

# Discipleship in the company of Matthew



Kieran J. O'Mahony OSA

# Welcome



- Matthew's Gospel in 2023
- In the first 100 years
- Gospel according to Matthew
- Relationship with Judaism
- Moses in Matthew 1-2, 5 and 28
- Conversation



# Matthew's Gospel 2023

- Advent: Mt 24; Mt 3; Mt 11; Mt 1
- Xmas and Baptism Mt 1, Mt 2
- Lent: Mt 4; Mt 17
- Easter + Ascension Mt 28 (twice)
- Sundays 3-9 Mt 4-9
- Sundays 10-19 Mt 9-14
- Sunday 20-33 Mt 15-25
- Sunday 34 (Christ the King) Mt 25



**Matthew****Sundays****Feasts****1-3****Advent 2; Advent 4, Xmas;  
Xmas 2; Epiphany; Baptism****4-9****Sundays 4-11****Lent 1****10-18****Sundays 12-24****Lent 2****20-23****Sundays 25-31****24-28****Sunday 32-34****Advent 1; Palm Sunday;  
Easter Vigil; Ascension; Holy Trinity**

# First 100 years

- Jesus' ministry, proclamation + destiny
- Stage 1: "Charism" (c. AD 30-60)
- Stage 2: "Memory" (c. AD 60-90)
- Stage 3: "Institution" (c. AD 90-120)



# First 100 years

- Sheer variety
- Galilean Jesus Movement
- The Jerusalem church
- Antioch
- The Pauline churches





