

DOMINICAN INSTITUTE
GOSPEL OF MATTHEW EXAM
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1) -About the infancy narrative of Jesus

a) - Compare Matthew and Luke?

The infancy narrative of Jesus opens two of our synoptic gospels. The passion story was composed first, reflecting the community's effort to make sense of the crucifixion of the Messiah. Then were added accounts of Jesus' ministry, and only afterwards did the infancy accounts evolve. Matthew's genealogy titles Jesus "Messiah" (Mt 1.16); an angel announces to Joseph that Jesus will be a saviour who embodies the divine presence (Mt 1.21, 23). The ensuing episodes amount to a gospel in miniature that epitomizes the evangelist's Christology and anticipates Jesus' double-edged destiny. Gentiles will honour Jesus' divinity and status as Davidic Messiah, just as the magi, in the infancy narrative, worship him at birth. Primary characters in Matthew: Jesus, Mary and Herod the Great. Secondary characters: Mary, Chieppriest, Scribes and Arquelao.

In Matthew Jesus was conceived in Bethlehem. Jesus is the fulfilment of Old Testament scripture and Jewish hopes. Luke's infancy account also announces Jesus' divinity and his saving role in history; they go to Bethlehem only for sensors and return after eight days as required by the Torah. Luke highlights the continuity of the Christian gospel with Judaism. Luke's account draws a parallel between John the Baptist's story and that of Jesus. John the Baptist may be viewed as a transitional figure between the story of Israel and the story of Jesus. Primary characters in Luke: Zechariah and Elizabeth, Anna and Simeon set the stage for the saviour's arrival, Mary, Shepherds and Angel Gabriel. Secondary characters: Herod the Great, Joseph, Cesar Augusts and Quirineus.

The points of Similarities between the two gospel accounts must be balanced their literary relationship: Jesus was born in the last days of Herod's reign; He was conceived by the Holy Spirit; His mother was a virgin; She was betrothed to Joseph; He was of the lineage of David; Jesus was born in Bethlehem; By divine direction he was called Jesus; He was declared to be a Saviour; Joseph knew beforehand both the fact and cause of Mary's condition; He nevertheless took Mary as his wife and became the legal father of Jesus; The birth was attested by revelations and visions; After the birth the family dwelt in Nazareth.

Divergences between the two accounts are: Matthew the adoration was made by the magiam, gentiles philosophers. In Luke was made by shepherd. In both books no exact number of them. Differences between their genealogies; Visit of the magi, the star, and Herod's plot, is not found in Luke, while most of Luke 1–2; Birth of John the Baptist; The canticles, the shepherds, and the presentation of Jesus at the Temple, are not found in Matthew. The genealogy shows Jesus' descent from Abraham and David. He is born of a virgin; Jesus belongs to the family of David, since Joseph is a son of David.

b)- Within this narrative in the First Gospel, how do you interpret the presence of only five women in the genealogy story of Jesus?

Mary the mother of Jesus, Tamar, Rahab, Ruth and (Bathsheba) the wife of Uriah. Matthew's gospel becomes a way of calling attention to the selectivity five women practiced by God and that of the work of divine providence in the ancestral list of the Messiah. Their presence in a genealogy is unusual according to biblical patterns. It is a fact that Tamar is mentioned in (1Chr 2:4), a genealogical list to which Matthew is at least indirectly indebted. The four women were regarded as sinners, and their inclusion calls to mind of the readers the role of Jesus as the Saviour of sinful men; The women were regarded as foreigners and were included by Matthew to show that Jesus, the Jewish Messiah, was related by ancestry to the Gentiles; They share with Mary, union with their partners, and the women showed initiative or played an important role in God's plan and so came to be considered the instrument of God's providence.

3) – Expose and explain the Christology of Matthew?

Matthew uses his infancy narrative to show the significance of Jesus' person where Jesus is given the name "*Emmanuel*": the Christological titles are: **Jesus; Emmanuel; The Messiah; The Embodiment of Israel; The New Moses Son of God; The Unique Son.**

In Matthew's narrative Jesus emerges with full divine power and authority, promising his eternal presence to his disciples. Matthew's Jesus is also Israel's Messiah and the ultimate eschatological agent of God. As such, he can be compared to Moses, conforms to the ministerial pattern of the humble servant of the Lord, fulfils the promises regarding the eschatological shepherd and emerges as the ideal obedient Israelite. And at the sometimes Jesus transcends these categories, He differs from Moses when he speaks on his own authority and calls his disciples to absolute obedience to himself. He is the fulfilment not only of the prophecies regarding the human eschatological shepherd, but also of those regarding God as the shepherd of his people. Most significantly, as God's servant, Jesus is God's Son. His Sonship means that he is an obedient and suffering righteous human being, but also that he stands on the divine side of the divine. As God's Son, Jesus is also God's equal. Matthew has also found wisdom ideas a useful tool in painting his picture of Jesus. He stands in the closest proximity to God, while he is at the same time distinct from him. As God's intimate, Jesus carries out functions known to be the functions of divine wisdom in Jewish tradition.¹

¹ Sigurd Grindheim, *Christology in the Synoptic Gospels God or God's Servant?*, Published by T&T Clark International, London, New York, www.continuumbooks.com, 2012.