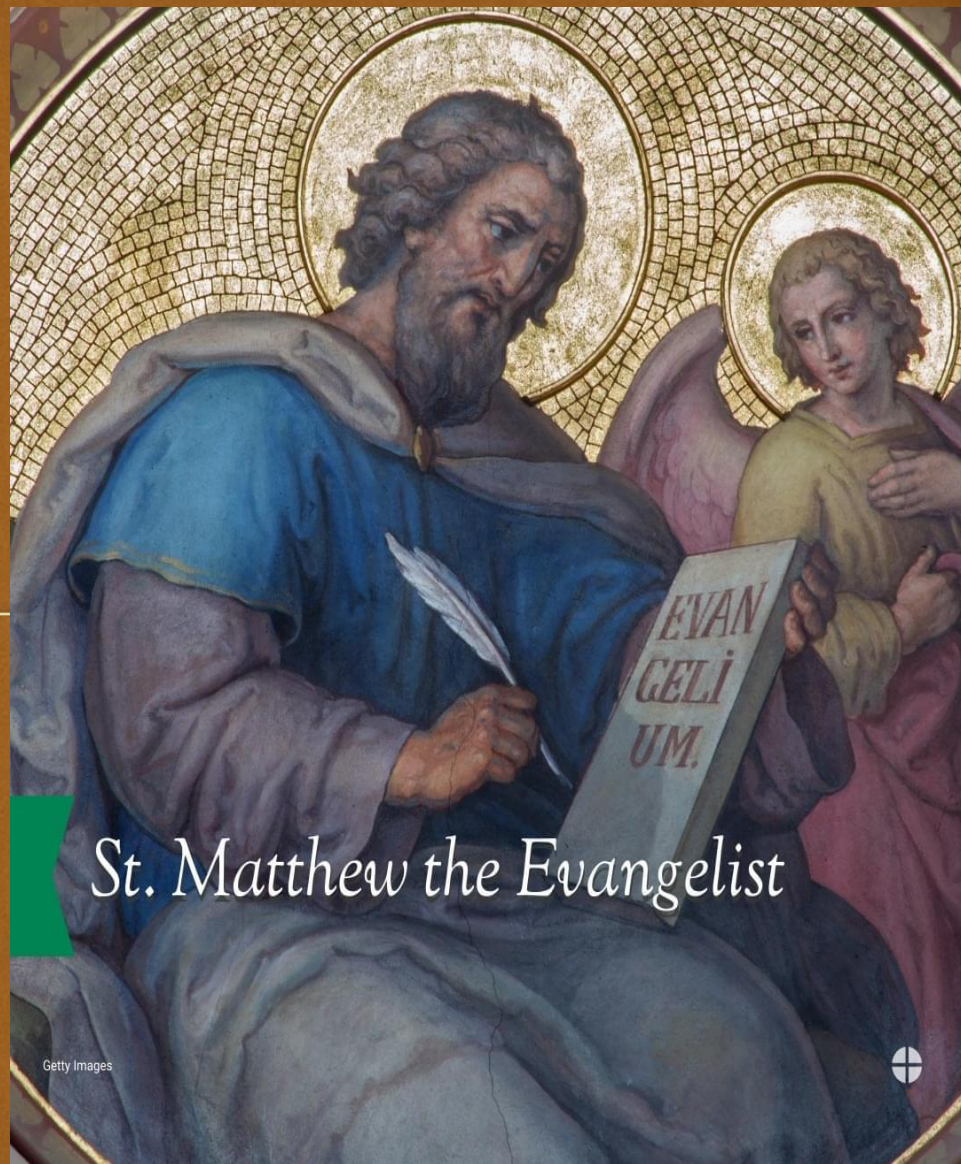


Gospel according to Matthew



Naveen Rebello, SVD

KATA MATHAION

The Genealogy of Jesus Christ

(Lk 3.23-38)

1 Βίβλος¹ γενέσεως² Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ. **2** ὁ
ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ
ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, **3** Ἰούδας δὲ ἐγ-

- The “first Gospel” in the Canon of the NT.
- The earliest Greek text of Mt is anonymous.
- Greek title “[The Gospel] according to Matthew” does not come from the author but added around 100 AD.
- “Matthew” (Mattai => Mattanyahu = “The gift of Yahweh”)

Authorship



- From 2nd c. due to the Church Tradition, the First Gospel was attributed to Matthew, the tax collector from Capernaum and the Apostle of Jesus (Mt 9:9 and 10:3).
- The designation of Matthew as a 'tax collector' is not found in other lists of the Twelve in the NT (see Mk 3:16-19, Lk 6:14-16; Acts 1:13-14)
- The tax collector from Capernaum is not 'Matthew', but Levi (see Mk 2:14; Lk 5:27).
- Is attribution of the Gospel to apostle Mt questionable?

