

The Gospel of Matthew: Son of Abraham, Son of David

SESSION 2: THE ORIGINS of JESUS

A: The Infancy Narrative, Mt 1-2

B: Preparation for Ministry, Mt 3-4:11

C. The Beginning of Jesus Ministry in Galilee, Mt 4:12-25

Opening Prayer:

PART 1: REVIEW from LAST SESSION - Introduction to the Bible/Matthew

1) Purpose of the course: FALL IN LOVE with GOD'S WORD and learn a few things!

2) Bible Basics:

The Bible is:

- a) **Library** of books with multiple forms/genres of literature;
- b) Set in another **Time, Place, Culture and Language!**
- c) Written by many hands/voices from oral traditions with **NO EXISTING ORIGINALS!**
- d) Complicated compositional history:
- e) Many types of Bibles, based on **TRANSLATION!** Get good scholarship!
- f) A **COVENANT/LOVE STORY**, not a **SCIENCE** or strictly **HISTORY** book
- g) Divinely inspired word of God **AND** deals with **MYTH** = Deep truth
- i) Packaged for Liturgy: The New Lectionary (since 1971)

3) Introduction to the Gospels

- a) Gospel means **PROCLAMATION**; as literature it is like a **HAGIOGRAPH**;

b) Put to text because the original witnesses, the apostles, were dying;

c) Developed in **THREE STAGES** (Brown):

1) public ministry/activity of Jesus of Nazareth (first 1/3 of 1st Cent. A.D.)

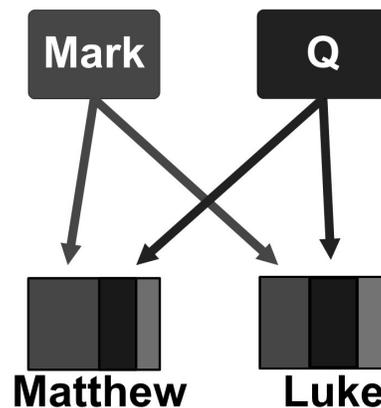
2) apostolic (= "sent forth") preaching about Jesus (second 1/3 of 1st Cent. A.D.)

3) adaptation to a "new" audience = Gentiles and diaspora Jews, rephrasing, etc.

d) evangelists arrange material to portray Jesus in ways to help community

e) Two Source Theory: Mt and Lk use Mk and Q plus their own traditions:

Two-source Hypothesis



4) Introduction to Matthew

a) Author: Jewish Christian writing for Jewish Christians; later named after apostle;

b) Date: 80–85 A.D.

c) Setting: Antioch in Syria, because big city with significant Jewish population;

d) Structure: Could be 5 teaching blocks or chiasmic but also a fluid narrative;

e) Purpose: Jesus as fulfillment of covenant; used for catechesis, initiation, ethics;

PART 2: Session 2 – THE ORIGINS of JESUS

A: The Infancy Narrative, Mt 1-2

B: Preparation for Ministry, Mt 3-4:11

A) The Infancy Narrative, Mt 1-2

1) General Comments – LOTS of MATERIAL HERE – we can only cover so much!

- Mt and Lk begin gospels with **2 chapters** of Jesus' infancy, **sets stage for rest of gospel**;
- Mt places **Joseph** as central to the birth story whereas Lk focuses on **Mary**;
- Mt presents Jesus as **fulfillment of scripture** – note the many references in this section;

2) 1:1 Book of origins

- First words, **biblos geneleos**, "book of origins," similar to the phrasing that begins the second creation story in **Gen 2:4** and the genealogy from Adam to Noah in **5:1**;
- Note how Jesus is identified in first line:
 - **Christ** = Greek word meaning anointed of God; **Messiah**, in Hebrew;
 - **son of David** = royal status; messiah is supposed to come from line of David;
 - **son of Abraham** = Father of the covenant Israel made with God; obedient one;

3) 1:2-17 Genealogy

- Places Jesus within history of the people of Israel;
- genealogies are more **statements about relationships** than to provide history;
- Mt lists **3 groups of 14 generations** (twice seven, the number of perfection, completion);
- Gematria of David's name? Gematria is Hebrew numerology whereby letters have numerical value so that words and phrases can be summed up; 666 in Revelation is summation of Nero's name;

NOTES on the GENEALOGIES of MATTHEW and LUKE:

