

NAMES: OKAFOR NONSO FELIX (DI/TH 883)

COURSE: GOSPEL OF MATTHEW (TH312) THEOLOGY THREE. 17/6/2021

QUESTION ONE A**Similarities** between Matthew and Luke's infancy narrative of Jesus.

In both Matthew and Luke 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). His mother was a virgin (Matt. 1:18, 20,23 and Lk.1 :27,34). She was betrothed to Joseph (Matt. 1:18 and Lk. 1:27, 2:5). He was of the 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). By divine direction he was called Jesus (Matt. 1:27 and Lk. 2:11). He was declared to be a Savior (Matt. 1:27 and Lk. 2:11). Joseph knew beforehand both the fact and cause of Mary's condition (Matt.1:18-20 and Luke 2:5). . He nevertheless took Mary as his wife and became the legal father of Jesus (Matt. 1:20, 24, 25 and Lk. 2:5 ff). The birth was attested by revelations and visions (Matt. 1:20 and Lk. 1:27 28). After the birth the family dwelt in Nazareth (Matt. 2:13; Lk. 2:39)

Differences between Matthew and Luke The date of the birth of Jesus differ in both narratives probably (6BC-4BC), the place of birth also differs. It was on a stable in Matthew while Luke records that Jesus was born in a house. Unnamed Magi came to visit Jesus in Matthew, while Luke ascribed the visit to shepherd in field. Star directed the Magi while Angels announced it to the shepherds. Both has different account of Jesus' ancestry (genealogy). Only Matthew recorded the massacre of children. How they came to dwell in Nazareth differ slightly. Matthew recorded that they move to Nazareth whereas Luke noted that they returned to Nazareth.

Question 1b: the presence of women in the gospel of Matthew underlines that the Jews are part of God's plan of salvation. Raymond Brown also speaks of "something extraordinary or irregular in the union with their partners" it really a deviation from the current pattern. God used them to effect his plans confer "*the birth of the Messiah*"; Warren carter. Mathew and Margin 2. It shows that Jesus came to save all; the saints and sinners alike. Mary was not accused of sin, but the other four had some dark sides and yet all find a fitting place in Jesus' history. 3. There is also a suggestion that women are really the protagonists of history. Israel's history would have been cut short prematurely, or would have been completely different, had these women not mapped out alternative paths to the future. Confer *Studies in Matthew's Gospel...*", 115. 4. Women are as marginal in a patriarchal society. Elaine Wainwright suggests that God works even on the margins. The margins are not God forsaken or cursed but crucial to God's purpose. 5. Their presence showed that both men and women are made in the image of God and so are capable of knowing and loving God. 6. Their presence showed that women are paragon of virtues, rabbinical interpretation sees the four women as good just as Matthew presents Mary as equally good. 7. There is a moral side to their presence. Thus, it fitting that children be nurtured and groomed by both a mother and father. Finally, women are socio-economically powerless yet they exhibit a faith in contrast to men who though privileged abuse their powers.

QUESTION THREE TH/883

EXPOSE AND EXPLAIN THE CHRISTOLOGY OF MATHEW

Matthew sees Jesus as son of God. He presents Jesus - first and foremost as the messianic king, the Son of the royal house of David, the Lion of the tribe of Judah. The opening verse of Matthew's distinctive genealogy indicates the significance of Jesus as that He is not only Messiah but the 'Son of David' designated in verse 6 'David the King'. At the time of his birth his mother was betrothed to Joseph who was himself a direct descendent of David (v. 16) and is addressed as 'son of David' (v.20). Jesus, 'who is called Christ' is therefore legally assertion of the ancient royal house of Israel, a 'Man born to be King'. That Jesus was born into a royal inheritance is further emphasized by the request of the astrologers (the Magi), on their arrival from the East, for information about the whereabouts of the child who was born to be "King of the Jews" (2:2).

Jesus as the Teacher and the Lord: In the Gospel of Matthew, teaching is the most prominent activity of Jesus. Being the son of God, Jesus knows the Father in a unique way and he can reveal him to others (11:25-30).

For Matthew, Jesus was the Son of God from the very beginning, at his birth, and did not become it only at his baptism. Thus the voice from heaven no longer speaks to Jesus, who of course already knows, but to John the Baptist and especially to the crowd who have to be considered as having been present since 3:5—that is, it is speaking to the Christian community. By this edition of the idea of adoptionism, Matthew employs the infancy narrative whereby God presents Jesus to the world as son of God by the very statement, “**this is my beloved son**”. The beloved is pointing to the story of Isaac in Gen 22 who was the sacrificial son. Matthew shows us here that God is showing the death of Jesus who will be the sacrificial lamb, Isaac is a type of Christ while Christ is the fullness. For him the Son of God is not only the one who is revealed from heaven (cf. 2:15; 16:16-17; 17:5); he is above all the obedient one who submits to God's will

Jesus Son of David: The Gospel of Matthew demonstrates Christ's qualification as the Davidic king. 1:1.6.20: his genealogy is that of the son of David; 2:2: already as a child he enjoys royal dignity; 2:6: his birth in Bethlehem fulfils the Messianic prophecy (Mic 5:2); 9:27; 20:30-31: even the blind men recognize him as the son of David; 12:23: the signs he does show that he is the son of David; 15:22: even the strangers recognize him as such (the Cananean woman); 1:9.15: recognized by the people against the opinion of the Pharisees; 27:37: crucified as the king of Israel as a stranger to the circle of the disciples. Those who are outside see Jesus as just another Rabbi/Master and his teachings as human opinions, but who through faith belongs to the circle of the disciples, considers his words as being spoken by “God-with-us”, full of authority.

Finally, What was Jesus' life about? This is fittingly captured by Matthew 4: 17 here paraphrased. The life of Jesus was about preaching repentance for the kingdom of God that is at hand. The central message of Jesus' preaching is the same as that of John the Baptist. A call for a change of mind and behavior nay repentance.