Testimony of Papias



“Matthew wrote the oracles (*ta logia*)
in Hebrew language (*te hebraidi*
dialektoi) and everyone interpreted
them as he was able.”

Papias, Bishop of Hierapolis, Asia Minor (c.130 CE)

Quoted by Eusebius, History of the Church, 3.39.16

Papias (c. 130 CD) => Irenaeus (c. 150) => Tertulian (c. 155-223) => Origen (c. 185-253)

Matthean Authorship



- No indication about the author, the place of origin or the date of origin anywhere in the gospel.
- The Gospel reflects a later period in the church's history.
- The Gospel makes use of another gospel written by a non-apostle (more than 60 % Mt => Mark).
- Not an eye witness account
- Not a translation from Hebrew/Aramaic (as Papias claims) but originally written in Greek (>Mk)

Gospel – a treasure (old and new)



- The author was a Christian theologian, who had a deep knowledge of the OT (Hebrew Scripture/LXX)
- Mt 13:52, a unique text from the gospel, to explain the mission of the author: *"Therefore every scribe who has been **trained** for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old."*
- The tension between the old and the new, between the Jewish tradition and the Christian message, is much reflected in this gospel.

Date



- Suggestive and not definitive
- Written after Mark (65-70 AD), who is the source of Mt.
- Written possibly between 80-85 AD after the destruction of the temple in 70 AD by the Romans.
- Mt 22:7 *"The king was enraged. He sent his troops, destroyed those murderers, and burned their city."* (allusion)
- REASONS:
 - a) hostility towards the Pharisees, a delayed Parousia or second coming of Christ, Christian persecutions by religious and secular authorities.
 - b) Ignatius of Antioch quotes from Mt's Gospel towards the end of the first century, indicating written before 100 CE.

Place



- Most likely the Syrian city of ANTIOCH
 - ❖ Ignatius of Antioch is the first to use Mt in his writings.
 - ❖ Gospel's "Jewishness" shows that Antioch had large Jewish Christian population speaking Greek.
 - Formula Quotations
 - Jewish Issues (Validity of the Law)
 - Authority of its Jewish Leaders
 - Salvation-Historical Destiny of Israel
 - ❖ The Christian Church at Antioch in the late first century reflects the tension between Jewish people and Jewish Christians.

Audience



- Written primarily for the **GREEK Jewish Christians**
- Mt's reverential attitude and sensitivity towards the Jewish Law and customs, frequent use of OT and his audience's presumed familiarity with them is seen.
- Mt exposes the hostile Jewish-Christian relationship after the Jewish Council of Jamnia (ca. 90 AD) which banned Jewish Christians and placed them outside Judaism.
- The Gospel represents mainly a Jewish-Christian outlook, though open to the Gentile mission.
- Community: in conflict with Judaism (**my Church' against 'their synagogue'; 4:23; 9:35**) – Persecuted and Divided – in Transition (Jewish – Gentile)

Characteristics of Matthew



- Used often in the early Church and so it has been placed before Mark in the NT.
- Stands as the Gospel most-often quoted in the non-canonical literature of early Christianity.
- It is also called 'Teaching Gospel', for Jesus is presented as the Supreme Teacher of New Law: S.O.M.) = Mt 28,20 "**teaching them**" => 5 Discourses
- It is also called 'Fulfillment Gospel', for Jesus is presented as the *fulfillment of the Scripture*.

Uniqueness of Matthew



- No Ascension (see Mt 28:20 against Mk 16:19-20; Lk 24:50-53; Acts 1:6-11) – only “promise”
- Gospel of “God’s Presence” (1,23; 18,20; 28,20)
- Explicit mention of “Trinitarian Formula” (28,20)
- The “Teaching Gospel”, for Jesus is the Supreme Teacher of New Law (Five Discourses: Chs. 5-7; 10; 13; 18; 24-25)
- Gospel of “the Church” - (*ekklesia* for the community of the believers; cf. 16,18; 18,17) – new and true Israel?

Themes in the Gospel



- The phrase “the Kingdom of Heaven” is found only in Mt (*basileia* 55x; *basileia ton ouranon* 32x; *basileia tou theou* 4x)
- a) the evangelist’s attempt to avoid the use of the *divine title* “God” or b) the *heavenly origin* of the kingdom.
- Gospel of Fulfillment: “*All this took place to fulfill what had been spoken by the Lord through the prophet*” (1:22).
- Several fulfillment formulae to show that Jesus is the awaited Messiah, the fulfillment of the OT prophecies (e.g. 1:22; 2:15.17.23; 4:14; 8:17; 12:17; 13:35; 21:4; 26:56; 27:9)

