

The Gospel of Matthew

Session 24: Matthew 28: The Triumph of the King

NEXT WEEK: Continue your faith journey!

Review: Jesus is dead, one apostle has committed suicide and the others have run away. This is not exactly how it was supposed to end.

NOTES AND QUOTE

1. Jesus' life from Matthew 1 – 28 has a two-fold significance: 1. His life is the *recapitulation*¹ of the life of Israel but lived through a *hypostatic union*² as two natures/two divine wills – one fully human and one fully God; 2. His life also was a *reconstituting* of Israel around Himself in union with the Father; where mere humans failed, this one's death ends the old covenant and this *new covenant* includes all people not just the Jews; Jesus is the *new temple*

2. Matt 1 – Genealogy of Jesus: son of Abraham, David, etc and mentions 4 Gentile women in the legacy

3. Matt 2 – Infancy narrative: early parallels between life of Joseph of Old Testament and Jesus - both preserving life and going down into Egypt

4. Matt 3: Parallel between Elijah and Elisha with John the Baptist and Jesus – two events Elijah going down to the Jordan River north of the Red Sea and Elisha was his understudy who asked for a double portion of Elijah's anointing/spirit (2Kings:2-5³) and Elijah was taken away in a chariot of fire; during Passover an empty chair is at table just in case Elijah returns; John the Baptist shows up at the same location Elijah was taken up and dressed like Elijah and states he (John) must decrease so another greater can increase (same as Elijah and Elisha); Elisha goes on to multiply bread (2Kings 4:42 -44); Jesus comes after John and multiplies the loaves twice, heals the sick, raises the dead, and turns water into wine (2Kgs5:1-14)

5. Matt 4: Jesus is baptized, goes into desert to be tempted by the devil in 3 major ways (just like Israel): hunger provisions and security (Ex 16:3, Deut 8:3); putting God to the test (Ex 17:3, Deut 6:16); worshipping a false god (Ex 32, Deut 6:13-14); Jesus rebukes Satan by answering from the OT

6. Matt 5 – 7: Moses gave the 10 commandments of the old covenant; Jesus reliving life of Israel and giving *new law* of the *new covenant* in Sermon on the Mount (describe and reflect Jesus – humility is the greatest virtue; 6 antitheses); Jesus is new Moses (parallel – government at the time tried to kill them, God delivers them, raises them in Egypt, they come out of Egypt into the desert, Moses chooses twelve chieftains to rule the 12 tribes; Jesus choose 12 apostles; Moses appoints 70 elders to help rule; Jesus chooses 70 and gives them spirit and mission; message of piety, prayer, fasting and almsgiving; building house on a rock; entering through the narrow gate

7. Matt 8 - 9: 10 miracles and exercises power of the kingdom over demons, sickness, nature, and even death

8. Matt 10: Disciples sent out with parting words: *Be not afraid*.

9. Matt 11 – 12: Jesus is new king (David) and apostles are new priest of new covenant and temple; Jewish leadership wants Jesus dead

10. Matt 13: Jesus teaches parable to expose corrupt leadership

11. Matt 14 – 15: multiplying the loaves for the 5000 (Jews) and 4000 (Gentiles) – there is enough for the whole world; walks on water

12. Matt 16: Who do you say I am? Continually calls Himself the *Son of Man* – highest title for the Messiah; makes Peter *rock of the church* – first pope/prime minister/gave keys to the kingdom

13. Matt 17: Jesus is transfigured- witnessing see Him discussing with Moses of the first Exodus about His (Jesus') upcoming Exodus but not an exodus from bondage from Egypt but exodus from bondage of sin

14. Matt 18: Jesus speaks of forgiveness; 7x70 times

15. Matt 19: about marriage and divorce

16. Matt 20 – 21: Jesus entrance into Jerusalem on Palm Sunday parallels the entrance of the Passover flock brought in for inspection until the 14th day of Nisan; people cried out ***Hosanna in the highest, blessed is he who comes in the name of the Lord***. In every Mass, we experience this same triumphal entry, we say *Holy, holy, holy God of power and might, heaven and earth are full of your glory, Hosanna in the*

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highest, blessed is He who comes in the name of the Lord, Hosanna in the highest! and then we fall to our knees

17. Matt 22 – 23: Jewish leadership tries to trap Jesus over taxes, but Jesus teaches the greatest of the commandments: love God with all your heart and love your neighbor as yourself

18. Matt 24 – 25: Jesus talks about the end of the age and told them the signs, told them to flee and that is what happened in Jerusalem in 70AD with the destruction of the temple again; Josephus tells us 1.2 million Jews were slaughtered but not one Christian because they remembered what Jesus said; when this happens, the sacrifice will stop except the one – the *Todah* offering, the perpetual offering of the Eucharist, the only one that will continue after the Messiah comes; this is the Mass around the world

19. Matt 26 - 27: The Last Supper, the Agony in Garden, the betrayal of Judas, the inspection of the Lamb of God by Pilate, the exchange of the Son of the Father (Barabbas) with the Son of the Father – the Christ; Jesus takes upon himself the curse of the law; for the old covenant to end, one of the signers must die – Jesus died and the old covenant made way for the creation of the new covenant

