Joseph? He is a good man, a righteous man and compassionate. That crossroads between righteousness and mercy? Even in our benevolence we know that we are helping, but the reason we must help might be the result of sin. How are we to be merciful without ignoring sin? In our church and in our family, we want to be merciful to those who lie and betray us who hurt us. We love them so much that we want to forgive and forget, but how can we, even in love, ignore the sin? How do we demonstrate our compassion and concern without seeming as if condone sin? What will people think? What will people say? What message will it send? And what do we do when we are in turmoil over those who have indeed sinned. What do we do then? How we need Jesus! Joseph receives the word of God in this dream as good news. He welcomes the possibility that this child is the Messiah - the Son of God. Would you like to hand your struggle over to God and just be obedient? Would you like to overcome the fear, worry, and shame and trust in God? Would you like to welcome the possibility that God is with us and he is on our side? Joseph did all of that. He relied on God and trusted in God even when it seemed difficult or questionable. We are sinful and the law is often not on our side, and even when it is it is a burden God is with us! Look for a man whose dream came true - God is with us! He will save us!

Chapter 6 : St. Joseph and the Gospel of Work, St. Joseph the Worker, May 1,

Joseph's fondest memory of the journey was that Mary sang almost all the way home. "My soul magnifies the Lord and my spirit rejoices in God my savior" (Luke). Nehemiah's family had owned the Bethlehem Inn for several centuries, going back to the time of Judas Maccabeus and the cleansing of the Temple in Jerusalem.

Amminadab became the father of Nahshon, Nahshon the father of Salmon, 5 f Salmon the father of Boaz, whose mother was Rahab. Boaz became the father of Obed, whose mother was Ruth. Obed became the father of Jesse, 6 g Jesse the father of David the king. David became the father of Solomon, whose mother had been the wife of Uriah. Of her was born Jesus who is called the Messiah. For it is through the holy Spirit that this child has been conceived in her. The genealogy is probably traditional material that Matthew edited. In its first two sections Mt 1: Except for Jechoniah, Shealtiel, and Zerubbabel, none of the names in the third section Mt 1: The women Tamar Mt 1: Drawing upon both biblical tradition and Jewish stories, Matthew portrays Jesus as reliving the Exodus experience of Israel and the persecutions of Moses. The magi who do him homage prefigure the Gentiles who will accept the preaching of the gospel. The infancy narrative proclaims who Jesus is, the savior of his people from their sins Mt 1: Although the later, David is placed first in order to emphasize that Jesus is the royal Messiah. Some textual witnesses read the latter name; however, Asaph is better attested. Matthew may have deliberately introduced the psalmist Asaph into the genealogy and in Mt 1: In the second section of the genealogy Mt 1: Yet the third Mt 1: Since Matthew here emphasizes that each section has fourteen, it is unlikely that the thirteen of the last was due to his oversight. Some scholars suggest that Jesus who is called the Messiah Mt 1: Jesus, born within the family of David, opens up the new age as Messiah, so that in fact there are fourteen generations in the third section. This is perhaps too subtle, and the hypothesis of a slip not on the part of Matthew but of a later scribe seems likely. On Messiah, see note on Lk 2: The virginal conception of Jesus is the work of the Spirit of God. Matthew sees the virginal conception as the fulfillment of Is 7: Subsequent infidelity was considered adultery. It is commonly said that the law required him to do so, but the texts usually given in support of that view, e. Unwilling to expose her to shame: These dreams may be meant to recall the dreams of Joseph, son of Jacob the patriarch Gn A closer parallel is the dream of Amram, father of Moses, related by Josephus Antiquities 2, 9, 3; par.

Chapter 7 : Joseph in the Gospel of Matthew - Oblates of St. Joseph

Watch how W. A. Criswell, Sally Lloyd-Jones and The Gospel Project connect the story of Joseph to the gospel of Jesus
W. A. Criswell: This is a story of Christ and Calvary and Easter in miniature.