Theme of Universalism



- Tension between **Particularism** and **Universalism**.
- Only Israel “only to the lost sheep of Israel” (15:24; 10:6) to Israel “the Kingdom of God will be taken away from you and given to a nation producing the fruits of it” (21:43).
- Openness to Jews and Gentiles as well.
 - *The presence of four women in the genealogy of the Messiah (Tamar, Rahab, Ruth, wife of Uriah) in 1,2-17.*
 - *The visit of the gentile Magi (2:1-12)*
 - *Jesus’ response to the faith expression of the Roman centurion (8:5-13) and the Canaanite woman (15:21-28)*
 - *The final commission of Jesus to the disciples to go to all nations (28:16-20)*

Some texts unique to Matthew



Five Discourses or Teachings

Mt organizes Jesus' teachings into five major discourses:

1. Sermon on the Mount (5-7) – Jesus' Kingdom Manifesto
2. Mission Discourse (10) – The Disciples' Kingdom Mission
3. Parable Discourse (13) – Kingdom Disclosure of Already/Not Yet
4. Community Discourse (18) – Community Embodying the Kingdom
5. Eschatological Discourse (24-25) – Fall of the Temple and Arrival of the Kingdom predicted

Some Narratives unique to Matthew



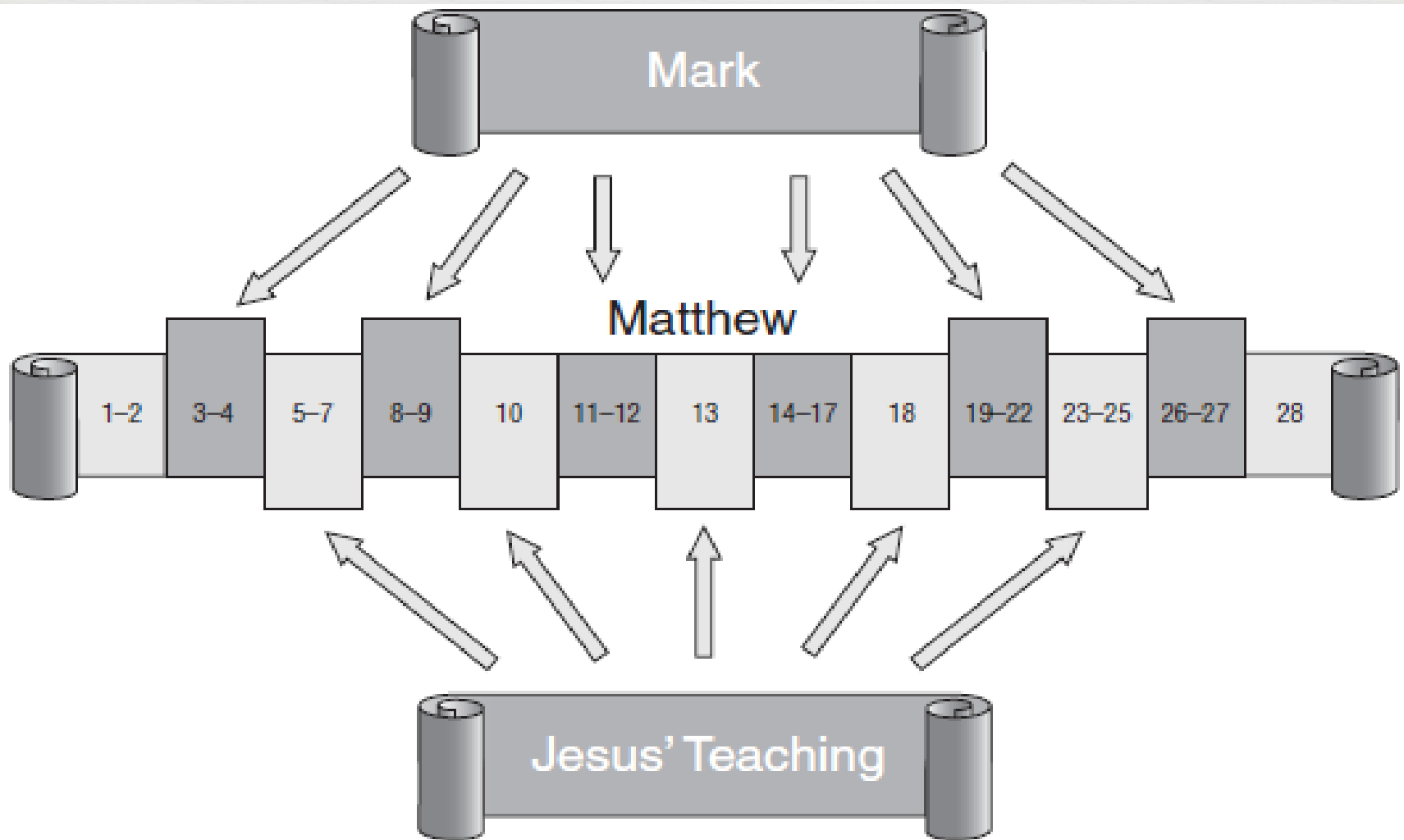
- the dream of Joseph (1:20-24)
- the visit of the magi (2,1-12)
- flight to Egypt (2:13-15)
- the massacre of the innocents (2:16-18)
- the suicide of Judas (27:3-10)
- the dream of Pilate's wife (27:19)
- the false report of the guards (28:11-15) etc.