Matthew 1

Luke 3:23+

Notes

Luke's genealogy begins with Jesus and goes in **reverse order**
Luke includes 20 generations beyond Abraham to Adam, Son of God
Where Luke pairs with Abraham, note below the discrepancies:

Matthew	Luke	Notes
Abraham	Abraham	
Isaac	Isaac	
Jacob and brothers	Jacob	12 sons (tribes) of Israel
Judah + Tamar	Judah	See Gen 38 – Tamar dresses as harlot to conceive through her father-in-law, Judah since no children were born from marriages of his 2 sons nor betrothal to marry 3 rd son;
Perez	Perez	
Hezron	Hezron	
Ram (Aram?)	Arni	See Ruth 4:18-22 and 1 Chr 2, 3 ; most important sources for Mt's genealogy;
	Admin	
Amminidab	Amminadab	note how few generations in Egypt before Moses! According to Gen 15:13 400 years!
Nahshon	Nahshon	See Num 2:3; 7:12 for Nahshon in the wilderness;
Salmon + Rahab	Sala	See Jos 2 for story of harlot who helped Joshua;
Boaz + Ruth	Boaz	See book of Ruth for genealogy - Mt follows it;
Obed	Obed	
Jesse	Jesse	
<u>David + Bathsheba</u>	David	Bathsheba was wife of Uriah when David took her as his own, having Uriah killed (2 Sam 11);
Solomon	Nathan	Note difference in son of David here
Rehoboam	Mattatha	
Abijah	Menna	Lk/Mt part from here on with names, # of generations
Etc. to EXILE	Etc., etc.	
Etc. to Jacob	Etc. to Heli	Note difference in name of Joseph's father
Joseph + Mary	Joseph + Mary	
Jesus	Jesus	Mt attempts at triad of 14 generations - only 13 here;

Lk wants to show the universal character of Jesus, the Son of God;

Mt wants to stress the **Jewishness** of Jesus and therefore begins with Abraham;

Note how the unusual circumstances within this genealogy prepare for the unusual circumstances surrounding the birth of Jesus.

4) 1:18-25 The Birth of Jesus

- God continues **to act with extraordinary grace, as in the past**, in this continuation of the genealogy (similar word, genesis, is used here as in Mt 1:1);
- Marriage in 1st cent. Palestine, arranged by male elders, had two stages:
 - **Betrothal** – legally binding ritual where intended husband presents bride/bride's father with legal contract and bride price, in front of witnesses, before marriage ritual, which might occur years later, while bride remained in her father's home;

- **Marriage** – ritual involving transfer of bride to home of groom or groom’s father with consummation of marriage taking place after transfer;
- **Conception of Jesus**, through Holy Spirit, occurred **after betrothal** but **before marriage**;
- Joseph faces legal/ethical dilemma:
 - Abide by law in **Deut 22:23-29**:
 - In the city: man having relations with betrothed virgin – both stoned;
 - In the country: man having relations with betrothed virgin, man is stoned;
 - If a man deflowers a maiden, 50 shekels to her father + marries her;
 - Divorce, as in **Deut 24:1+**
 - a written notice, signed by 2 witnesses, freeing woman to marry other;
 - Joseph won’t shame Mary by providing witnesses, so quiet divorce;
- Joseph receives first of **FOUR** encounters with an angel in his dreams:
 - Angelic visitations/announcements are not unusual in biblical tradition;
 - Angelic visit follows a common, biblical, formulaic pattern;
 - Joseph is called, Son of David;
 - Joseph is the one to name him;
 - Jesus, Joshua or Yeshua or Yeshu in Hebrew = God helps, or ys, God saves;
 - **Emmanuel**, Hebrew for **GOD WITH US**, important metaphor for entire gospel;
- First of many references to **OT fulfillment = continuity of biblical tradition**:
 - **Isaiah 7:14** – oracle proclaiming the birth of a royal son to King Ahaz, a **birth in the normal, human manner** but applied to the virginal conception of Jesus;
 - Hebrew alma = maiden or young woman;
 - In Greek LXX word used is **parthenos** = virgin;

5) 2:1-12 Herod and the Magi

- Not many details of the actual birth as in Luke but **PLACE** and **RESPONSE** important;
- **Bethlehem: where David was anointed king**, associations with David, King of Israel;