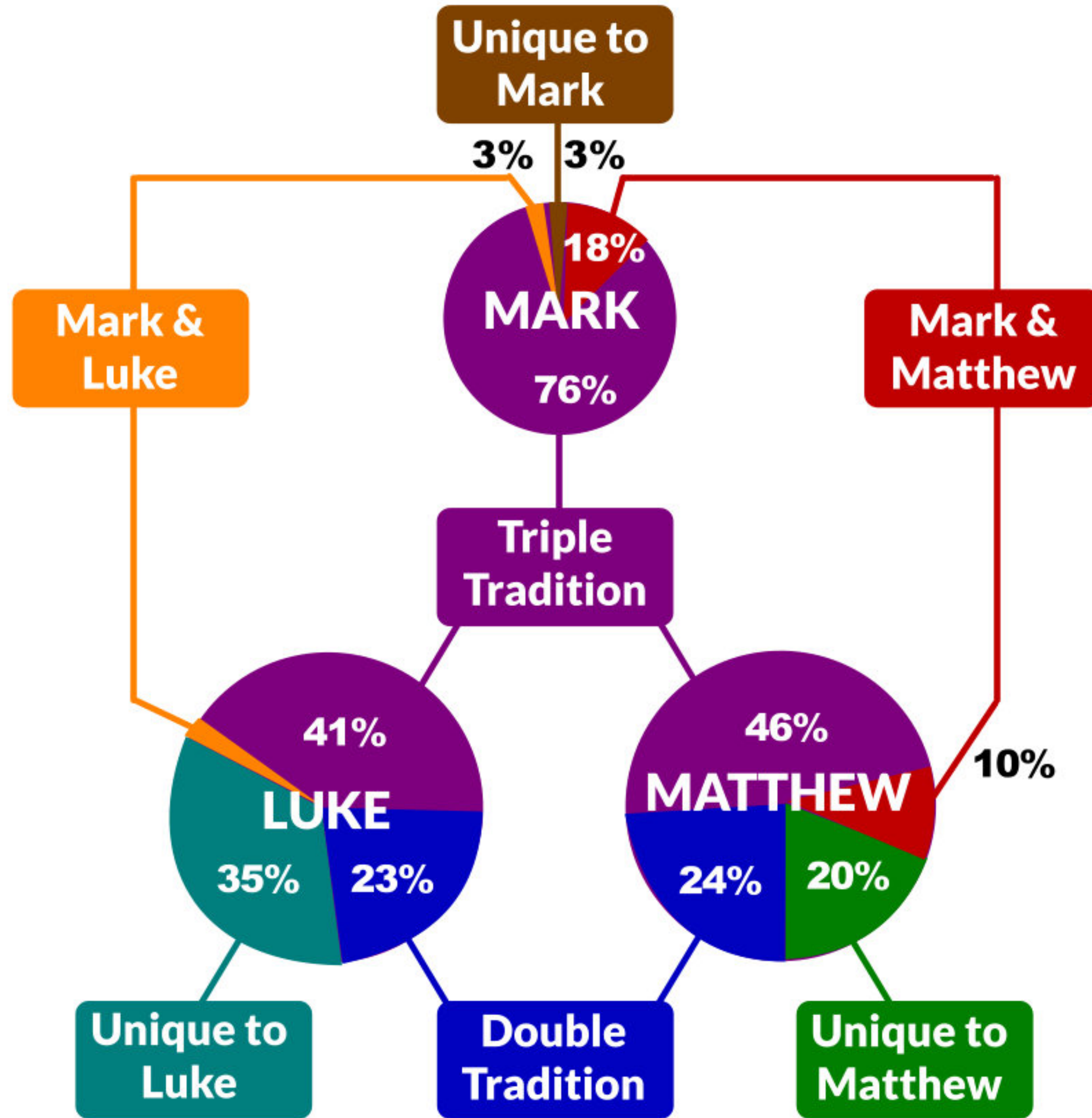
# Matthew's Gospel

- Matthew: the second longest Gospel
- Almost all of Mark is reproduced
- From 13 onwards, he follows Mark step by step
- The Sayings Source Q is used
- Large amount of "M" material
- Large number of parables: 19 (13 unique)





# SYNOPTIC GOSPELS COMMON/UNIQUE MATERIAL



# Matthew's Gospel

- The ascription of this gospel to the apostle Matthew dates to at least from Irenaeus (ca. AD 185; cf. his *Against the Heresies* 3.1.2; 3.11.8)
- Also possibly from Papias (ca. 140), though it is not clear whether the collection of Jesus' logia by Matthew that Papias refers to is to be identified with our gospel of Matthew (cf. Euseius, *Ecclesiastical History* 3.39.16)



# Matthew's Gospel

- NB: this Gospel was written in Greek
- NB: organic growth out of a Jewish matrix
- Jerusalem and Judea? Disrupted after 70
- Caesarea Maritima? Hellenistic Christianity
- Northern Syria (Edessa): Aramaic speaking
- Coastal cities of Phoenicia / Alexandria (unknown)
- Antioch in Syria (Greek speaking, large Jewish population, prestigious centre + missionary focus ( Matthew 2:1-12; 8:5-13; 15:21-28; 27:54; 28:16-20)

So his fame spread throughout all Syria, and they brought to him all the sick, those who were afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he cured them.  
(Matthew 4:24 NRSV)



# Matthew's Gospel

- By the time of this Gospel, the mission to the Gentiles is already assumed and does not need to be defended.
- Matthew presupposes the destruction of the Temple in AD 70.
- There is a church organisation (prophets, sages and scribes), but nothing like what we find in the Pastorals. So before 100.
- Cited already by Ignatius of Antioch. So, before 110.



# Antioch

- Missionary work was done by people who fled the persecutions in Jerusalem and soon after arriving in Antioch “spoke to the Greeks also” (Acts 11:20). These “Greeks” were probably “God-fearers,” Gentiles who were frequently attracted to Jewish monotheism (e.g., Acts 10:22).
- This missionary activity resulted in “a great number” (Acts 11:21) of gentile conversions and prompted the church in Jerusalem to send Barnabas to Antioch to monitor the progress. Barnabas, impressed by the large number of converts and probably aware of Paul’s commission to preach to Gentiles (Acts 26:17), brought him from Tarsus to work in Antioch.



# Judaism

- After the destruction of Jerusalem and the re-organisation of Judaism i.e. post 70
- After the separation of church and synagogue, i.e. post 70+
- Before Ignatius of Antioch, who cites this text, i.e. before the beginning of the 2nd century
- ...baptised by John in order that all righteousness might be fulfilled by him (Smyrnaeans 1:1)



# Judaism

1. Matthew is the most Jewish of the gospels; it was written by a disciple of Jesus in either Hebrew or Aramaic, for Jewish Christians. According to this view, Matthew wrote before 70 in Palestine.
2. The relationship with Judaism is an internal one (*intra muros*). That is to say, Matthew wrote after 70, but for a body which still considered itself Jewish, although having to face the exclusion of the synagogue.
3. Matthew writes from outside Judaism (*extra muros*); the parting has taken place and there is much rivalry between church and synagogue. The community is open to Gentiles.
4. There has been a complete break with Judaism; the author is a Gentile Christian, whose community is not in dialogue with any branch of Judaism. At the time of writing, most of the members are Gentiles.



# Judaism

- Popularly: sect is a small religious body.
- Sociologically: a sect is a break-away religious body.
- A sect is not only a minority, and not only characterised by opposition to norms accepted by the parent-body, but also claims in a more or less exclusive way to be what the parent-body claims to be.
- Whether such a group formally severs itself, or is excommunicated, will depend largely on the degree of self-definition attained by the parent-body and the level of tolerance obtaining within it.
- Example: the role of Moses.





# Moses

- **Moses: alluded to**
  - **Moses: mentioned**
  - **Moses: affirmed**
  - **Moses: radicalised**
- 
- **For example: Matthew 1-2, Matthew 5 and Matthew 28**



## Jesus

Matt. 2:13 Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take the child and his mother, and **flee to Egypt**, and **remain** there until I tell you; for Herod is about to search for the child, to **destroy** him."