Joseph is referenced in apocryphal and non-canonical accounts such as the Acts of Pilate , a text often appended to the medieval Gospel of Nicodemus and The Narrative of Joseph, and mentioned in the works of early church historians such as Irenaeus , Hippolytus , Tertullian and Eusebius , who added details not found in the canonical accounts. Francis Gigot , writing in the Catholic Encyclopedia, states that "the additional details which are found concerning him in the apocryphal Acta Pilati "Acts of Pilate" , are unworthy of credence. During the late 12th century, Joseph became connected with the Arthurian cycle , appearing in them as the first keeper of the Holy Grail. Later retellings of the story contend that Joseph of Arimathea himself travelled to Britain and became the first Christian bishop in the Isles, a claim Gigot characterizes as a fable. In the Gospel of Nicodemus, the Jewish elders express anger at Joseph for burying the body of Christ, saying: And likewise Joseph also stepped out and said to them: Why are you angry against me because I begged the body of Jesus? Behold, I have put him in my new tomb, wrapping in clean linen; and I have rolled a stone to the door of the tomb. And you have acted not well against the just man, because you have not repented of crucifying him, but also have pierced him with a spear. Translated by Alexander Walker. The Jewish elders then captured Joseph, and imprisoned him, and placed a seal on the door to his cell after first posting a guard. Joseph warned the elders, "The Son of God whom you hanged upon the cross, is able to deliver me out of your hands. All your wickedness will return upon you. The elders later discover that Joseph had returned to Arimathea. Having a change in heart, the elders desired to have a more civil conversation with Joseph about his actions and sent a letter of apology to him by means of seven of his friends. Joseph travelled back from Arimathea to Jerusalem to meet with the elders, where they questioned him about his escape. He told them this story; On the day of the Preparation, about the tenth hour, you shut me in, and I remained there the whole Sabbath in full. And when midnight came, as I was standing and praying, the house where you shut me in was hung up by the four corners, and there was a flashing of light in mine eyes. And I fell to the ground trembling. Then some one lifted me up from the place where I had fallen, and poured over me an abundance of water from the head even to the feet, and put round my nostrils the odour of a wonderful ointment, and rubbed my face with the water itself, as if washing me, and kissed me, and said to me, Joseph, fear not; but open thine eyes, and see who it is that speaks to thee. And looking, I saw Jesus; and being terrified, I thought it was a phantom. And with prayer and the commandments I spoke to him, and he spoke with me. And I said to him: Art thou Rabbi Elias? And he said to me: I am not Elias. Who art thou, my Lord? I am Jesus, whose body thou didst beg from Pilate, and wrap in clean linen; and thou didst lay a napkin on my face, and didst lay me in thy new tomb, and roll a stone to the door of the tomb. Then I said to him that was speaking to me: Show me, Lord, where I laid thee. And he led me, and showed me the place where I laid him, and the linen which I had put on him, and the napkin which I had wrapped upon his face; and I knew that it was Jesus. And he took hold of me with his hand, and put me in the midst of my house though the gates were shut, and put me in my bed, and said to me: And he kissed me, and said to me: For forty days go not out of thy house; for, lo, I go to my brethren into Galilee. Translated by Alexander Walker According to the Gospel of Nicodemus, Joseph testified to the Jewish elders, and specifically to chief priests Caiaphas and Annas that Jesus had risen from the dead and ascended to heaven and he indicated that others were raised from the dead at the resurrection of Christ repeating Matt He specifically identified the two sons of the high-priest Simeon again in Luke 2: Other medieval texts[edit] Medieval interest in Joseph centered on two themes, that of Joseph as the founder of British Christianity even before it had taken hold in Rome , and that of Joseph as the original guardian of the Holy Grail. Early writers do not connect Joseph to this activity, however. Tertullian AD wrote in Adversus Judaeos that Britain had already received and accepted the Gospel in his lifetime, writing, "all the limits of the Spains, and the diverse nations of the Gauls, and the haunts of the Britons" inaccessible to the Romans, but subjugated to Christ. Smith critically examined the accretion of legends around Joseph of Arimathea, by

which the poem hymn of William Blake And did those feet in ancient time is commonly held as "an almost secret yet passionately held article of faith among certain otherwise quite orthodox Christians" and Smith concluded "that there was little reason to believe that an oral tradition concerning a visit made by Jesus to Britain existed before the early part of the twentieth century". This story possibly grew out of the fact that the Jews under the Angevin kings farmed the tin of Cornwall. Dobson " made a case for the authenticity of the Glastonbury legenda. Upon his release he founds his company of followers, who take the Grail to Britain, though Joseph himself does not go. The origin of the association between Joseph and Britain is not entirely clear, though in subsequent romances such as *Perlesvaus* , Joseph himself travels to Britain, bringing relics with him. In the *Lancelot-Grail Cycle*, a vast Arthurian composition that took much from Robert, it is not Joseph but his son Josephus who is considered the primary holy man of Britain. Later authors sometimes mistakenly or deliberately treated the Grail story as truth. Such stories were inspired by the account of John of Glastonbury , who assembled a chronicle of the history of Glastonbury Abbey around and who wrote that Joseph, when he came to Britain, brought with him vessels containing the blood and sweat of Christ without using the word Grail. There is no reference to this tradition in ancient or medieval text. The retelling of such miracles encouraged the pilgrim trade at Glastonbury until the Abbey was dissolved in , during the English Reformation. The mytheme of the staff that Joseph of Arimathea set in the ground at Glastonbury , which broke into leaf and flower as the Glastonbury Thorn is a common miracle in hagiography. Such a miracle is told of the Anglo-Saxon saint Etheldreda: Continuing her flight to Ely, Etheldreda halted for some days at Alfham, near Wintringham, where she founded a church; and near this place occurred the "miracle of her staff. On waking she found the dry staff had burst into leaf; it became an ash tree, the "greatest tree in all that country;" and the place of her rest, where a church was afterwards built, became known as "Etheldredestow. Handbook of the Cathedrals of England; Eastern division: Oxford, Peterborough, Norwich, Ely, Lincoln. A genealogy for the family of Joseph of Arimathea and the history of his further adventures in the east provide material for Holy Grail romances *Estoire del Saint Graal*, *Perlesvaus*, and the *Queste del Saint Graal*. Arimathea Arimathea itself is not otherwise documented, though it was "a town of Judea" according to Luke Arimathea is usually identified with either Ramleh or Ramathaim-Zophim , where David came to Samuel 1 Samuel chapter