- Where is the . . . **king of the Jews**? Gentiles (magi) understand the child Jesus to be king of the Jews and at the end of the gospel, gentiles will also discover the truth about the crucified Jesus, once again labeled as king of the Jews (27:54);
- **Those who know the scriptures do NOT recognize who is truly king of the Jews!**
- Herod the Great already king in Jerusalem – tension begins over who is KING!
 - This Herod was known for his **building campaigns**:
 - Caesarea Maritima – palace and first known artificial harbor;
 - Rebuilt Samaria, calling it Sebaste;
 - Built additions on the Temple in Jerusalem;
- **MAGI?**
 - **Persian priests**, not **KINGS**, **WISE MEN**, maybe **DREAM INTERPRETERS**;
 - **Astrologers** only in the sense that they interpret star movement, significance;
 - Contrast the dramatic tension between:
 - Magi, **GENTILES** looking to adore the King of the Jews;
 - Herod, King of the Jews, **TROUBLED** (and all Jerusalem with him);
 - Built additions on the Temple in Jerusalem;
- **The STAR?**
 - **Halley's comet (12-11 B.C.)? Jupiter/Saturn convergence (7-6 B.C.)?**
 - Royal births are marked by cosmic, astrological events?
 - Or Mt referring to **Num 24:17**, Balaam and star from Jacob?
- Scripture (Bethlehem, 2:6) adjusted to fit Mt's needs:
 - **Micah 5:1** But you, Bethlehem-Ephrathah, too small to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel;
 - **2 Sam 5:2** "And the Lord said to you [David], 'You shall shepherd my people Israel and shall be commander of Israel;'"
- Upon finding Jesus, **magi respond as disciples**:
 - Overjoyed to find Jesus
 - Prostrate themselves, do him homage (as will others in Mt);
 - Three precious gifts offered (therefore 3 magi?) as in **Ps 72:10**;

6) COMPARE THE BIRTH NARRATIVES of MATTHEW and LUKE

	<u>Matthew</u>	<u>Luke</u>
Angel	To Joseph in a dream	Mary in real life
Bethlehem?	Joseph's home at time of birth	Birth takes place during census
Nazareth?	Angel warns Joseph: avoid Judea	Home of Mary and Joseph
Child is found . . .	Magi enter a house	In a manger; no room in the inn
Why difference?	Jesus is a King, royal line of David	Jesus is identified with lowly

Note: a manger does not necessarily indicate a cave or stable but could refer to the portion of a private home that is for animals AND/OR as guest quarters when needed.

7) 2:13-15 The Flight into Egypt

- Rejection of Jesus, **common to ALL the gospels**, begins early in Mt;
- Joseph, once again, receives instruction from an angel in a dream and obeys;
- **Why Egypt?**
 - A traditional place of refuge for the Israelites, as when Jacob and his sons fled to Egypt during the time of the famine, uniting with Joseph, **Gen 42-48:**
 - **Hos 11:1** - "Out of Egypt," indicates eventual return from Egypt, **connecting Jesus to the Moses tradition;**

8) 2:16-18 The Slaughter of the Children

- **No extra-biblical evidence of a slaughter of children in Bethlehem;**
- Jesus, once again, is **connected to Moses tradition** since male Hebrew children were ordered by Pharaoh to be killed after birth (**Ex 2:1-10**);
- **Divine protection is provided** through Joseph's obedience to God, just as divine protection was provided for Moses through his sister, mother and Pharaoh's daughter;
- **Jer 31:15-16** - Rachel weeps for the exiled children of Jerusalem led off to exile and is recalled by Mt here to indicate the grief of the slaughtered children of Bethlehem

9) 2:19–23 A Home in Nazareth

- **Ex 4:19** – “In Midian the Lord said to Moses, ‘Go back to Egypt, **for all the men who sought your life are dead,**” refers to Moses, after he hears God’s call to him to free the people of Israel. Moses had fled to Midian after sought his life for killing an Egyptian whom he saw abusing a Hebrew slave.
- **Angel** directs Joseph to return to Israel and later, to avoid Judea;
- Herodian line (after the death of Herod the Great in 4 B.C.):
 - **Archelaus**, eldest son, rules Judea, Samaria and Idumea (4 B.C. to 6 A.D.) but because of his cruelty and poor administration leading to political chaos, is replaced by Roman governors, among them, Pontius Pilate;
 - **Philip**, governs area north and east of Sea of Galilee;
 - **Herod Antipas**, governs **Galilee** and Perea (Lk 23:6–12):
 - More secure, peaceful, safer environment for Joseph and his family;
 - 4 miles from Sepphoris, building campaign for Herod, work for Joseph;
- Called a **Nazorean**? **No such quote in scripture**, so maybe one or more possibilities:
 - **Close to the word Nazareth** – important place name for Jesus?
 - **nazir**, one devoted to God, as in **Judges 13:5–7**, referring to Samson?
 - **neser**, or branch, root, from root of Jesse, **Isa 11:1**, messiah oracle?