Parables unique to Matthew



- ✧ Parable of the Weeds (13:24-30.36-43)
- ✧ Parables of the Treasure and Pearl (13:44.52)
- ✧ Parable of the Unforgiving Servant (18:23-35)
- ✧ Parable of the Labourers in the Vineyard (20:1-16)
- ✧ Parable of the Two Sons (21:28-32)
- ✧ Parable of the Ten Virgins (25:1-13)
- ✧ the Judgement of the Nations (25:31-46).

Structure of Matthew



The Fivefold Formula



1. “And when Jesus finished these sayings, the crowds were astonished at his teachings.” (7:28)
2. “And when Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in their cities.” (11:1)
3. “And when Jesus had finished these parables, he went away from there.” (13:53)
4. “Now when Jesus had finished these sayings, he went away from Galilee.” (19:1)
5. “When Jesus had finished all the sayings, he said to his disciples...” (26:1)

Bacon's Structure of Mt's Gospel

Books	Contents	Chapters
Preamble	Infancy Narrative	1-2
Book 1	Discipleship	3-7
	A. Narrative (3-4) B. Sermon on the Mount (5-7)	
Book 2	Apostleship A. Narrative (8-9) B. Missionary Discourse (10)	8-10
Book 3	Hiding of the Revelation A. Narrative (11-12) B. Parable Discourse (13)	11-13

Bacon's Structure of Mt's Gospel



Books	Contents	Chapters
Book 4	Church Administration	14-18
	A. Narrative (14-17) B. Community Discourse (18)	
Book 5	Judgment A. Narrative (19-23) B. Eschatological Discourse (24-25)	19-25
Epilogue	Passion and Resurrection	26-28

Fivefold Structure of the Gospel



Introduction: Infancy Narrative (1:1–2:23)

I. Preparation for the Mission (3:1–4:25) => N

The Sermon on the Mount (5:1–7:27) => D, F. 7:28-29

II. Miracles and Healings (8:1–10:4) => N

Mission Discourse (10:5–10:42) => D, F. 11:1

III. Conflict with Israel begins (11:2–12:50) => N

Parable Discourse (13:1-52) => D, F. 13:53

IV. Faith in Jesus (13:54–17:27) => N

Community Discourse (18:1-35) => D, F. 19:1

V. Instructions to Disciples, Conflict with leaders (19:2–23:39)

Eschatological Discourse (23:1–25:46) F. 26:1

Conclusion: the Passion, Death and Resurrection (26:2–28:20)

The Twofold Formula



1. "From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand." (4:17)
2. "From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things."
(16:21)

Kingsbury's Outline for Matthew



Parts	Contents	Chapters
Part I	The Presentation of Jesus	1:1-4:16
	<i>Formula</i>	
Part II	Ministry of Jesus to Israel (4:17-11:1) and Israel's rejection of Jesus (11:2-16:20)	4:17-16:20
	<i>Formula</i>	
Part III	Journey of Jesus to Jerusalem and His Suffering, Death and Resurrection	16:21-28:20

Infancy Narrative



1:1–2:23 – Nativity Stories

Origin and Infancy of Jesus the Messiah

1. The “who” and “how” of Jesus’ identity (1:1-25)
2. The “where” and “whence” of Jesus’ birth and destiny (2:1-23)

Infancy Narrative - Outline



1. 1:1-17 Genealogy => “**Who of Jesus**” => history of Israel.
2. 1:18-25 Conception through the Holy Spirit and Birth: “**How of Jesus**” => God’s saving presence.
3. 2:1-12 => “**where of Jesus**”: Bethlehem vs Jerusalem – the Magi welcome God’s project – Herod the king attempts to destroy God’s project, the religious authorities collaborate with the king.
4. 2:13-23 Flight to Egypt and back (God’s protection) but the massacre of the infants (human suffering and evil => “**whence of Jesus**”

Presentation of JESUS in the IN



1. The Christ/Messiah (1:1.18; 2:4)
2. The Son of David (1:1)
3. The Son of Abraham (1:1)
4. Fulfilment of the history of Israel (1:1-17; 2:14-15)
5. The Universal Saviour (1:1-17.21.25)
6. The Son of God through a virgin (1:18.20)
7. The fulfilment of the OT prophecies (1:22-23; 2:6.15.23)
8. The Emmanuel (1:23)
9. The King of the Jews (2:2.6)
10. Worshipped by Gentiles (2:2.11)
11. A threat to civil and religious authorities (2:3-4.12.13.16-18.22)

Outline of Mt's genealogy

1,1: Introductory heading (Christ-David-Abraham)