Chapter 8 : Joseph in the Gospel of Luke - Oblates of St. Joseph

In Joseph and the Gospel of Many Colors, Voddie Baucham Jr. helps us to understand the crucial role that the story of Joseph plays in redemptive history. Engaging and thoughtful, this book will help you read the Bible from a Christ-centered perspective and revitalize your love for God—the true hero of history.

Joseph and the Gospel of Work, St. Joseph the Worker, May 1, St. Joseph the Worker, May 1, May 1, by Fr. Joseph the Worker May 1, Gen 1: The following points were attempted in the homily: Today, the Church celebrates the Feast of St. He had the whole Church look to St. Joseph in his hard work as a carpenter to show the dignity and salvific importance of human work. Joseph was well known for that trade among his contemporaries. It was with St. Work done well gives the human person the opportunity to cultivate all the various hidden talents and potentials God has implanted in him — physical, intellectual, and spiritual — which are far greater than those He has inscribed in the earth. He favorably mentions shepherds, farmers, doctors, sowers, householders, servants, stewards, merchants, laborers, soldiers, cooks, tax collectors and scholars and many more. He compares the work of the apostolate to the manual work of harvesters and fishermen. He called all his listeners, of whatever noble profession, to be saints. A few he called to leave their fishing boats or tax-charts behind to proclaim the Gospel. The vast majority he called to proclaim the Gospel by living that good news right where they were in their work. Most of his followers are called to live out their discipleship and apostolate, their vocation and their mission, in the family and in the work-place. It is there that the vast majority of men and women are called to be sanctified and sanctify others through showing the original dignity and meaning of human work. Work, this feast day teaches us, is not principally about earning a paycheck, but about serving and loving others. Let us ask St. Joseph to intercede for us today with his foster son so that from here we can go out to do our work well today so that we may grow in holiness, help others grow in holiness, and do something beautiful for God and others. First Reading — Gen 1: Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground. God blessed them, saying to them: Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth. God looked at everything he had made, and he found it very good. Evening came, and morning followed — the sixth day. Thus the heavens and the earth and all their array were completed. Responsorial Psalm — Psalm 90 Response: Lord, give success to the word of our hands Before the mountains were born, the earth and the world brought forth, from eternity to eternity you are God. Teach us to count our days aright, that we may gain wisdom of heart. Have pity on your servants! Fill us at daybreak with your love, that all our days we may sing for joy. Show your deeds to your servants, your glory to their children. Gospel — Mathew Are not his sisters all with us? Where did this man get all this?

Chapter 9 : The Gospel of Joseph of Arimathea

As more people commit themselves to living the gospel with all their heart, might, mind, and strength, they will be examples to their families and friends. How blessed we are to understand and to have the privilege of living by the sacred, eternal principles of the gospel of Jesus Christ.