B)

Preparation for Ministry, Mt 3–4:11

1) 3:1–12 The Proclamation of John the Baptist

- In an **unnamed portion of the desert** John the Baptist appears proclaiming the **same message** that Jesus will proclaim: “Repent, for the kingdom of heaven is at hand;”
- Mt’s signature phrase, **Kingdom of Heaven**, 32x in gospel;
 - **“Heaven,”** instead of “God,” **reflects Mt’s Jewish piety;**
 - The kingdom, **basileia**, or reign, will be developed throughout the gospel and refers to something present already (Emmanuel) and waiting completion;
 - **Jesus will never say exactly what it is** – only describes it many times;
 - Alternative to imperial rule, signified by forgiveness, healing, shalom!

- **John the Baptist:**
 - Isa 40:3 – “In the desert prepare the way of the Lord,” refers to **return of exiles;**
 - Like Elijah in clothing and diet because **many biblical references indicate Elijah would precede the coming of the messiah;**
- **John’s baptism:**
 - **Mt indicates a huge response to John’s baptism** from the surrounding areas;
 - Unlike other Jewish ritual washings in that:
 - **Only done once;**
 - Not self-procured – **administered by another;**
 - Not done as a ritual cleansing of impurity but **for repentance of sin;**
- John’s baptism, attracts Jesus’ **primary opponents:** Pharisees and Sadducees, two groups/expressions of Judaism in 1st cent. Palestine:
 - **Pharisees:**
 - **lay religious leaders,** from Hebrew **paras,** or separate;
 - Have an **oral interpretation of law;**
 - **More progressive theology** (belief in a resurrection);
 - Were **able to adjust to Hellenistic culture** better than other Jewish groups, therefore, found throughout the area;
 - Religious expression included **many rituals in the home/family;**
 - **Greater appeal to ordinary Jew:** guidelines for daily life as a Jew;
 - **Mt presents greater conflict with the Pharisees** – they will seek his death;
 - **Sadducees:**
 - Priests;
 - Elite class;
 - Based in Jerusalem because they were tightly connected to the Temple;
 - **Mt presents limited conflict with the Sadducees;**
- Mt 3:7-10, introducing Pharisees and Sadducees is Mt’s **first use of Q,** (common to Lk and Mt but not in Mk);

- Mt presents both of these opponents to Jesus much **earlier** in the Jesus story than the other evangelists, who bring them into the story only as they react to Jesus' miracles;
- **JohnB's reaction to Pharisees/Sadducees** mirrors Jesus reaction:
 - about **their coming for baptism**, as in Mt 23;
 - John's **request for "good fruit"** echoed by Jesus' same words in 7:21-23;
- **John had a lasting popularity, rivaling that of Jesus** and extending into Paul's mission territory among the Gentiles (in Ephesus, see Acts 19:7);
- Though similar, **Mt points out differences between John and Jesus**:
 - John - **lesser**, not worthy to approach Jesus as a slave (carry his sandals);
 - Jesus:
 - **Greater**: his "baptism" is not one of repentance, like John's, but one performed in the power of the Holy Spirit and with fire;
 - **Reference to fire** alludes to biblical ideas of God's refining fire in:
 - **Zech 13:9**
 - **Malachi 3:1-3**
 - and in NT literature, **1 Cor 3:13-15**;
 - Jesus' task, according to JohnB in Mt:
 - **separate righteous from unrepentant**, as the farmer separates chaff from wheat
 - this idea will reappear in Mt 25 with the parable of the sheep and the goats;

2) 3:13-17 The Baptism of Jesus

- a. There is some evidence of **Jewish baptism** for Gentiles as one of their many forms of water rituals, in this case, a ritual immersion, in and around the same time period but not related to what John was doing;
- b. **Only in Mt is there a dialog between John and Jesus at baptism**:
 - i. Much tension in early Christian community with baptism of Jesus:
 1. **CRITERION of EMBARRASSMENT**: if something from scripture presents embarrassment or is in any way troubling, chances are more likely that it was **HISTORICAL**, because why else would it be there? (see also Mk 3:21 for Jesus' family tensions);
 2. **John's baptism was one of repentance**: something Jesus did not need, especially if Jesus was considered without sin since his birth;

