

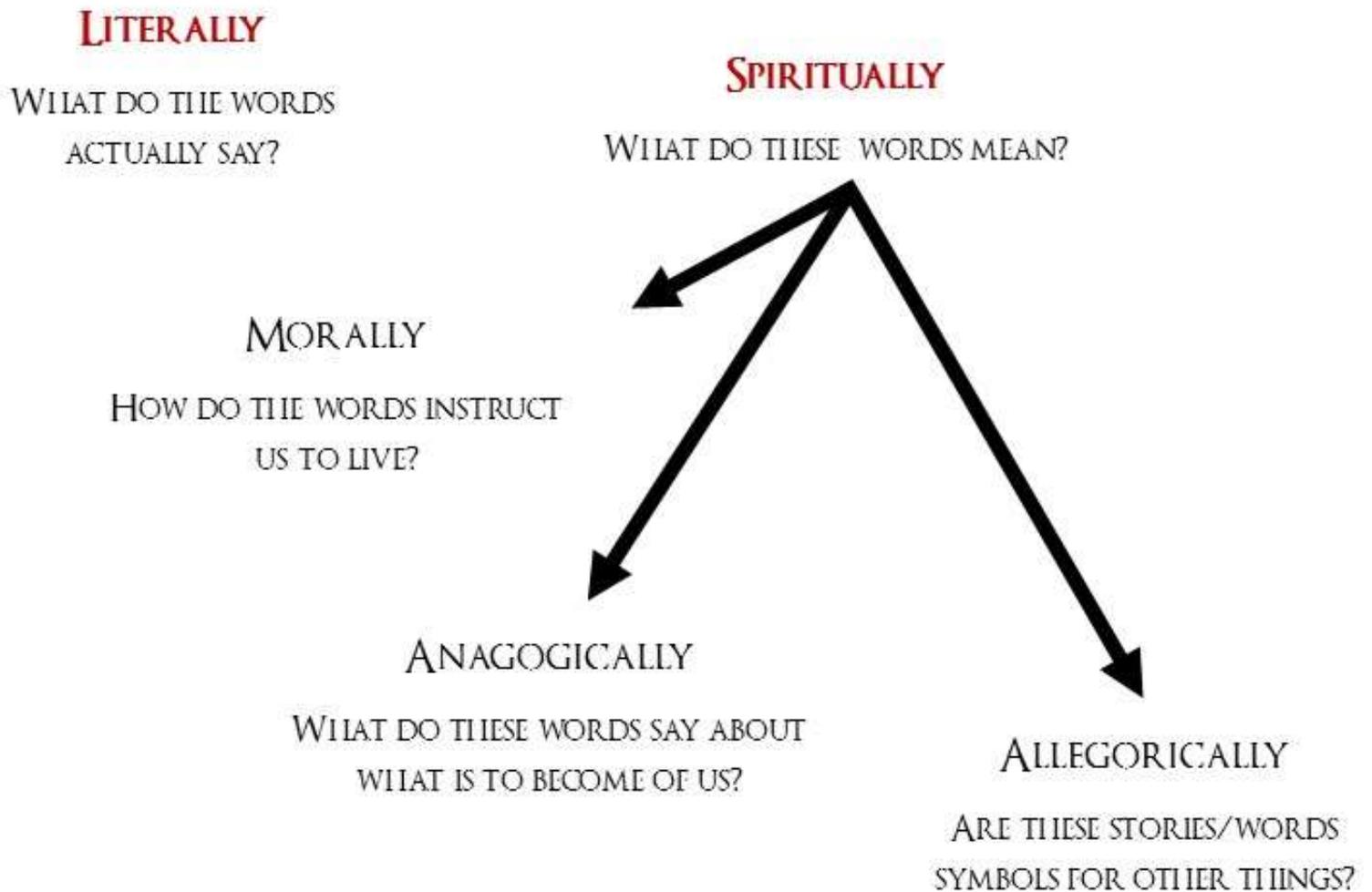


THE GOSPEL OF MATTHEW

**ET TIBI DABO CLAVES
REGNI CAELORUM**



HOW CATHOLICS READ THE BIBLE



From the catechism:

The *literal sense* is the meaning conveyed by the words of Scripture and discovered by exegesis, following the rules of sound interpretation: "All other senses of Sacred Scripture are based on the literal."

The *spiritual sense*. Thanks to the unity of God's plan, not only the text of Scripture but also the realities and events about which it speaks can be signs.

1. The *allegorical sense*. We can acquire a more profound understanding of events by recognizing their significance in Christ; thus the crossing of the Red Sea is a sign or type of Christ's victory and also of Christian Baptism.
2. The *moral sense*. The events reported in Scripture ought to lead us to act justly. As St. Paul says, they were written "for our instruction".
3. The *anagogical sense* (Greek: *anagoge*, "leading"). We can view realities and events in terms of their eternal significance, leading us toward our true homeland: thus the Church on earth is a sign of the heavenly Jerusalem.

About Matthew

- The image associated with Matthew is the angel.
- Matthew is called Levi in both Mark and Luke. Whether this was his tribal name or Matthew was his Greek name is uncertain.
- Matthew was a tax collector and these men were looked down upon as dishonest.
- Matthean Primacy?
 - ◇ Matthew was seen as being the first Gospel written until the 19th century
 - ◇ Matthew was probably written in Hebrew or Aramaic-evidence for it being first
 - ◇ Matthew can be dated as early as 42 and as late as the 90s.
- Matthew writes to Jews:
 - ◇ Concern for establishing Jesus as the Messiah
 - ◇ Quotes the Old Testament a lot
- Petrine Primacy
 - ◇ Peter walks on water
 - ◇ Peter receives the keys
- Matthew
 - ◇ According to most traditions he preached in Ethiopia (south of the Caspian Sea [not in Africa]) where he was martyred.