1,2-16: The genealogical list

- a) 2-6a: Abraham to David => 14 names (both inclusive), the verb ἐγέννησεν (13x)
- b) 6b-11: David to Deportation => David to Jechoniah (15 names, repeating David), the verb ἐγέννησεν (14x)
- c) 12-16: Deportation to the Christ => Jechoniah to Joseph (13 names, repeating Jechoniah), the verb ἐγέννησεν (12x)

1,17: Concluding summary (Abraham-David-Christ)

Pattern in the Infancy Narrative



Four Key Narrative Elements

1. Problem – *existence of a conflict*
2. Medium – *agent and means*
3. Message Given – *divine revelation*
4. Prophetic Fulfillment – *scriptural reference*

CHAPTER 2

The Response to the Newborn Messiah



- 1. 2:1-12 – The Visit of the Wise Men**
- 2. 2:13-15 – The Escape to Egypt**
- 3. 2:16-18 – The Massacre of the Infants**
- 4. 2:19-23 – The Return from Egypt**

Magi (*magos*)



- Mt tells nothing about their being kings, nor does he tell us their number.
- Three kings is a later deduction from the three kinds of gifts brought (v.11).
- Gk word “magos” denotes people possessed of special and superior knowledge, experts in some field, especially – astronomy/astrology.
- Interpreters of dreams, readers of the skies, magicians
- Some hold that magi were priests of the Zoroastrian religion, (religion of Persia), before the country was taken over and converted by Islam (Parsees in India).

Magi (*magos*)



- Magi here are seen as the representatives from the non-Jewish (Gentile) world.
- Stark contrast: right faith => homage and worship vs indifference of religious leaders ⇔ hostility of Herod.
- Key theme of MT: *Jesus is rejected by the Jews but accepted by the Gentiles, as a result the Gentile Christian community, the true Israel now is heir to the promises made in the OT.*
- Fulfilment of the OT – “Pilgrimage of the nations to Jerusalem on the ‘Day of the Lord’” – (Is 60) by the coming of the Magi (see, Is 49:7.22-23; 60:5-6.10)

The Beginnings of the Saving Mission of Jesus (3:1-4:16)

- 1. The Preaching of the Baptist: Preparation for Mission (3:1-12)**
- 2. The Baptism of Jesus: Call and Anointing for Mission (3:13-17)**
- 3. The Temptations of Jesus: Acceptance of the Mission (4:1-11)**
- 4. Conclusion: Inauguration of the Mission (4:12-16)**

...from the wilderness to the wilderness through the Jordan...



Sermon on the Mount (Chs. 5 – 7)



□ What is it?

- 'the manual of Christian discipleship'
- Explains what it means to be a disciple of Jesus

□ What do we find?

- Issues concerning **disciples' identity** and **new lifestyle** => their relationship with God, with Jesus, with their brothers and sisters, with the material world.

Materials



- The SM contains three types of Material
 1. Beatitudes (5:3-12),
 2. Ethical Instructions (5:13-20; 6:1-7:28),
 3. Jesus' New Law in contrast with the Old law (5:21-48).
- Parallel => Luke's Sermon on the Plain 6,17-49

S.O.M – Dharma of Jesus



In the Sermon on the Mount
the Law is internalized,
simplified and radicalized in
such a way that it is no more
LAW but LOVE.

George Soares-Prabhu

Structure of S.O.M

A 5,1-2 the setting

B 5,3-16 general introduction

C 5,17-20 introduction of the particular norms

D 5,21-48 relationship with one's neighbour

E 6,1-18 relationship with God

D¹ 6,19–7,11 relationship with material things

C¹ 7,12 conclusion of the particular norms

B¹ 7,13-27 general conclusion

A¹ 7,28–8,1 the setting

Narrative Progression

The Solemn Introduction (5:1-2)

The Beatitudes (5:3-12)

The Metaphor of Salt and Light (5:13-16)

**The Fulfilment of the Law and Prophets
(5:17-20)**

Narrative Progression

Six Antitheses (5:21-48)

“You have heard that it was said... But I say to you...”

Anger
Adultery
Divorce
Oaths
Retaliation
Love for Enemies

Narrative Progression

Three Pious Acts (6:1-18)

Almsgiving

Prayer

Fasting

Threefold Contrast (6:19-24)

True Treasures - in Heaven with Earth

Healthy Eye with Unhealthy Eye

True Master (God) with Mammon

Narrative Progression

Three Negative Imperatives (6:25-7:6)

Do not Worry – “Self”

Do not Judge – “Others”

Do not Profane – “God”

Three Positive Imperatives (7:7-11)

Ask – “will be given”

Search – “will find”

Knock – “will be opened”

Narrative Progression



The Golden Rule (7:12)

The Narrow Gate (7:13-14)

Narrative Progression

Three Concerns

Judge the Tree from its Fruits (7:15-20)

A Warning against Self-Deception (7:21-23)

Be not only Hearers but also Doers (7:24-27)

Concluding Summary (7:28-29)

Beatitudes



- The beatitudes (vv.3-12) that inaugurate SM serve as '**introduction**' to the SM => function as a '**door**' to enter into the profound depths of the Sermon.
- Not practical tips for a successful Christian life, rather **expressions of blessings**, unfolding the **advent of God's reign** to those who are doing God's will and are practicing Jesus' message in their lives.
- In other words, the beatitudes encapsulate the '**essence**' of Jesus' proclamation of God's Kingdom.