3. If Jesus is greater than John, **why take subordinate role of being baptized?**

ii. Jesus' words to John reflect strong Matthean themes:

1. **Fulfill** – since beginning of gospel, Mt demonstrates that **Jesus' birth and life are fulfilling God's promises** as written in scripture;
2. **Righteousness = right relationship with God, self, others, creation:**
 - 1) Jesus is the son of Joseph, the righteous one;
 - 2) Righteousness is a quality expected of Jesus' disciples;
 - 3) In the Jewish sense = **faithfulness to the covenant;**

c. **Divine revelation and interpretation** at Jesus' baptism:

i. 1st cent. Ancient Near-Eastern cosmology:

1. world divided into **heaven, earth and underworld;**
2. "the heavens were opened" indicates **divine-human direct communication and/or connection;**

ii. Descending Spirit recalls:

1. **Isa 11:2** "The spirit of the Lord shall rest upon him;"
2. **Isa 61:1** "The spirit of the Lord God is upon me;"
3. **Gen 1:2** "a mighty wind (**ruah elohim**, or spirit of God) swept over the waters;"

iii. Mt unique to write "**This**" is my beloved Son, as **spoken to all present:**

1. Compare to Lk 3:2 and Mk 1:11, writing "**You,**" are my beloved Son;

iv. **Significance of Jesus as Son of God:**

1. **Chosen servant of God**, as in **Isa 42**, suffering servant, later cited in Mt 12:18-21;
2. **Royal, Davidic son**, as in **Ps 2:7;**
3. **Reference to Israel, first-born son**, as in **Ex 4:22-23;**
4. **Reference to Abraham/Isaac sacrifice story** in **Gen 22** (son, only one whom you love) with foreshadowing of the sacrificial act of Jesus to come later;
5. Later in Mt 27:54, at death of Jesus, **centurion** will declare:
"Truly, this was the Son of God!"

3) **4:1-11 Testing/Temptation in the Wilderness**

a. Best referred to as a "**testing**" because:

- i. Devil (Grk, diabolos, synonym for Satan, who, in biblical tradition AFTER the Exile, operates as “tester” under God’s authority (**Job 1-2**);
 - ii. **Before Exile, God was the “tester,”** as understood in the story of the Israelites in the wilderness;
 - iii. **The Spirit that leads Jesus into the wilderness** for the testing;
 - iv. **Mt uses “tester”** (also translated “tempter”) **as substitute for devil** in v.3;
- b. **Scene common to Mk, Lk and Mt,** but **dialog with devil** only in Mt and Lk and therefore deriving from Q **because text is not present in Mk but same or similar in Lk;**
- c. **Wilderness** brings to mind the **testing of Israel in the desert** after the Exodus EXCEPT that **Jesus proves victorious** in all the tests, whereas Israel was shown to be unfaithful;
 - i. **The test probes fidelity to the covenant for Israel AND Jesus!**
 - ii. **God may test Israel (Jesus) but neither one must test God!**
- d. We might imagine **Jesus facing these same tests throughout his life!**
- e. 40 days/nights recalls:
 - i. **Deut 9:9** Moses fasting 40/40 on Mt Sinai before receiving the tablets of the covenant;
 - ii. **Deut 9:18** Moses laying prostrate 40/40, fasting as atonement for Israel’s sin of making the golden calf;
 - iii. **1 Kings 19:8** Elijah walking 40/40 to the mountain of God at Horeb;
- f. Note: **temptations have to do with POWER, and the scriptural responses** provided by Jesus all come from **Deuteronomy** whose principal motif is covenant:
 - i. **Is God’s power for self-service or gratification?** Turning stones to bread:
 - 1. **Deut 8:3** “not by bread alone does man live but by every word that comes forth from the mouth of the Lord;”
 - 2. In Mt, **Jesus will feed hungry people,** both physically and spiritually!
 - 3. This is not considered a test of putting God on display because in the wilderness there is no audience;
 - ii. **Is God’s power to be used to impress others or for display?**
 - 1. Jesus is taken to the parapet or literally “wing,” of the temple, no longer a wilderness but a public building in a public place:
 - a. **Ps 91:4b** - “spread wings that you may take refuge;”