As Jesus passed on from there, he saw a man named Matthew sitting at the customs post. He said to him, "Follow me." And he got up and followed him. " Matthew 9:9

Unique to Matthew

Narrative episodes:

- ◇ Entire infancy narrative (1:18-25, 2:1-23)
- ◇ Peter walks on water (14:28-33)
- ◇ Judas' remorse, suicide, purchase of Field of Blood (27:3-10)
- ◇ Dream of Pilate's wife (27:19)
- ◇ Pilate washes his hands (27:24-25)
- ◇ Opening of tombs of patriarchs at crucifixion (27:52-53)
- ◇ Guarding of Jesus' tomb (27:62-66)
- ◇ Bribery of guards to ensure their silence (28:11-15)
- ◇ Appearance to eleven (28:16-20)

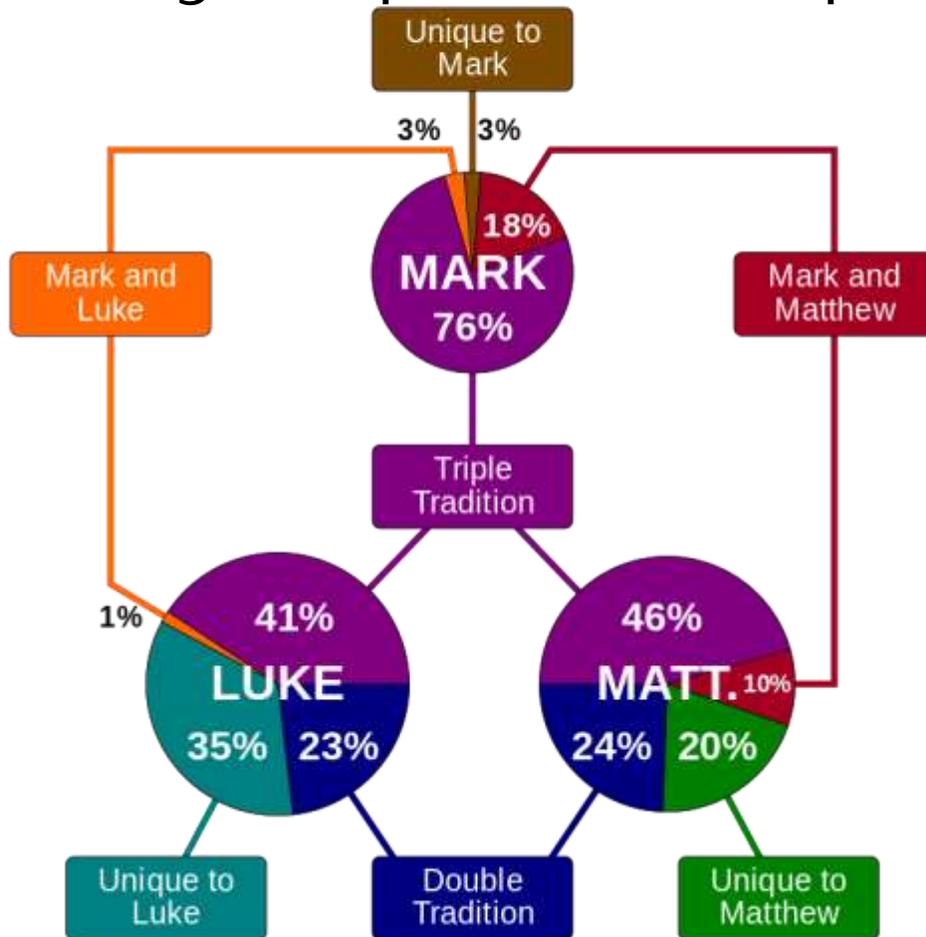
Parables:

- ◇ Kingdom of Heaven likened to field sown with weeds (13:24-30)
- ◇ Interpretation of same parable (13:36-43)
- ◇ Net that gathered fish of all kinds (13:47-50)
- ◇ Treasure hidden in field, pearl of great price (13:44-46)
- ◇ The unforgiving servant (18:23-35)
- ◇ The Laborers in the vineyard (20: 1-16)
- ◇ The two sons (21:28-32)
- ◇ The wise and the foolish virgins (25:1-13)

Teachings:

- ◇ Beatitudes on meek, merciful, pure in heart, peacemakers (5:5-9)
- ◇ On continued force of Law of Moses (5:17-20)
- ◇ Against anger toward brother (5:21-24)
- ◇ Against oaths (5:33-37)
- ◇ Against hypocrisy in almsgiving and prayer (6:1-8)
- ◇ Against hypocrisy in fasting (6:16-18)
- ◇ [To disciples] Go not to Gentiles and Samaritans but to "lost sheep of Israel" (10:5-7)
- ◇ The persecution to come (10:17-23)
- ◇ "Come to me all who labor . . . for my yoke is easy, my burden light" (11:28)
- ◇ Every scribe trained for the kingdom like the householder with things new and old (13:51-52)
- ◇ The primacy of Peter among the apostles (16:17-19)
- ◇ Teaching against scribes and Pharisees (23:1-36) [far milder versions in Mark 12:38-40, Luke 20:45-47]
- ◇ The Last Judgment (25:31-46)
- ◇ Appearance to the eleven, their commissioning to preach and baptize all the world (28:16-20)

The Synoptic Gospel s



Augustinian Hypothesis

Two Source Hypothesis

