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### **QUESTION ONE: ABOUT THE “INFANCY NARRATIVE”**

#### **a) COMPARE MATTHEW AND LUKE**

##### **SIMILARITIES BETWEEN THE INFANCY NARRATIVE IN MATTHEW AND LUKE**

1. An Angel from heaven announces the birth of Jesus (Matt 1:20-21; Lk 1:28-30)
2. Jesus was conceived through the Holy Spirit (Matt 1:18; Lk 1:35)
3. The name Jesus is given by the angel prior to his birth (Matt 1:21; Lk 1:31)
4. Jesus is recognized as a son of David (Matt 1:1; Lk 1:32)
5. Jesus is born in Bethlehem (Matt 2:1; Lk 2:4, 11, 15)

##### **DIFFERENCES BETWEEN THE INFANCY NARRATIVE IN MATTHEW AND LUKE**

1. **The Main Characters:** In **Matthew:** Joseph, the Wise Men from the East and King Herod; and in **Luke:** Zechariah, Angel Gabriel, Mary, Elizabeth, the Shepherds, Simeon and Anna.
2. **The Secondary Characters:** In **Matthew:** Mary, the Chief Priests, the Scribes and Archelaus; and in **Luke:** King Herod, Joseph, Caesar Augustus and Quirinus
3. **Exact location of the birth of Jesus:** In **Matthew:** A house (2:11) in Bethlehem in Judaea (2:1); and in **Luke:** A manger (2:7, 12) in Bethlehem, the town of David (2:4, 11, 15)
4. **Adoration to the Baby Jesus:** In **Matthew:** It was made by the Wise Men from the East (2:1-13); and in **Luke:** It was made by Shepherds (2:8-20)
5. **Presence of Star:** In **Matthew:** There was presence of a star representing the infant king (2:2); and in **Luke:** There was no presence of a star

#### **b) WITHIN THIS NARRATIVE IN THE FIRST GOSPEL, HOW DO YOU INTERPRET THE PRESENCE OF ONLY FIVE WOMEN IN THE GENEALOGY STORY OF JESUS?**

In the genealogy story of Jesus according to Matthew 1:1-16, Matthew records the presence of only five women: Tamar, Rahab, Ruth, Bathsheba and Mary.

1. The naming of these women reminds the audience and readers of other unnamed women who played important roles in the history of Israel, but are not named specifically in the genealogy; some of these other women include Sarah, Rebekah and Leah.
2. Most of these women were notable “sinners,” and their inclusion in the genealogy is contrast with Jesus who is the righteous saviour. This indicates that God can work through the sinful Davidic line, to raise up a mighty saviour.
3. These women (except Mary) were Gentiles or had marriage connection with the Gentile world and yet they participated in God’s plan of Salvation.
4. Their relationship with men were not approved by the culture of the time: Tamar was a seducer (cf. Gen 38:1-30), Rahab was a prostitute (cf. Josh 2:1), Ruth was a ‘possible

seducer', as mentioned by (Ruth 3:1-18), Bathsheba was an adulterer (cf. 2 Sam 11:1-5), and Mary was a pregnant betrothed virgin (cf. Lk 1:26-39).

5. These women were socioeconomically and culturally powerless, yet they exhibit the faith by which the Divine plan of God is accomplished. They also occupy situation that endangers the androcentric and patriarchal structure of the genealogy.

### **QUESTION 3: EXPOSE AND EXPLAIN THE CHRISTOLOGY OF MATTHEW**

The doctrine of Christology, according to Roman Catholic Theology, refers to the inquiry and reflection that are concerned with Jesus in his messianic character. Thus, in looking at Matthew's Christology, we attempt to expose and explain Matthew's understanding of Christ.

Matthew designates the following titles for Jesus: "Christ", "Messiah", "Son of God", "Son of Man", "Son of David and King of the Jews", "Lord", "Servant of the Lord" and he also sees Jesus as a great Prophet and Teacher, counterpart to Moses.

**Jesus as the Christ and the Messiah:** The word Christ comes from the Greek word *Χριστος* (*Christos*), which means anointed one. It is related to the Hebrew "Messiah," where Jesus is seen as an anointed ruler to deliver Israel from bondage (11:3). However, Jesus "Messiahship" is redefined as the living presence of God in the midst of his people, and in the midst of the world.

**Jesus as the Son of David and King of the Jews:** Matthew's version of Jesus' genealogy stresses that he is the royal "Son of David" (1:1). Also, in the infancy narrative, the Magi from the East came in search of Jesus as the "infant king of the Jews" (2:2).

**Jesus as the Son of God and Servant of the Lord:** Matthew presents Jesus as the Son of God to denote several characteristics of the relationship Jesus has with God, the Father. He presents Jesus as having an intimate relationship with the Father: "Everything has been entrusted to me by my Father; and no one knows the Son except the Father, just as no one knows the Father except the Son and those to whom the Son chooses to reveal him" (11:27). Matthew also presents Jesus as the Servant of the Lord who works quietly and gently rather than by raising his voice (Mt 12:18-21) and who is also gentle and humble (Mt 11:29; 21:5).

**Jesus as a great Prophet and Teacher, like a new Moses:** Matthew portrays Jesus as a counterpart to Moses with an authority that exceeds Moses'. He also portrays Jesus as being very similar to Moses in several significant ways: King Pharaoh of Egypt (ca. 1300 BC) killed all the baby boys of the Hebrews, and only Moses is saved (Ex. 1:22–2:10), and in the same way King Herod of Israel killed all the male babies in Bethlehem, and only Jesus is saved (Matt 2:13-18). Moses went up to a mountain to receive the Law from God (Ex. 19:3); and Jesus goes up to a mountain to give a new Law (including the Nine Beatitudes) to the people (Matt 5:1). Moses was considered the greatest teacher, prophet and lawgiver in the Hebrew Bible; and Jesus is portrayed in Matthew's Gospel as a great teacher, prophet and lawgiver, even greater than Moses.