2. **Ps 91:11-12, quoted by the devil:** "For God commands the angels to guard you in all your ways. With their hands they shall support you lest you strike your foot against a stone;"
 3. **Deut 6:16,** Jesus' response, "You shall not put your Lord, our God, to the test, as you did at Massah;"
 4. Mt's theme is **Emmanuel** – God with us in the human condition, not with flashy displays of power;
- iii. Whom/what are we to worship or give our power to?
1. This test elicits the response of Jesus to "Get away, Satan!
 - a. **Jesus will say similar words to Peter** in Mt 16:21-23;
 2. **Deut 6:13** "The Lord your God shall you fear; him shall you serve and by his name shall you swear;"
 3. Same verb, **proskyneo**, to prostrate, from magi in 2:2, 8, also used by women disciples after resurrection in 28:9;
- g. **Tests of Jesus** are to allow reader to:
- i. Relinquish any lingering doubts about Jesus as Son of God;
 - ii. Jesus has shown himself to be a model of covenant fidelity and has refused to test God;
 - iii. Convince disciples of Jesus to persevere through their own similar testing;
- h. After proving victorious in the temptations, angels minister to Jesus, illustrating **divine protection is never far away!**

NOTE ON GEOGRAPHY

MAP of 1st cent. Palestine showing Judea, Samaria, Galilee, Capernaum, bodies of water, cities and towns mentioned, and the Via Maris connecting Egypt to Damascus;

Geography of the gospels: Synoptics vs. John.

4) 4:12-25 THE BEGINNINGS of JESUS' MINISTRY

a. **Jesus Begins in Galilee,** Mt 4:12-25

- i. Jesus' ministry **BEGINS** with **JohnB's arrest** (as in Mk1:14)
 - John's work has come to an end by his imprisonment
 - the Messiah has arrived;

b. In Mt, Jesus relocates to **Capernaum** to fulfill scripture

- (adapted **Isa 8:23-9:2**, which was originally composed to console the people of this region after the Assyrian invasion in 732 B.C.);

c. As in the account of the magi, Jesus in "**Galilee of the gentiles**"

foreshadows a mission that will eventually look beyond the house of Israel;

d. Jesus proclaims exact words as JB, **"Repent, for the kingdom of heaven is at hand;"**

- **"At hand,"** or some translations, "drawn near," = imminent, not fully arrived;

e. **Jesus' call to discipleship:**

- **Jesus initiates**, not like other rabbis who are sought out by disciples;
- **Fishermen?** – maybe industrious businessmen, not simpletons;
- Fishing and farming major sources of living in Galilee;
- **Discipleship** is an active learning/following, not just agreement to principles;
- Response given here is **immediate, dropping everything**, indicated by dropping nets, boats and family, as in the case of the sons of Zebedee leaving their father in the boat!
- Later in the gospel we will see the variety of people called;
- See **Jer 16:16** for scripture reference to those who fish for people;

f. Summary of GEOGRAPHY:

- **Decapolis**, literally, "ten cities," Hellenistic, mostly on the east side of the Jordan;
- **Syria**, referring to the province yet may also name the Matthean community!
- **Attitudes** between Galileans and Judeans:
 - Judea and Galilee **connected by their religious practice and Temple worship in Jerusalem** (against Samaritans);
 - Some evidence of tensions between Judeans and Galileans:
 1. **Galileans country people** – perhaps considered "hicks" by the Judeans;
 2. **Judeans considered more elite**, closer to Temple yet considered "snobs" by the Galileans;
 3. Compilation of peoples/regions provides background for crowd in Sermon on Mt;

g. Of those healed by Jesus:

- **Possessed** – literally, "possessed by demons," who were believed to enter the body and cause suffering;
- **Epileptics** – Greek, **seleniazomenous**, from selene, moon, meaning lunatics (stemming from the Latin word for moon, luna) or moonstruck, referring to an ancient belief that seizures were connected to phases of the moon;

CLOSING PRAYER

PREPARATION for NEXT SESSION

Session 3

THE BEGINNINGS of JESUS' MINISTRY:

A: Jesus as TEACHER - The Sermon on the Mount, Mt 5-7

B: HEALER/MIRACLE WORKER -

Ministry/Mission in Galilee, Mt 8-9

D: DISCIPLESHIP/MISSION - Mt 10

Homework:

Compare Mt's version of the Beatitudes (5:1-12) to Lk's version (6:20-26)

Where are the similarities/differences?