The house had been built by her late husband, Samuel. But Samuel had lost his life in a rock slide and left Anne with only one little girl. Joseph the carpenter, along with his wife Sarah and son James, were welcome tenants. Joseph came from Bethlehem and was employed in the construction of the expanding Roman imperial city of Sepphoris, just a few miles down the hill from Nazareth. The two families got along well. Anne and Sarah prepared the meals together and Mary became a big sister and playmate for little James. But things did not go well for Sarah. She began losing weight and was in constant discomfort, if not outright pain. The best a physician could do was give her something to ease the pain. Anne gave her nursing care and comfort and Mary took over with James. Joseph was devastated by the loss of his wife, but managed, in an almost comatose state, to conduct his construction projects in Sepphoris. Anne, while grieving for her friend, provided the household with stability and Mary graduated from big sister to surrogate mother for young James. But it was deeper than that. Anne had taught Mary to pray, and when Rabbi gathered the village boys for their lessons, she hid in a corner and absorbed the Scripture stories and especially the account of Abraham and the sacrifice of Isaac, his son. But who could she ask? When the time of mourning had passed, Joseph indicated that on his next visit to Bethlehem he would be looking for a new wife. Yes, I can be a good companion, if you know what I mean, and I can run a good house, but James needs brothers and sisters. He just stared at Anne, considering what she had just said. The betrothal of Mary and Joseph was a community event according to the Torah Gen. The betrothal bound the couple together for a year as husband and wife in every sense except in the bedroom. There was much rejoicing. The wine was good, and happiest of all was little James. Joseph, too, was a happy man and hovered over his young wife-to-be with a great smile on his face. Mary, in turn, hummed old tunes and lullabies when she put James down for the night. This ritual was followed by her returning to the dining area, sitting in a corner, and continuing to hum and sing softly. Mary just smiled Luke 1: As days turned to weeks and weeks into months, Mary became more and more remote. While she minded James and did her chores, she said little and became more and more the dreamer. A mother can tell. Are you all right. But one evening when Joseph had taken James out for a walk, Mary sat down next to her mother. Joseph was in shock. A mixture of anger, disbelief, and sorrow surged through his body. The two backed off from their adversarial stance and probed the edges of the great mystery. There had been a drunken Roman mercenary who had staggered into the village the previous month looking for a woman to satisfy his needs, but he had been dealt quick justice by stoning. Her pregnancy at her advanced age was the talk of her little hamlet and the surrounding hill country. When Elizabeth put Mary down for a nap, she and Zechariah sat down with Joseph and heard his story. But something else is going on here. I wish Zechariah could tell you himself, but he has been speechless since, as a Levite, a descendant of Aaron, he was taking his turn and tending the incense in the Temple. Zechariah, although speechless, was totally engaged in the conversation by nodding his head in agreement. Can she stay with them? Can she have the baby there? He just shrugs his shoulder and smiles. When they shared a meal they spoke of all sorts of things, but not about Mary. Then one morning at breakfast Anne noticed a difference. He had work to do, but after the evening meal when James had been tucked in, after hearing his favorite story about David and Goliath, Joseph sat down with Anne. He said he had spoken to Mary and now he wanted to speak to me. He told me not to be afraid, that Mary was still a virgin, that God wanted Mary to carry and give birth to his son, who would change the world. The mother in Anne reached out to her son-in-law and held him in her arms, and the two of them cried together. His name is John! Joseph joined the elders of the village in congratulating Zechariah. Then, on the way to see Elizabeth and her newborn, the two men exchanged their stories. She is my betrothed and I love her. I love you and I want to take you home to Nazareth. Zechariah also had a vision about baby John and our son. Zechariah says God is doing something he has never done before and I believe him. Elizabeth gave them

an ample supply of food, including several bunches of ripe figs, which Mary craved at odd hours of the night. Nehemiah and Joseph had grown up together, studied together and made their bar mitzvah under the same rabbi. Nehemiah was embarrassed when he told his old friend and frequent lodger that every room was taken and that Roman mercenaries were camped out in the courtyard. Nehemiah noted that, in spite of the late hour, it was a very bright night, as he led Mary on her donkey around to the cave behind the inn where several animals were sleeping. Nehemiah offered to summons Martha the midwife, but it was too late. A gentle breeze moved through the trees, serenading the newborn with a gentle lullaby. Dancing clouds joined the celebration while a cluster of stars sparkled brightly Luke 2: Martha the midwife bustled in with a basket of supplies and took over. Under the light of bright stars they did their best to communicate with the new parents and finally, after leaving a large sack of gifts, bid their goodbyes and disappeared into the night Matt. King Herod has gone stark raving mad, and all Jerusalem with him. Somewhere he got the idea that a new king had been born here in Bethlehem, the ancestral city of King David. Herod sent a messenger to the soldiers sleeping in my lobby. It was early morning when a tired and hungry Joseph, Mary, and Jesus arrived at the home of Elizabeth and Zechariah. There was a large Hebrew community in Alexandria, and Zechariah knew a rabbi there who would give them shelter. But before they left, Zechariah, as a priest of the Abijah order, took the baby Jesus and his parents into the Temple, where Jesus was circumcised and Mary and Joseph purchased two small doves for their thanksgiving offering Luke 2: The widow Anna smiled, giggled, and nodded her agreement with Simeon Luke 2: He was an attractive man who taught in the rabbinical school at the synagogue in the Jewish quarter of the great Egyptian city on the Mediterranean. Joseph and Mary were not prepared for the size and scope of the Egyptian Hebrew community, and the synagogue was huge. It appeared to be as large, if not larger, than the Temple in Jerusalem. They found Rabbi Philo, surrounded by young rabbinical students, as he was concluding his morning lecture. He gave it to us through Moses and we are to take it to the whole world.