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The Differences between Mathew and Luke in Infant Narratives

We shall focus the differences on; primary characters, secondary characters, location of birth, adoration, star and killing of the innocence and trip to Egypt and what happens after birth, also the difference about the dating of the story and the themes of the books. In Matthew the main characters are Joseph, magi, Herod the great, in Luke the main characters are Zachariah, Gabriel, Elizabeth, Mary and the shepherds, Simon and Anna.¹ The **secondary characters** in Matthew are Mary, the chief priest and scribes and Archillus. The secondary characters in Luke are Herod the great, Joseph, Ceasar Augustus and karamus. **On the location of conception**, in Matthew it is Bethlehem, in Luke it is Nazareth. The exact location of birth in Matthew is house, in Luke it is a stable. In Matthew the adoration is made by the magi, in Luke it is made by the shepherds. For the star, in Matthew we have the presence of stars in Luke we none. In Matthew no angels was seen in the sky but in Luke there was presence of angels in the sky. Matthew mentioned the mother of the innocence and the trip to Egypt but Luke did not mention it. Matthew mentioned that they moved to Nazareth instead of back to Bethlehem for fear of Herod's son, but in Luke they returned to Nazareth since they lived there. In Matthew we have themes of kingdoms; in Luke we have themes of God's redemptive papacy.

Similarities between Matthew and Luke: Both Matthew and Luke, agreed that; Jesus' birth takes place near the end of the reign of Herod the Great (Matt 2:1; Luke 1:5), the names of the principal characters: Mary, Jesus' future mother, and Joseph his adopted father, Mary is a virgin engaged to Joseph but they have not begun to live together nor have they consummated their marriage, Joseph is of Davidic descent, an angel from heaven announces the birth of Jesus, Jesus is recognized as a son of David, (Matt 1:16-20; Luke 1:27; 2:4),² Jesus' conception take place miraculously i.e. through the Holy Spirit, Joseph is not involved in the conception unlike similar stories in the OT in which it is a barren woman who conceives though through normal means, the name Jesus is given by the angel prior to his birth, Jesus is identified as "savior" by the angel, Jesus is born after Mary and Joseph begin to live together, Jesus is born in Bethlehem, the family has a house in Bethlehem, the family settles in Nazareth sometime after the birth of Jesus

On the five women: The five women are; Tamar, Rehab, Ruth, Wife of Uriah and Mary the mother of Jesus. The genealogy of Jesus has a patriarchal development, however, these five women was mentioned, apart from Mary, some of them are foreigner and known for the sin of prostitution and adulatory.³ The big question is why this kind of women entered into salvation history and family of Jesus? The answer is that Jesus is a Messiah who came to save sinners, and Gentiles, they represent different kind of sinners, whom Jesus came to save, both bad and good, and foreigners, the approach of Jesus is inclusion of all, we cannot talk of salvation story without mentioning Mary, they demonstrate the humility of God but the integral history of salvation which has to include all peoples individually whether good or bad, both in Israel and all nations.

¹ Cf. The New Jerusalem Bible on Gospel of Matthew and Luke

² Cf. The New Jerusalem Bible on Gospel of Matthew and Luke

³ Weren Wilhelmus Johannes, "Studies in Matthew's Gospel" (Boston: Library of Congress, 2014), p. 107

MATTHEW'S CHRISTOLOGY

Christology is the theological doctrine of Christ; it is the affirmations and definitions of Christ's humanity and deity. The divine nature of Jesus was a major issue for the community of Matthew. But Matthew's structure for his Christology has shown that Matthew applies to Jesus a number of Christological titles, including 'Christ', 'Immanuel', 'Son of David', 'Son of Abraham', and 'king'; yet the primary Christological title in the Gospel is that of 'Son of God'. Matthew himself identified Jesus as **'Christ', 'Son of David', 'Son of Abraham', and 'king', Son of God**. These designations, expressed in (Mt 1:1-4:16), are elaborated throughout the rest of the Gospel.⁴ As 'Christ', Jesus is the anointed one in the line of David, who fulfills prophetic expectations (Mt2:5-6), concludes Israel's history (Mt1:1-17), and ultimately determines salvation or condemnation for persons (Mt3:1-12). As 'Son of David', Jesus fulfills eschatological hopes associated with David by means of his ministry of healing (Mt9:27; 12:23). Jesus is 'Son of Abraham' in the sense that he fulfills the promise of God to Abraham that in Abraham's descendants all the nations would find blessing. As 'King', Jesus stands in the line of David and exercises rulership over his people. Yet Jesus fulfills this rulership not according to the oppressive practices of earthly rulers, but according to the prophecy from Micah, which speaks of the ruler who shepherds his people (Mt2:5-6). For Matthew, Jesus fulfills this royal vocation by suffering in order to atone for sins (Mt2:2; Ch. 27). **Son of God**, Jesus is the Son of God in the sense that He has his origin in God (Mt1.21), in the sense that he perfectly obeys the will of his Father (Mt4:1-11; Ch. 27), and in the sense that he enjoys a unique filial relationship with the Father (Mt11:25-30). The role of Jesus as Son of God is understood in terms of the presence of God with his end-time people: in the person of his Son, God has drawn near to dwell among his people (Mt1:23; 28:20).⁵ In the Matthew's Gospel, Jesus is also given a variety of other titles, including **Emmanuel, Savior, Prophet, and Jesus as the Fulfillment of the Law**. The name "Moses" is not directly used in Christological title, Matthew identifies Jesus as 'Emmanuel' in (Mt1:20-23), by citing Isaiah's prophecy on the coming of the Messiah in (Isaiah 7:14, "Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel")⁶. He is a Savior, as the angel declared to Joseph in a dream, she will bear a son, and you are to name Him Jesus, for He will save his people from their sins. Jesus performs this saving action in Mt 8:25, Mt 14:30 etc. In the fulfillment formulas, Matthew in several texts, says, "All this took place **to fulfill** what had been spoken by the Lord through the prophet" for example Mt 1:22-23; 21:4-5; 26:56; 27:9-10. In most references, the particular "prophet" is not named; but several times Matthew explicitly names Isaiah, Jeremiah, and Daniel. Jesus Himself says something very similar in several texts, for example in Mt 5:17 "Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill." Finally, we conclude by saying that the structural features that point to Jesus as the Son of God also indicate that Christology is the central concern of Matthew's Gospel.

⁴Cf. David Robert Bauer, the structure of Matthew's gospel" (Wiltshire: Sheffield Academic press, 1989), p.143

⁵ Cf. The New Jerusalem Bible On Gospel of Matthew

⁶ Cf. David Robert Bauer, the structure of Matthew's gospel" p, 144