

Question 1: Introduction: An infancy narrative is a kind of story that is narrated in scripture both in the old and the new testaments.¹ That is why; we shall in this paper compare infancy narratives in Matthew and Luke and as well with the narrative in the first Gospel, interpret the presence of only five women in the genealogy story of Jesus. This essay shall be carried out in the following titles below: **Similarities in Matthew's and Luke's infancy narratives:** Jesus parents are Mary and Jesus.² Jesus was born in the last days of Herod's reign (Matt. 2:1-13 and Lk. 1:5). He was conceived by the Holy Spirit (Matt. 1:18,20, and Lk. 1:35). Jesus mother was a virgin (Matt. 1:18,20,23, and Lk. 1:27, 34). Mary was betrothed to Joseph (Matt. 1:18 and Lk. 1:27, 2: 5). He was of lineage of David (Matt. 1:16,20 and Lk. 1:27,2: 4). Jesus was born in Bethlehem (Matt. 2:1 and Lk. 2:4, 6) and so on.³ **Difference in Matthew's and Luke's infancy Narratives:** While Matthew's infancy narrative is written in chapters 1-2, Luke's account is written in chapter 1,2.⁴ In Matthew's infancy narrative, main characters are Joseph, Angel, Magi, Herod, the great whereas in Luke's account, main characters are Zechariah, Gabriel, Elizabeth, Mary, Shepherd, Simeon, and Anna. Whereas in Matthew's account the secondary character are Mary, Chief Priests and scribes Archelaus, In Luke's account the secondary characters are Herod the great, Joseph, Ceasar Augustus and Quirinus. In Matthew, location of conception is in Bethlehem while in Luke, location of conception was in Nazareth. Again, in Matthew's account, location of Birth was in house whereas in Luke's account it was in stable.⁵ These are but a few among other differences.

(b)). Five women in Matthew's infancy narrative are Tamar, Rahab, Ruth, wife of Uriah and Mary mother of Jesus Christ. By introducing women into his genealogy, Matthew is including them into the overall plan of God's redemptive work. These women are foreigners – Tamar was not a Jew. She was even known in the Bible because of incest (Genesis 38: 1 – 30). In the ancestry of Jesus, Matthew was proud to introduce sinners. In the book of Joshua chapter 2: 1 – 21, we have the story of Rahab who was a prostitute and later became part of the Jewish nation – Joshua 6: 22 - 25. Ruth was a foreigner – Ruth 1: 4. Uriah's wife mentioned by Matthew was also a foreigner. In their history, they have common aspect among them which was the problem of child bearing. They are either foreigner to Israel or sinners except Mary the mother of Jesus. This shows that in Jesus' kingdom therefore both saints and sinners, Jews and Gentiles are welcomed. **Conclusion:** It is obvious that in the infancy narratives in Matthew and Luke that they have much in common. Nevertheless, there are also differences as we can see above. Furthermore, in Matthew's gospel, we see five women (Tamar, Rahab, Ruth, Bethsheba and Mary) who played important role in the history of salvation of Christ. They are there to show that salvation is for all, that is, Israel as well as other nations.

¹ Cf. Margaret Nutting Ralph, *And God said What?: An Introduction to Biblical Literary Forms* (India, Bangalore Theological Publications, 2011) p.172.

² . Margaret Nutting Ralph, *And God said What?: An Introduction to Biblical Literary Forms*, p.173

³ Cf. Gospel according to Matthew (TH. 312) Meeting 6. May 6, 2021: The continuous reading of Matthew, <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/infancy-narratives> (accessed on 26/5/2021), p.5

⁴ Cf. Burton H. Throckmorton (ed), *Gospel parallels: A synopsis of the first three Gospels* (New York: Thomas Nelson Inc. 1957), pp.1,3

⁵ Cf. Gospel according to Matthew (TH. 312) Meeting 6. May 6, 2021: The continuous reading of Matthew, p. 6.

Question 2: Introduction

The Gospels have a special place because they are our principal source for the life and teaching of the Incarnate Word, our Saviour (**Dei Verbum 18**). Thus, what we know about Jesus of Nazareth derives mostly exclusively (aside a few mentions in Pliny, Tacitus, or Jewish writings) from the New Testament, above all from the Gospels.⁶ The New Testament Christology aims to discover what the New Testament theologians believed and taught about the nature and person of Christ.⁷ However, our focus is to expose and explain the Christology of Matthew. After which, we shall draw our conclusion.

Exposition and Explanation of Christology of Matthew

Matthew started the opening section of his gospel (1:1-2:23), which is special to him, by identifying Jesus as the “Christ the Son of David” (Matt 1:1; 1:16, 18; 1:20 etc).⁸ For Thielman, Matthew sees Jesus as the messiah, Son of David and Son of God (Matthew 15:24; 16:16; 1:17, 18, 20; 22:42 etc).

In addition to the citations of "Son of Man" taken over from tradition, Matthew names "the son of Man" ten more times. The son of man in the earthly Jesus (Matt 13:37; 16:13) the one crucified and raised by God but, more importantly, the one to come with power as redeemer and judge (Matt 13:41; 16:28; 19:28; 24:39; 25:31), who will request for an accounting of the community.⁹ The title “Jesus is the Messiah” means the “Anointed” (Heb. Mashiach). This title embraces not only the anointed king but such other titles such as: son of David, King, and Son of God in the sense of one adopted by God.¹⁰ Matthew uses the title Son of God of Jesus nine times. On three occasions the demons address Jesus as Son of God (Matt 4:3, 6; 8:29). The Apostles use the title twice (Matt 14:33; 16:16). Others are Matt 26:68; 27:40, 43; 27:54. The other Christological concepts Matthew employs are Jesus, prophet, rabbi (teacher), Kyrios, the coming one, and shepherd. But they are related to Son of God.¹¹ In his development of the term son of God, Matthew explains it broadly enough so that messianic expectation associated, with Abraham and David can be attributed to Jesus precisely as the Son of God.¹²

Conclusion: Matthew sees Jesus as the messianic Son of David and Son of God. Hence, as God’s Son, he is also Immanuel, God with us. Thus, for him, if Jesus is present with us, then, in Jesus, God is present with us as well (Matt 28:20). The primary aim of Matthew was to show that Jesus is the messiah that is promised by God, and hence it’s citing of O.T passages. Jesus is seen as the fulfillment of the law. Hence, he presents Jesus as Son of David, Son of Abraham; Great Lawgiver and Teacher (like Moses); Emmanuel; King of Jews.

⁶Cf. Christoph Cardinal Schonborn, *God Sent His Son: A Contemporary Christology* (San Francisco: Ignatius Press, 2010), p. 33.

⁷Cf. Peter F. Ellis, *Matthew, His Mind and His Message*, (Collegeville, Minnesota: The Order of St. Benedict, Inc., 1974), p. 102.

⁸ Cf. Frank Thielman, *Theology of the New Testament: A Canonical Synthetic Approach*, (USA: Zondervan, 2005), p. 93.

⁹Cf. Rudolf Schnackenburg, *The Gospel of Matthew*, Transl. by Robert R. Barr (Cambridge, UK: William B. Eerdmans Publishing Company, 2002), pp. 9-10.

¹⁰ Cf. Peter F. Ellis, *Matthew, His Mind and His Message*, p. 105.

¹¹ Cf. Jack Dean Kingsbury, *Matthew: Structure, Christology, Kingdom*, (Philadelphia: Fortress Press, 1975), p. 124.

¹² Jack Dean Kingsbury, *Matthew: Structure, Christology, Kingdom*, p. 79.