Matt. 2:16 When Herod saw that he had been tricked by the wise men, he was infuriated, and he sent and **killed all the children** in and around Bethlehem who were two years old or under, according to the time that he had learned from the wise men.

Matt. 2:19 When **Herod died**, an **angel** of the Lord suddenly appeared in a dream to Joseph in Egypt **and said**,

Matt. 2:20 "Get up, take the child and his mother, and **go to the land of Israel, for those who were seeking the child's life are dead.**" 21 Then Joseph got up, **took the child and his mother**, and **went to the land of Israel.**

## Moses

Ex. 2:15 When Pharaoh heard of it, he **sought to kill** Moses. But Moses **fled** from Pharaoh. He settled in the land of **Midian**, and sat down by a well.

Ex. 1:22 Then Pharaoh commanded all his people, "**Every boy** that is born to the Hebrews **you shall throw** into the Nile, but you shall let every girl live."

Ex. 2:23 After a long time the **king of Egypt** died. Ex. 4:19a The **Lord said** to Moses.

Ex. 4:19b "Go back to Egypt; **for all those who were seeking your life are dead.**" 20 So Moses **took his wife and his sons**, put them on a donkey and **went back to the land of Egypt.**

# Matthew 5

**Matthew 5:1** When Jesus saw the crowds, he went up the mountain, and after he sat down, his disciples came to him. **2** And he began to speak and taught them, saying:

**Matthew 5:17** “Do not think that I have come to abolish the Law or the Prophets; I have come not to abolish but to fulfill. **18** For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will

pass from the law until all is accomplished. **19** Therefore, whoever breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. **20** For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.



# Sermons

Matt 7:28 Now when Jesus had finished saying **these things**, the crowds were astounded at his teaching,

Matt 11:1 Now when Jesus had finished **instructing** his twelve disciples, he went on from there to teach and proclaim his message in their cities.

Matt 13:53 When Jesus had finished **these parables**, he left that place.

Matt 19:1 When Jesus had finished saying **these things**, he left Galilee and went to the region of Judea beyond the Jordan.

Matt 26:1 When Jesus had finished saying **all these things**, he said to his disciples, ...



## Layout of Matthew's gospel

Prologue

1-2

Birth narratives

Book 1

3:1-7:29

3-4

Narrative

Temptation, baptism, call stories

5-7

Discourse

Sermon on the Mount

Book 2

8:1-11:1

8:1-9:34

Narrative

Authority in deeds

9:35-11:1

Discourse

Mission Discourse

Book 3

11:2-13:52

11:2-12:50

Narrative

Controversy, woes, rebukes

13:1-52

Discourse

Parables

Book 4

13:53-18:35

13:53-17:27

Narrative

Disciples, Peter, church

18:1-35

Discourse

Church Life Discourse

Book 5

19:1-23:46

19-23

Narrative

Discipleship, controversies, woes

24-25

Discourse

End Time Discourse

Climax

26-28

Death and Resurrection

# Matthew 28:16-20

**Matthew 28:16** Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. **17** When they saw him, they worshiped him, but they doubted. **18** And Jesus came and said to them, "All (*pasa*) authority in heaven and on earth has been given to

me. **19** Go therefore and make disciples of all (*panta*) nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit **20** and teaching them to obey everything (*panta*) that I have commanded you. And remember, I am with you always (*pasas*), to the end of the age."



# Matthew 28:16-20

- Moses is very present
- Mountain (4:8; 5:1-2; 15:29; 17:1-2)
- All that I command you (Exod 7:2; Josh 1:7; 1 Chron 22:13)
- Commissioning of Joshua (Josh :1:1-9)



# Matthew 28:16-20

- Mountain
- Command to go and make disciples
- Order to do all that Jesus commanded
- Assurance of Christ's presence (Emmanuel/ with you)





# Matthew 28:16-20

- (1) Jesus authority (7:28; 11:27; 21:23-27).
- (2) The need for strong faith (8:10, 13; 9:2, 22, 28, 29; 15:28; 17:20; 21:21, 22) contrasted with little faith (6:30; 8:26; 14:31; 16:8).
- (3) Jesus as God-with-us (1:23; 18:20; 26:29).
- (4) Jesus as teacher (4:23; 5:2, 19, 21-48; 7:29; 9:35; 11:29; 17:5; 23:8, 10; 24:35).
- (5) The universal offer of salvation (2:1-12; 4:14-16; 5:13-14; 8:11-12; 10:18, 22; 12:17-21; 13:31-32, 38, 47; 15:21-28; 22:9; 24:14, 31; 25:31-32; 26:13; 27:54).
- (6) The transformation of the hope of Israel (8:11-12; 21:43).
- (7) The mission to make disciples (4:19; 5:13-16; 9:35-10:42; 24:14; 26:13) and the creation of the church through baptism and instruction (16:18).



# And so...

- Second or third generation Christian community
- Antioch
- In the time of "memory"
- After the break with Judaism
- Continuity with the mother religion (Moses)

