

**THEOLOGY III SECOND SEMESTER EXAMINATION ON GOSPEL OF
MATTHEW (QUESTIONS 1&3)**

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QUESTION 1(A)

Similarities: Jesus was born in the last days of Herod's reign (Mtt 2:1-13 and Lk 1:5). He was conceived by the Holy Spirit (Mtt 1:18,20 and Lk 1:35). His Mother was a virgin (Matt 1:18,20 and Lk 1:27,34). She was betrothed to Joseph (Mtt 1:18 and Lk 1:27, 2:5). He was of the lineage of David (Mtt1:16,20 and Lk 1:27,24). Jesus was born in Bethlehem (Mtt2:1 and Lk 2:4,6). By divine direction He was called Jesus (Mtt 1:27 and Lk 2:11). He was declared to be a Saviour (Mtt 1:27 and Lk 2:11). Joseph knew beforehand both the fact and cause of Mary's condition (Mtt1:18-20 and Lk 2:5). He nevertheless took Mary as his wife and became the legal father of Jesus (Mtt 1:20, 24,25 and Lk 2:5 ff). The birth was attested by revelations and visions (Mtt 1:20 and Lk 1:27-28). After the birth, the family dwelt in Nazareth (Mtt 2:13 and Lk 2:39). **Differences:** CHARACTERS: Main characters in Matthew are: Joseph, Angel, Magi and King Herod. The secondary characters are: Mary, Chief priests, the Scribes, and Archelaus. Whereas in Luke, the main characters are: Zachariah, Gabriel, Elizabeth, Mary, Angels, Shepherds, Simeon and Anna. Secondary characters are: Herod the Great, Joseph, Caesar Augustus, and Quirinius. LOCATION: Location of Jesus' birth according to Matthew, is Bethlehem of Judea (and the concrete location was in a house) Mtt 2:19-31, but in Luke, it was in Nazareth (the concrete location is stable) Lk 2: 1-20. ADORATION: In Matt 2: 1-12, wise men (Magi, known as Gentile philosophers) from the East came and adored or worshiped the new born son through the direction of the STAR. In Luke 2:1-12, shepherds went and adored the new born Child through the guidance of an ANGEL. MASSACRE OF INNOCENTS: Yes in Matthew, but none in Luke. AFTER BIRTH/EXILE: Move to Nazareth instead of Bethlehem for fear of Herod's son Archelaus Mtt 2:19-23 but in Luke, they return to Nazareth since they lived there already Lk 2:39-40. Both include Herod the Great who died on 4BCE. THEMES OF BOTH BOOKS: In Matthew we have: Conflict of kingdoms, Jesus the New Moses, the Church/community, separation between Judaism and Christianity and then, discipleship. In Luke we have: God's redemptive purposes, salvation for all, blessings of poverty and danger of wealth, table of fellowship and the role of disciple.

QUESTION 1(B)

The five women are: Tamar, Rehab, Ruth, Wife of Uriah and Mary the mother of Jesus. We have these calibers of women around Jesus because Jesus being the Messiah is for everyone; both good and bad people but most especially for sinners. Hence we were born with sin, Jesus has to work underground to save these sinful women, to reconcile them to God, because He came to serve and not to be served. Thus, He came to free us from the bondage of sin. In other words, He (Jesus) does not discriminate; He welcomes and accommodates both Jews and Gentles, to prove that redemption is for all. That is why when He climbed the cross, His head points to the North, His Legs to the South, one of His hands to the East and the other one to the West, to cover the whole global. Again, these women were foreigners except Mary, they were integrated in Israelites' history. And they all have their significance in the history of sin and salvation. For instance, we cannot talk of salvation story without mentioning Mary. Above all else however, Christ came for both sinners and saints; Jews and Gentles; and these women manifested the love, mercy, compassion, meekness, faithfulness and humility of Jesus Christ.

QUESTION 3

Introduction: The Gospel writers have a different presentation of the person or Christology of Jesus. While recording the life, work and mission of the historical person of Jesus, they have each given their texts different nuances and emphases. These differences especially in Matthew and Luke's Christologies are apparent in the way in which they have chosen to write the Infancy Narratives of Jesus. However, our main focus here is to expose and explain the Christology of Matthew.

Matthew began his Gospel by recognizing Jesus as the son of David, son of Abraham before the declaration or confession of Jesus as the son of God. Nevertheless, this same relationship between "Son of David" (which is inadequate according to Matthew) and "Son of God" (revealed as adequate for Matthew) interrelate. That is why when Matthew tells us that Jesus, who through Joseph's acknowledgment is the descendant of the royal Davidic line, has been begotten in the womb of a virgin through God's Holy Spirit, he sees a very tight connection between Davidic and divine sonship.¹ In other words, the Gospel of Matthew is written to convey that Jesus is unequivocally, the Son of God. To buttress this point, Senior notes that 'Son of God' is the most significant title Matthew gives to Jesus in his Gospel.² Matthew uses this title to denote several characteristics of the relationship Jesus has with God. Jesus as Son of God has an intense and intimate relationship with his Father; "All things have been handed over to me by my Father; and no one knows the Son except the Father... (Mt 11:27). Again, the Temptation of Jesus demonstrates his commitment and obedience to God also (Mt 4:1-11). Jesus is described by God, Peter, centurions and demons as the Son of God and Jesus describes himself in this way as well. At baptism of Jesus, the Spirit of God descends upon him and the voice of God is heard saying "this is my Son, the beloved, with whom I am well pleased." (Mt 3:17). Summarily, Matthew often uses the title of Son of God at particular and significant places. An example is Peter's confession... (Mt 16:16) which ends the second division of the Gospel.

Another Matthew's key Christological themes sees Jesus as both the fulfilment of the hopes and aspirations of the Israelites and the fulfilment of the law and the prophets. And most significantly, Jesus himself says "Do not think I have come to abolish the law or the prophets; I have come not to abolish but to fulfil" (Mt: 5:17). This portrays Jesus as the new Moses. According to Senior, the "defining moment" of the teaching of Jesus in the Sermon on the Mount narrative reminds us of Moses going up to Mount Sinai to receive the Torah.³ And so many other similarities which we cannot exhaust because of the page limit of our work.

Conclusion: Above all else however, Matthean Christology presents to us that Jesus was both human and divine, a true king for the people of Israel whose reign continues today, and a man who spoke and lived a message of love, compassion and faith for all peoples who choose to read, listen and follow.

¹ Cf. Raymond Brown: *The Birth of the Messiah* (New York: Doubleday Dell Publishing Group, Inc, 1993), P.133

² Donald Senior, *The Gospel of Matthew* (Nashville: Abingdon Press, 1997), 54.

³ Senior, *The Gospel of Matthew*, 102.