

**B.Y.O.B.**

(Bring Your Own Bible)

with

**Fr. Peter**

# What is the gospel?

- The proclamation in the ministry of Jesus through him the reign of God is being declared to men who are ready to receive it: it is the good news of man's incorporation into this reign, this Kingdom, through the remission of sin.
- The gospel shows us that God's promise to Israel was fulfilled at a midpoint in history, that everything which God promised in his dealings with the people of the Old Covenant was summed up in His anointed Servant, the Messiah Jesus.



# Why were the gospels written?

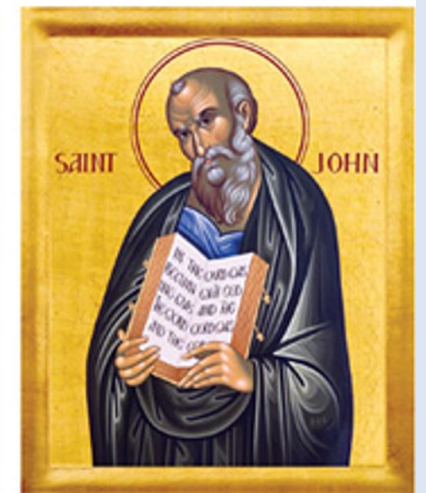
- a. To avoid misunderstanding. The early Christian community demanded that oral tradition be rightfully evaluated to avoid misunderstanding, in the knowledge that the original disciples would soon be dead, and the community faced with the need to have a fixed patterns for recalling God's redemptive act in Jesus.
- b. To record and preserve. Palestine after 60 A.D. were fraught with uncertainty and pending civil strife, and thousands of people leave the country.
- c. The gospel had to be put into a form in which it could be similarly used. There was a pressure to have on record an authentic account of what Jesus had said and done, and the better to show Christianity's roots in Israel.
- d. Give emphasis to passion and crucifixion. That the passion must be seen in the light of the commemoration of God's deliverance of his people in the Passover rite. So with crucifixion: to the Roman soldiers it was a routine execution; to the priestly party an end to a sordid little disturbance; to Paul and NT writes generally it was the instrument of man's freedom from bondage, and event that will have repercussions right into eternity.

# Matthew in relation to Synoptic Gospels

- a. Synoptic Problems concerns the relationships which may be found among the first three gospels, with the implied suggestion that it may be possible through such study to arrive at more or less firm conclusions about the temporal order of the three documents.
- b. Period of oral transmission and it was the passion narrative that first took definite form as a result of constant repetition.
- c. Matthew and Mark agree against Luke on several occasions, and Mark and Luke agree against Matthew on others. Either Matthew and Luke, it would appear, is following Mark on one occasion or another, in detail.