Threefold Structure



- From the structural point of view, Beatitudes in MT (vv.3-10) follow a tripartite structure:
 1. firstly, there is a *proclamation* of being 'blessed' (result)
 2. secondly, the *characterization* of those people, who are proclaimed blessed (cause)
 3. finally, the description of the *promise of the eschatological blessing* (announcement of the reward).

Miracle Cycle

Messianic Deeds of Jesus (8:1-9:34)



- Messianic words => Messianic Deeds
- Kingdom of Heaven => Words and Deeds.
- A collection of 10 miracles, arranged carefully, into three groups of three miracles each, with a concluding miracle (9:32-34)
- The groups are separated by sayings on discipleship (8:18-22; 9:9-17)

Miracle Cycle

Messianic Deeds of Jesus (8:1-9:34)



Miracles are not wonderous deeds to impress people, but *expressions of God's reign and restoration.*

- Mt 5—7:

Jesus = Teacher and Interpreter of Torah

- Mt 8—9:

Jesus = Messianic Healer

Miracle Cycle – Jesus' Power to Heal

Healing of the Leper (8:1-4)

Centurion's Servant (8:5-13)

Peter's Mother-in-law (8:14-15)

Summary: Healings (8:16-17)

Would-be Disciples (8:18-22)

Miracle Cycle – Discipleship

Storm at Sea (8:23-27)

Possessed Persons at Gadara (8:28-34)

Paralytic (9:1-8)

Call of Matthew (9:9-13)

Fasting, New Cloth, New Wine
(9:14-17)

Miracle Cycle – Faith



Raising of the Official's Daughter (9:18-19.23-26)

Woman with Hemorrhage (9:20-22)

Two Blind Men (9:27-31)

Mute Demoniac (9:32-34)

Miracles in the Gospel



1. Interpersonal Relationship
2. Seizing the initiative: result – faith
3. Intelligible Words
4. Use of Power
5. Obedience to God's Will
6. Communitarian Context
7. No harm

MAGIC VS MIRACLES

Conclusion of the Miracle Cycle



- Miracles cycle concludes with a missionary note:

“When Jesus saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, ‘The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into the harvest.” (9:36-38)

- A fitting introduction to the Mission Discourse

Jesus wants disciples to share and carry on his mission

Mission Discourse



- MD spells out the intrinsic connection between the mission of Jesus and that of the community.
- Urgent need for mission: described by two traditional biblical metaphors, “**sheep without shepherd**” and the “**plentiful harvest**” (9:36-37).
- Pray to the Lord of the harvest => Prayer
- His commissioning of the Twelve is God’s answer to the Disciples’ prayer.

The Mission Discourse



Structure of MD (10:1-42)



- A The Call and the Mission of the Twelve: Sent with Jesus' Authority (10:1-4)
- B Instruction for Mission: Renunciation of Material Security (10:5-15)
- C Prediction of Persecutions (10:16-23)
- D Basis: Identification of the Disciples with Master (10:24-25)
- C' Encouragement in Persecution (10:26-33)
- B' Exhortation for Mission: Renunciation of Family ties (10:34-39)
- A' The Reception of the Twelve: To welcome the disciple is to welcome Jesus
(10:40-44)

Three Key Aspects in MD



1. Strategy for Mission (B-B')

- The absolute renunciation of material security, the abandonment of family ties and dependence on local support.

2. Basis of Mission (A-D-A')

- Identification of the disciple (= missionary) with Jesus (authority of the ones sent, consequences of their reception or non-reception, and the reasons for their persecution).

Three Key Aspects in MD



3. Conditions of Mission (C-C')

- The conflicts and persecutors (external and physical challenges) and the support from God (spiritual help).
- *Mission of the Disciples is an extension of Jesus' own mission.*
- *They will experience what Jesus has experienced.*
- *They are sent in his name and through them Jesus is present.*



Parables of Jesus Christ

Context



Chapters 11 – 12: Rejection and Opposition to the proclamation of the Kingdom by Jesus and Disciples



Chapter 13 – The Parable Discourse



Chapters 14 – 16: Beginning of Jesus' Movement – Christological, Missiological, Ecclesiological

Parables



- Jesus was a master storyteller.
- Before all the stories could be told about him (*gospels*), there were stories that he told — *parables*
- Stories about human life and depicted real life situations.
- Captured the attention of his listeners and challenged their lives by compelling them to rethink about their relationship — with God and others.
- Provoked his listeners rather than comforted, disturbed rather than consoled, causing to subvert the conventional wisdom, established traditions and myths.

