

NO. 1

COMPARISM BETWEEN THE INFANCY NARRATIVE OF METTHEW AND LUKE

SIMILARITIES BETWEEN THE INFANCY NARRATIVES OF MATTHEW AND LUKE

In both genealogies of Jesus, the two evangelists reported that Joseph and Mary were the parents of Jesus (Mt. 1:18; Lk. 1:27). Thus, Jesus was a descendant of King David (Mt. 1:1; Lk. 1:27; 2:4). The birth of Jesus was foretold by an Angel (Mt. 1:18-25; Lk. 1:26-38). His mother conceived Jesus of the Holy Spirit (Matt. 1:18, 20 and Lk. 1:35), she was a virgin when she conceived Jesus (Matt. 1:18, 20, 23 and Lk.1:27, 34) and She was betrothed to Joseph (Matt. 1:18 and Lk. 1:27, 2:5). Jesus was born in Bethlehem (Matt. 2:1 and Lk 2:4, 6), when Herod the great was king of Israel (Mt. 2:1; Lk. 1:5), he was named Jesus (Matt. 1:27 and Lk. 2:11) and was identified as the saviour (Matt. 1:27 and Lk. 2:11). After the birth of Jesus, the family dwelt in Nazareth (Matt. 2:13; Lk. 2:39).

THE DIFFERENCES BETWEEN THE TWO INFANCY NARRATIVES

(1) In Matthew's narrative, the main characters were Joseph, Angel, Magi, Herod the Great, while in mark's narrative the main characters were Zechariah, Gabriel, Elizabeth, Mary, Angels, Shepherds, Simeon, and Anna. (2) In Matthew's narrative, The Secondary Characters were Mary, Chief Priests & Scribes, Archelaus, while in Mark's narrative the Secondary Characters were Herod the Great, Joseph, Caesar Augustus, Quirinius. (3) In Matthew's narrative, Jesus was conceived at Bethlehem (2:19-31), while in Mark's narrative Jesus was conceived at Nazareth (2:21 and 2:39). (4) In Matthew's narrative Jesus was born in a House (2:11), while in Mark's narrative, Jesus was born in a Stable (2:7). (5) In Matthew's narrative, Jesus was first adored by the magi, while in Mark's narrative he was adorned by the Shepherds. (6) In Matthew's narrative star was mentioned while Mark did not mention star. In Matthew's narrative there was no angel in night sky, while there was angel in night sky in Mark's narrative. (7) In Matthew's narrative there was no record of the murder of innocent children and trip to Egypt while it was recorded in Mark. (8) In terms of dating, Matthew's narrative included Herod the Great who died in 4BCE while in addition to Herod the Great Mark mentioned a census under Quirinius who did not come to power until 6CE (vss. 2:1-2). The themes under Matthew's narrative are different from that of Mark.

THE PRESENCE Of FIVE WOMEN IN THE INFANCY NARRATIVE OF MATTHEW

Mary the mother of Jesus, Tamar, Rahab, Ruth and Bathsheba the wife of Uriah appeared in the infancy narrative of Matthew. Apart from Mary the mother of Jesus, the other four women were well known sinners; thus, their inclusion shows that Jesus is the saviour who will save sinners. Again, all the four women were foreigners. Thus, their inclusion shows that Jesus is related to the Gentiles and he will bring about their salvation. Finally, all the five women had irregular marriages that were scandalous in nature. Also, they all played important roles in God's plan of redemption.

NO.3

INTRODUCTION

Most Scholars believe that the author of the gospel of Matthew used the gospel of Mark as his major source. Matthew's gospel contains 600 verses out of 661 of Mark's gospel. Matthew and Mark have similar Christology, just that Matthew added some new Christological titles. The Christology of Matthew reflects in the way Matthew wrote the infancy narrative of Jesus. He identified Jesus as the Messiah of the New Testament (Matt 16).

THE CHRISTOLOGY OF MATTHEW

The Christology found in Matthew includes; "Son of Abraham" (1:1) Matthew traced the genealogy of Jesus back to Abraham, this stresses on the Jewish heritage of Jesus. Also Jesus was the one through which the children of Abraham would be raised (3:9) and it was his mission to save his people from their sin (1:21). "Son of David" This shows that Jesus is of a royal lineage. Immanuel (1:23) this title of Jesus means God with us it is recorded in (1:23) and it was also implied in (28:20) when Jesus promised his people that he will be with them till the end. Jesus is God with us who has come to inaugurate God's reign.

"Son of God" (27:54) this refers to the status of Jesus as the divine son of the father. He enjoys a unique relationship with God from the moment of his conception by the Holy Spirit (1:18-21). Jesus was described by God, Peter, centurions (27:54) and demons as the Son of God. Jesus also referred to himself as son of God. As the son of God, he is able to reveal the will of the father (11:27). "The 'son of man'" this Christological title of Jesus found in Matthew was used in the saying of Jesus; about the law of the Sabbath (12:18), about his death and resurrection (26:28-29), in the parable of the sower (13:37, 41-42), about the second coming (25:31-32). According to some scholars, "Son of Man" here refers to Jesus in the passage.

Matthew also portrayed Jesus as the new Moses and who gives the new law and creating the new Israel. Jesus was presented as being similar to Moses in various ways; both were threatened by a king (Ex 1:22-2:10, Matt 2:13-18). They both fled to Egypt (Ex 2:15; 7:6-7, Matt 2:13-18). Moses received the law on a mountain (Ex 19:3) and Jesus gave the new law on a mountain (Matt 5:1), both of them fasted for forty days and forty nights (Matt 4:2, Ex 34:28).

Matthew also presented Jesus as Rabbi and greatest teacher who taught and acts with divine authority (7:21, 11:25). He had been given all authority in heaven and on earth (21:23, 28:18). Jesus is also the wisdom of God because as the son of God he is able to speak the wisdom of God.

CONCLUSION

Matthew's gospel stresses that Jesus is the son of God. 'Son of God' is the most significant title Matthew gives to Jesus in his Gospel. Also, Matthew identified Jesus as savior, prophet, king of the Jews, king of Israel and as the fulfillment of the law and prophecies of Old Testament.