20. Matt 28:1-15: The Resurrection of Jesus – TRUST the FATHER! “...what is sown a physical body, it is raised a spiritual body (1Cor15:35-58)-supported by Creeds (Apostle, Nicene, Athanasian⁴)

¹ **Recapitulation:** an act or instance of summarizing and restating the main points of something; a concise summary or reliving of an event or events

² **Hypostatic Union:** A theological term used with reference to the Incarnation to express the revealed truth that in Christ one person subsists in two natures, the Divine and the human. *Hypostasis* means, literally, that which lies beneath as basis or foundation. Hence it came to be used by the Greek philosophers to denote reality as distinguished from appearances. It occurs also in St. Paul's Epistles (2 Corinthians 9:4; 11:17; Hebrews 1:3-3:14), but not in the sense of person. Previous to the Council of Nicæa (325) *hypostasis* was synonymous with *ousia*, and even St. Augustine avers that he sees no difference between them. The distinction in fact was brought about gradually in the course of the controversies to which the Christological heresies gave rise, and was definitively established by the Council of Chalcedon (451), which declared that in Christ the two natures, each retaining its own properties, are united in one subsistence and one person. They are not joined in a moral or accidental union (Nestorius), nor commingled (Eutyches), and nevertheless they are substantially united. ³

2Kings 2:7-8 – The *guild prophets** followed Elijah and Elisha to the Jordan River where *Elijah took his mantle, rolled it up and struck the water, which divided, and both crossed over on dry ground.*

*Among the Temple **prophets** officiating in liturgies were the Levitical **guilds** and singers. Other **prophetic guilds** are also mentioned. Members of those **guilds** generally prophesied for money or gifts and were associated with such sanctuaries as Gibeah, Samaria, Bethel, Gilgal, Jericho, Jerusalem, and Ramah.

⁴ **Athanasian Creed** <https://www.rca.org/resources/athanasian-creed>

The Athanasian Creed is named for Athanasius, a fourth-century bishop and prominent defender of Trinitarianism. The creed, which has Latin origins, declares key beliefs about the Trinity, specifically, the equal nature of the three persons. It is one of three creeds accepted by the Reformed Church in America.

Whoever wants to be saved should above all cling to the catholic faith.

Whoever does not guard it whole and inviolable will doubtless perish eternally.

Now this is the catholic faith: We worship one God in trinity and the Trinity in unity, neither confusing the persons nor dividing the divine being.

For the Father is one person, the Son is another, and the Spirit is still another.

But the deity of the Father, Son, and Holy Spirit is one, equal in glory, coeternal in majesty.

What the Father is, the Son is, and so is the Holy Spirit.

Uncreated is the Father; uncreated is the Son; uncreated is the Spirit.

The Father is infinite; the Son is infinite; the Holy Spirit is infinite.

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Eternal is the Father; eternal is the Son; eternal is the Spirit: And yet there are not three eternal beings, but one who is eternal; as there are not three uncreated and unlimited beings, but one who is uncreated and unlimited. Almighty is the Father; almighty is the Son; almighty is the Spirit: And yet there are not three almighty beings, but one who is almighty.

Thus, the Father is God; the Son is God; the Holy Spirit is God: And yet there are not three gods, but one God. Thus, the Father is Lord; the Son is Lord; the Holy Spirit is Lord: And yet there are not three lords, but one Lord. As Christian truth compels us to acknowledge each distinct person as God and Lord, so catholic religion forbids us to say that there are three gods or lords.

The Father was neither made nor created nor begotten; the Son was neither made nor created but was alone begotten of the Father; the Spirit was neither made nor created but is proceeding from the Father and the Son. Thus, there is one Father, not three fathers; one Son, not three sons; one Holy Spirit, not three spirits. And in this Trinity, no one is before or after, greater or less than the other; but all three persons are in themselves, coeternal and coequal; and so, we must worship the Trinity in unity and the one God in three persons.

Whoever wants to be saved should think thus about Trinity.

It is necessary for eternal salvation that one also faithfully believe that our Lord Jesus Christ became flesh. For this is the true faith that we believe and confess: That our Lord Jesus Christ, God's Son, is both God and man.

He is God, begotten before all worlds from the being of the Father, and he is man, born in the world from the being of his mother -- existing fully as God, and fully as man with a rational soul and a human body; equal to the Father in divinity, subordinate to the Father in humanity.

Although he is God and man, he is not divided, but is one Christ.

He is united because God has taken humanity into himself; he does not transform deity into humanity.

He is completely one in the unity of his person, without confusing his natures.

For as the rational soul and body are one person, so the one Christ is God and man.

He suffered death for our salvation. He descended into hell and rose again from the dead.

He ascended into heaven and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

At his coming all people shall rise bodily to give an account of their own deeds.

Those who have done good will enter eternal life, those who have done evil will enter eternal fire.

This is the catholic faith.

One cannot be saved without believing this firmly and faithfully.