Parables



- The word 'parable' (*parabole*) means "*to place beside*"
- A parable is a comparison: compare sth or someone in the story to sth or someone listening to the story.
- **Aphorisms** (Mt 24,32), **Similes** (13,24.31.33.44.45.47.52) or **Narrative Parables** (13,3-9; 21,33-46).
- Told to reveal, not to hide the truth – "**Reign of God**"
- Parable gets its meaning from its social context.
- If loses its social context, it is no longer a parable.
- Separated from its audience, it ceases to be a parable.

Parables



- The power of Jesus' parables is in his thought-provoking images and analogies.
- They are so human and so realistic that they reflect the first century Palestinian life, esp.:
 - Stories about Jewish household and family life – father and sons, brothers;
 - Stories about animal and natural world – sheep, leaven, seeds, farms, vineyard, trees, houses, nets;
 - Stories about social life – masters and slaves, owners and tenants, rich and poor, banquets and wedding feasts;
 - Stories about trade and commerce – coins, pearls, merchant.

Why did Jesus use parables in his teaching?



1. To help people understand *who God is* and *what his reign or kingdom is like*. In narrating them, he used a 'medium' to communicate the 'message'.
2. For Jesus, the stories were the preferred form of speaking about the message of God's kingdom in order to transform the lives of his hearers.
3. What made Jesus' teaching radically different from others is the centrality of the theme of God's kingdom.

Parables in Mt 13



1. The Parable of the Sower (13:1-9)
2. The Parable of the Weeds (13:24-30)
3. The Parable of the Mustard Seed (13:31-32)
4. The Parable of the Yeast (13:33)
5. The Hidden Treasure (13:44)
6. The Fine Pearls (13:45-46)
7. The Parable of the Dragnet (13:47-50)

14:1–16:20



The community of the disciples of Jesus emerges
as the 'CHURCH' through

1. a progressive deepening of its faith in Jesus (Christological awareness)
2. a growing realization of the universal character of its membership (Missiological awareness), and
3. an increasing consciousness of itself as an independent community of faith, with its own religious structures (Ecclesiological awareness).

