

**DOMINICAN UNIVERSITY SAMONDA**

**SECOND SEMESTER EXAM**

**THE GOSPEL OF MATTHEW**

**By**

**PERGENTINO EDJANG MOTU NCHAMA**

**DI/892**

**QUESTIONS**

**MANDATORY QUESTION**

**1. INFANCY NARRATIVE**

- a) a) Compare Mathew and Luke
- b) b) Within this narrative in the First Gospel, how do you interpret the presence of only five women in the genealogy story of Jesus?

**OPCION**

**2. EXPOSE AND EXPLAIN THE CHRISTOLOGY OF MATTHEW**

**1.a)** Composition and structure: The infancy narratives take for granted Jesus' divine and Messianic structure. Matthew's genealogy titles Jesus "Messiah" (Mt 1.16), an angel announces to Joseph that Jesus will be a savior who embodies the divine presence (Mt 1:21, 23). The ensuing episodes amount to a gospel in miniature that epitomizes the evangelist's Christology and anticipates Jesus' double-edged destiny. Gentiles will honor Jesus' divinity and status as Davidic Messiah, just as the magi, in the infancy narrative, worship him at birth. Luke's infancy account also announces Jesus' divinity and his saving role in history. Like Matthew, Luke highlights the continuity of the Christian Gospel with Judaism. The literary design of Luke's account draws a parallel between John the Baptist's story and that of Jesus. Zechariah and Elisabeth (the parents of John the Baptist), and Anna and Simeon (prophetic models of Jewish piety), Jesus' Davidic stature (Lk 1.32; 2:11), together with his destiny as one who will incur opposition (Lk 2.34), are equally clear. Distinctively Lukan themes appear in this narrative, particularly his accent on social justice and the vindication of the oppressed.

Literary Relationship: points of agreement between the two accounts must be balanced against their divergences in order to ascertain their literary relationship. The points of agreement include some of the principal characters, the Davidic descent and conception of Jesus by the Holy Spirit, the evangelic annunciation, Jesus' birthplace and residence in Nazareth, and the dating of his birth to the reign of Herod the Great. The divergences between the two accounts include their differences between their genealogies and in overall plot and themes. Matthew 2, including the visit of the magi, the star, and Herod's plot, is not found in Luke, while most of Luke's presentation of Jesus at the Temple, are not found in Matthew. These differences often remain obscure to the popular audiences who are accustomed to seasonal adaptations and liturgical recreations of the Christmas story that harmonize the two accounts.

**1.b)** Wim J. C. Weren, in his book "The five women in Matthew's Genealogy", p. 288, affirms that the Gospel according to Matthew begins with a list of Jesus' ancestors in which the names of five women occur among those of forty-two men. Mention of Mary is not surprising, because she is Jesus' Mother, but why does Matthew include four other women: Tamar (Hope), Rahab (peace), Ruth (Joy) and Bathsheba (love). There are various answers to this question. Usually the exegetes look for something which the four OT women have in common, while Mary is not taken into consideration. One explanation that used to be popular is that the four women are sinners who indulged in dubious sexual activities and that they were included in the family tree in order to make clear that Jesus was born to liberate people from their sins (Mt 1:21). This interpretation is a classical example of an androcentric exegesis which associates women with sexuality, connects sexuality with sin, and shuts eyes to the far from irreproachable conduct of many men in the genealogy.

2)

The Gospel of Matthew is written to convey that Jesus is unequivocally, the Son of God. Matthew has retained all of the references to 'Son of God' contained in the Gospel of Mark and added some of his own and some from the Q source. Matthew uses this title to denote several characteristics of the relationship Jesus has with God. Jesus' origin is in and through God as he has been conceived through the Holy Spirit (Mt 1:20-21). Jesus as Son of God has an intense and intimate relationship with his Father; "All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone who the Son chooses to reveal him." (Mt 11:27) And Jesus is the obedient Son of God, even to death. The Temptation of Jesus demonstrates his commitment and obedience to God, even after forty days in the wilderness when each time, he is able to resist temptation turning instead, to the wisdom of the Old Testament (Mt 4:1-11).

Another of Matthew's key Christological themes is of Jesus as both the fulfilment of the hopes and aspirations of the Israelites and the fulfilment of the law and the prophets. Matthew's Gospel opens with the genealogy of Jesus which firmly places him within the context of the history of Israel and cements his identity as Jewish. In this opening, Matthew gives Jesus the titles of "Jesus the Messiah, the Son of David, the Son of Abraham" (Mt 1:1). This immediately alerts the reader to the influence of the Old Testament that continues throughout the Gospel. Senior asserts that the Infancy Narrative has a somewhat 'sombre' tone to it as the early life of Jesus is paralleled to the history of Israel; linking the threat to Jesus' life as an infant and his family's escape from genocide and arrival in Nazareth as displaced people with the story of the Israelites. Bernard P. Robinson in his book "Matthew's Nativity Stories", p. 130, affirms that Jesus is called out of Egypt (Mt 2:15) just as Israel was, as recorded in Hosea 11:1. Matthew uses the device of 'formula citations' throughout his Gospel to remind the reader of the role Jesus plays as the fulfilment of the law and the prophets. And most significantly, Jesus himself says "Do not think I have come to abolish the law or the prophets; I have come not to abolish but to fulfil" (Mt: 5:17).