

DOMINICAN INSTITUTE SAMONDA

NAME: MKPE CHRISTOPHER DANIEL

MAT. NO.: DI/872

COURSE: GOSPEL ACCORDING TO MATTHEW

TOPIC: 2020/21 SECOND SEMESTER EXAMINATION

LECTURER: REV. FR. PROF. GILBERT MUNANA, OP

DATE: 17/06/2021

Question 5.

Expose and Explain the Christology of Matthew

The gospel according to Matthew is the historical event of Christ, beginning from His birth to His death and resurrection. Matthew's Gospel began with Christ and concluded with Christ. Matthew identified Jesus as the Messiah of the Old Testament (Mt 16). It talks of Jesus as the ultimate fulfillment of the royal theology; Son of David who brought to fullness the plan of God for Israel (Mt 20:30-31). As Son of Abraham (Mt 1:1) he is the answer to all the promises and prophecy "so that the scripture may be fulfilled..." He is regarded as the New Moses- the authentic interpreter of the law (Mt 5:17-48). He is the king of Israel and a universal king with authority over all creation. He is Teacher and a Miracle worker- by his words and deeds closely knitted, he proclaims the inception of the Kingdom of Heaven. He is *Didaskalos* (teacher, master, director) calling and forming the disciples and sending them out in his name (Mt 10- who receives you, also receives me). Christ is seen as the Suffering Servant prophesied in Isaiah 53. He is the Originator of New Covenant (Mt 17); The Lord of the Community (18:19). He is the Son of Man, the fulfillment of Father's will, the *Immanuel* (Mt 1:23). For the community of the disciples he was a Teacher, prophet and Rabbi.

The greatest title is the crucified and Risen lord, yet his death is God's will. His death was an act of self-giving. His death becomes a model for discipleship, "if they did it to me, they will do it to you." Jesus' death is a fulfillment of his mandate and mission (Mt 1:21). The sacrifice of himself on the cross was for the benefit of others (Mt 26:17, Mt 27:15-23), his death takes away the sin of the world. Jesus' death on a cross removes every curse (Dt 21:23) and glorifies the cross.

Jesus as the son of God becomes the temple of God, when people encounter God's forgiveness and atonement for their sins. His death unites the Jews and the gentiles. His death and resurrection marked the beginning of the new age.

Question 1.

About the “Infancy narrative”:

(a) Compare Matthew and Luke.

Let us begin with the very fact that Matthew and Luke are both evangelists and preachers of the good news. Their narratives of the gospel of Christ is quite similar; notwithstanding there are differences that occurred in both. In their similarity they both tell the same story but then the events are almost all different. The infancy narrative of Jesus in Matthew and Luke is one of those events that is quite similar but much more different that would leave the audience thinking which of the narrative is more accurate. The infancy narrative of Matthew occurs in the first two chapters and began with the Genealogy of Jesus the Messiah’ (Mt 1:1); the Gospel of Luke on the other hand carried the infancy narrative to the third chapter but like Matthew he also began with the genealogy of Jesus (Lk 3:23). The genealogy of Jesus is quite important to Mathew because it serves as an evident to who Jesus would be and why he is significant that is why he placed it in his opening chapters before any other event concerning Jesus. Luke on the other hand places it in the third chapter after the infancy narrative of John to show the importance of John the Baptist to the life and mission of Jesus especially Jesus’ baptism which is recorded in both gospels (Mt 3:13-17, Lk 3:21-22; Matthew does not include John’s infancy narratives at all. Let us now look at the similarities and differences of both gospel accounts concerning the infancy narrative of Jesus. In the similarities they both recorded Jesus as being born in the last days of Herod the Great reign as king (Mt 2:1-13, Lk 1:5), they both held that Jesus was conceived by the Holy Spirit (Mt 1:18,20, Lk 1:35). His Mother Mary was a Virgin betrothed to Joseph (Mt 1:18,23, Lk 1:27, 2:4-5). Jesus is of the lineage of David (Mt 1:16, Lk 1:27). By Divine direction he was called Jesus and was declared to be a saviour (Mt 1:27, Lk 2:11). Joseph knew beforehand the fact and cause of Mary’s condition but then still took Mary and became the foster Father of Jesus (Mt 1:20-25, Lk 2:5). The birth of Jesus was attested by revelations and visions (Mt 1:20, Lk 2:27-28).

The differences between the two gospel infancy narrative is that in Matthew the main characters are Joseph, Angel, Magi, Herod the Great; but in Luke the main characters are Zechariah, Gabriel, Elizabeth, Mary, Angels, Shepherds, Simeon and Anna. The secondary characters in Matthew are Mary, Chief Priest and Scribes, Archelaus while the secondary characters in Luke are Herod the Great, Joseph, Caesar Augustus, Quirinius. While Bethlehem was the birth place of Christ in Matthew, Nazareth was the birth place in Luke. In Matthew Jesus was born in a house while in Luke he was born in a stable. In Matthew after Jesus’ birth he was adored by the Magi while Luke recorded Shepherds. It was the star that directed the Magi in Matthew, there was no star recorded in Luke. In Matthew there was attempt to kill the infant Jesus and the flight to Egypt, these were not recorded in Luke and Matthew held that for fear of Herod’s son they returned back to Nazareth after the flight to Egypt but Luke held that they went back to Nazareth where they were staying before.

(b) Within this narrative in the first Gospel, how do you interpret the presence of only five women in the genealogy story of Jesus.

These women were Tamar, Rahab, Ruth, Bathsheba, and Mary the Mother of Jesus. According to Raymond Brown this was Matthew’s way of calling attention to the selectivity practiced by God and thus of the work of divine providence in the ancestral list of the Messiah. These women are selected because the four Old Testament women were sinners and their inclusion foreshadowed the role of Jesus as the Saviour of sinful Men. Another reason was to somehow relate Jesus to the gentiles since these women were regarded as foreigners. All these women in their own capacity played very important roles in God’s plan in the history of our salvation.