Three Passion Predictions

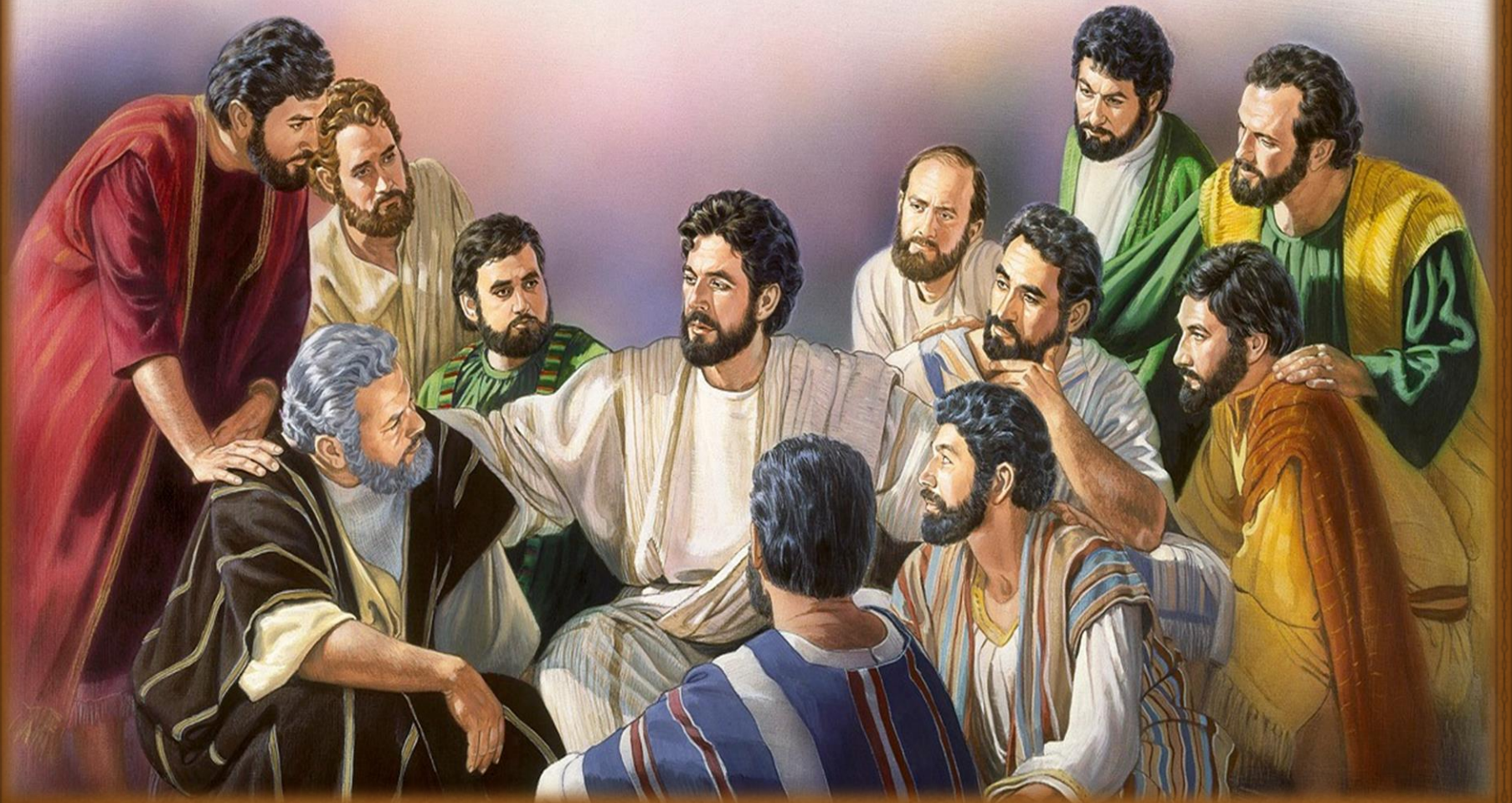


- 1. The First Prediction Cycle (16:21b-17:21)**
- 2. The Second Prediction Cycle (17:22-20:16)**

**Community Discourse – A Community Rule for Jesus’
Kingdom Community (18:1-35)**

- 3. The Third Prediction Passion (20:17-34)**

The Community Discourse



Main Concerns of CD



CD is centered on two aspects of the Kingdom community

1. The 'rank' or 'status' in the community
2. Interpersonal Forgiveness – become a community of forgiveness

Structure



A. Who is the greatest? (18:1-14)

- a 'Rank' is founded on Service (1-5)
- a' No stumbling block to the little ones (6-9)
- a'' No one despise the 'little ones' (10-14)

B. Forgiveness (18:15-35)

- b Reproving sinful brethren (15-20)
- b' Unlimited forgiveness (21-22)
- b'' Consequence of not forgiving (23-25)

Question of Rank



- Mt's community, distinguished from others – based on committed and loving service (*diakonia*).
- Child as a symbol of need and helplessness => So, childlikeness is the key to enter into the K.O.H.
- The recipients of the service are the '**little ones**' = the essence of discipleship.
- No scandal be caused to them.
- Rooted in God's preferential love for the little 'ones'

Interpersonal Forgiveness



- In CD, forgiveness begins with the mode of reproving a sinful brother or sister.
- Unlimited forgiveness (= without conditions)
- Consequence of the stubborn refusal to forgive
- In personal life, people carry on with deep hurts
- Leads to being self-righteous, stubborn and revengeful
- Need to evolve inter-communitarian forgiveness



The Eschatological Discourse



ED – Main Concerns



ED is centered on two key themes

- 1. Instructions about the 'END'**
- 2. Exhortation to 'Vigilance'**

The Eschatological Discourse



- In ED, Jesus does not encourage the eschatological curiosity.
- The end of the world cannot be calculated (24:36)
- It is more important to remain in an attitude of *permanent preparedness* than *worry*.
- ED reminds us that Christian history will always be a history of trial and persecution.
- It encourages to remain *faithful* and *vigilant*.

Content of ED



Setting (24:1-2) – Fate of the Temple

A. Instructions about the ‘End’ (24:3-35)

Introduction (3)

1. Premonitions about the ‘End’ (4-14)

2. The Great Tribulation before the ‘End’ (15-28)

3. The Coming of the Son of Man (29-31)

Conclusion (32-35)

Content of ED



B. Exhortation to 'Vigilance' (24:36-25:30)

1. Parousia: unforeseen and sudden (24:36-44)

2. Three End-Time Parables (24:45-25:30)

- Faithful and unfaithful servants
- The wise and foolish bridesmaids
- The enterprising and timid agents

C. Concluding Judgment (25:31-46):

Coming of the Son of Man

Discipleship in Matthew



1. Discipleship must be initiated by Jesus (4,18-22)
2. Submission to the authority of Jesus: *following* him
3. Recipients/Witnesses of Jesus' Words and Deeds
4. Disciples – “ Little Faith” (6,30; 8,26; 14,31; 16,8; 17,20)
5. Entails genuine cost: suffering – death
6. Embarking on mission: *from disciples to apostles*
7. Involves the creation of community around Jesus
8. Continuing the mission of Js – *to disciple* (*matheteuo*)

Concluding Reflection



Matthew's Gospel invites us to see Jesus as the long awaited Messiah of Israel. We are encouraged to accept this Christ and become living members of the Church.

[illegible]