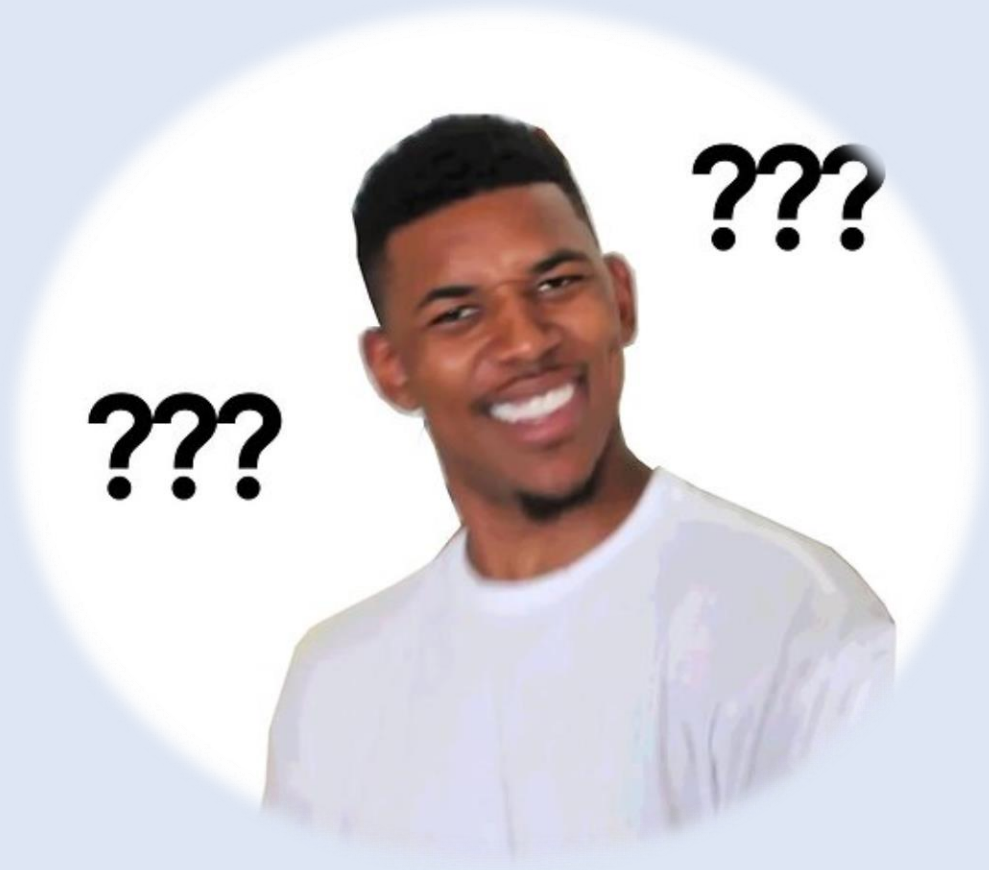
# Common framework of incidents

- i. John the Baptist
- ii. His preaching and mission
- iii. The baptism of Jesus
- iv. The temptations
- v. The call of the twelve
- vi. The Galilean Ministry
- vii. Healings leading to controversy.
- viii. Peter's confession
- ix. Predictions of the passion
- x. The final journey to Jerusalem
- xi. The passion and the resurrection



# Markan Priority?

- a. Retention of Aramaic expressions
- b. An almost unconscious change in the later gospels to a more reverential attitude toward Jesus.
- c. Only once in Mark is Jesus addressed as “Lord”.
- d. Markan priority does not solve the question of dependence- it merely makes an assertion about temporal activity.



# The Old Testament Background of Matthew's Gospel

## The Christological Framework of the Gospel of Matthew until the Petrine Confession (16:13-20)

1. The covenant people are called to relive its OT experience. Messiah as the Son of David. Emmanuel Quotation from Isaiah promises such days for God's people as they have known before. Micah 5:2 a whole context in which the future ruler is depicted feeding his flock like a shepherd. Return from Egypt, the child of the Lord is called again from the land of slavery.
2. The broad theme of reliving the OT is again shown in baptism and Transfiguration. The beloved son of God.
3. Sermon of the Mount. Private instruction for the inner circle of the disciples, the new law of Israel.
4. Chapter 8 introduces "The Man" or Son of Man for the first time in the context of suffering. Servant songs of Isaiah.
5. Chapter 11 to 15, with the Man asserting his vocation and demanding allegiance to his message and his own person.

# Numbers in Teaching. Oral tradition and Transmissions (mnemonic device)

1. Two: demoniacs (8:28); blind men (9:27; 20:30); false witnesses (26:60)
2. Three: temptations (4:1-11); examples of righteousness (6:1-18); prohibitions (6:19- 7:6); injunctions (7:7-20); healings together (8:1-15); miracles demonstrating the authority of Jesus (8:23- 9:8); restoration (9: 18-34); fear not (10:26, 28, 31); complaints of the Pharisees (9:14-17, 1-17); types of persons unworthy of Jesus (10:37-38); little ones (18:6, 10, 14); parables of the sowing (8:1-32); warning (24:43- 25:30); prophetic parables (21:28- 22:14); questions in the passion narrative (22: 15-40)
3. Seven: demons (12:25); loves (15:34); sevenfold pardon (18: 21-22); seven brethren (22:25); loaves (15:34); seven woes (23: 13-30); baskets (15:37)



**The OT quotations of Matthew are considered as *pesher* (commentary) models. Matthew's quotations must be assessed not as "proof texts".**

# THE GOSPEL OF MATTHEW

1. Date: 80-90
2. Author by Traditional Attribution: Matthew, a tax-collector among the twelve, wrote either the gospel or a collection of the Lord's saying in Aramaic.
3. Author Detectable by contents: A Greek-speaker, who knew Aramaic, or Hebrew or both.
4. Locale involved: Antioch region

# **SPECIAL FEATURES OF MATTHEW**

# **The gospel of the discourses of the Lord.**

1. Discourse on the mount (Chapter 5-7)
2. The apostolic (mission) discourse (Chap 10)
3. the parabolic discourse (Chapter 13)
4. Discourse on the church (Chapter 18)
5. Eschatological Discourse (Chapter 24-25)

(Marked off with by similar clauses but not identical themes)

# The Gospel of Fulfillment

Matthew shows that all the Old Testament finds its fulfillment in the person and work of Christ. Matthew would often use the phrase: “this took place to fulfill what the Lord had spoken by the prophets” or words to that effect.

# Jesus, the Rejected Messiah

1. Contains teachings and events which dramatically emphasize the mystery of the rejection of Jesus. This rejection of the Messiah by Israel is in line with the culmination of a whole history of infidelity to God's generosity and love (21:28-44; 23:9-33).
2. The pain Christ feels over Israel's failure to respond to His love and the punishment that lies in store for it if it fails to mend its ways (23:37-39)

# **The Gospel of the Kingdom**

Refers 51 times to “The Kingdom”

# The Divinity of Jesus

1. From the conception of Jesus by the action of the Holy Spirit (1:20) to the Trinitarian formula for baptism at the end (28:19).
2. Mentions the relationship between the Father and the Son, the Father is the God, and the Son is equal to the Father.
3. Jesus is the Son of God- Son of David, Son of Man, Messiah, Lord.



# The Gospel of the Church

“Ecclesiastical Gospel”

1. The actual word “church” appeared three times. (16:18; 18:17)
2. Appeared in the background of the narrative: Petrine confession
3. Chapter 18 called the “*Church discourse*”

# Authorship

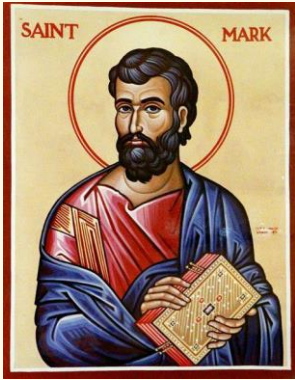
1. The title “According to Matthew” was later attached by the latter half of the 2nd century.
2. The canonical Matthean Gospel exists in Greek.
3. The canonical Matthew was originally written in Greek by a noneyewitness whose name is unknown to us and who depend on sources like Mark and Q.
4. Matthews’ Greek is probably not translation Greek; the evangelist often corrects Mark’s style, and there are Greek wordplays.

# Locale or Community involved

1. Palestine? Syria? Antioch?
2. The dominant influence posits that it served as the Gospel of a major Christian church in an important city, such as Antioch. Iganatius (of Antioch) and Didache are both associated with Antioch.
3. Matthew's points regarding the Law suggest that he was addressing an Jewish Christian community. The most plausible interpretation is that Matthew was addressed to a once strongly Jewish Christian church that had become increasingly Gentile in composition. (Fits the history of Christianity in Antioch.)

# Date of Writing

1. The majority of views date Matthew to the Period 70-100. Matthew betrays no awareness of the problem of gnosticism, which was a threat around 110 BCE.
2. In terms of Theological development: All this makes AD 80-90 AD the most plausible dating.
  1. The Trinitarian form (28:19) is the most advanced and easier to understand as coming at the end of the NT period-so also the stress on the abiding presence of Jesus in 28:30 rather than on the second coming
  2. Controversies with the Pharisees in Matt and the condemnation of free use of the title “Rabbi”.



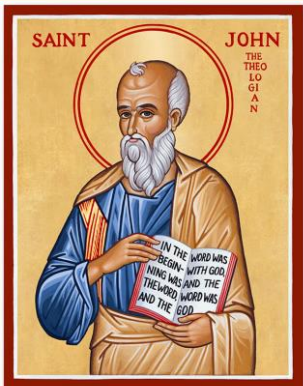
**“The beginning of the gospel of Jesus Christ the Son of God.”**

**“But they went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs.”**



**“Since many have undertaken to compile a narrative of the events that have been fulfilled among us”**

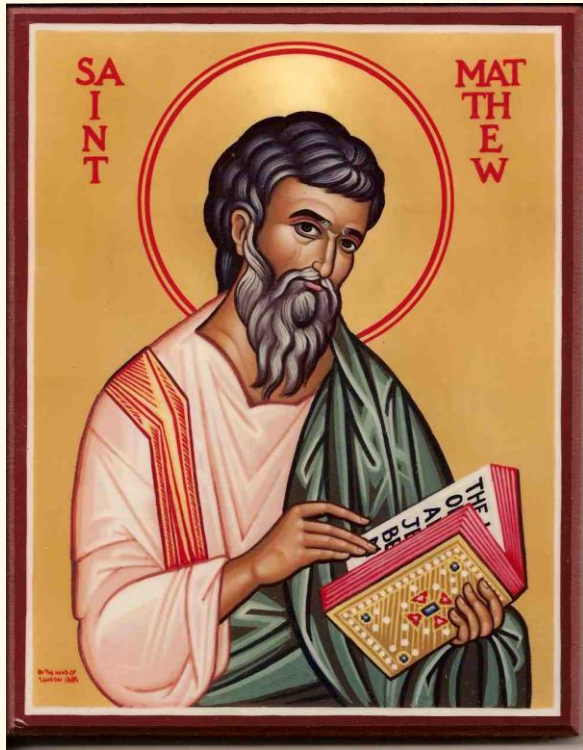
**“They did him homage and then returned to Jerusalem with great joy, and they were continually in the temple praising God.”**



**“In the beginning was the Word, and the Word was with God, and the Word was God.”**

**“It is this disciple who testifies to these things and has written them, and we know that his testimony is true.”**





“The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.”

“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.”

Our life is a  
proclamation of our  
**BELONGINGNESS**  
TO THE  
KINGDOM OF  
GOD.