

1. The Gospel of Matthew in the Early Church

The Favorite Gospel of the Early Church

Ernst Renan: the Gospel of Matthew is “the most important book ever written.”¹

Graham Stanton: “Matthew’s Gospel was more widely used and more influential in the early Church than any of the other Gospels.”²

Rudolf Schnackenburg: “In the ancient church the Gospel of Matthew had the greatest and most profound influence of all the New Testament writings.”³

The First Gospel to Be Written

St. Irenaeus of Lyons (A.D. 180): *Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome, and laying the foundations of the Church.* After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the Gospel preached by him. Afterwards, John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia.⁴

The Gospel of the Apostle Matthew

Eusebius of Caesarea (A.D. 325): Nevertheless, *of all the disciples of the lord, only Matthew and John have left us written memorials* and they, tradition says, were led to write only under the pressure of necessity. For Matthew, who had at first preached to the Hebrews, when he was about to go to other peoples, committed his Gospel to writing in his native tongue, and thus compensated those whom he was obliged to leave for the loss of his presence. (Eusebius, *Church History*, 3.24.5-6)⁵

Curtis Mitch and Edward Sri: “Early Christian testimony is virtually unanimous in identifying the apostle Matthew as the author of the First Gospel... [T]he earliest extant Greek manuscripts that preserve a title page for the Gospel, all of which bear some variation of the heading *Kata Maththaion*, “According to Matthew.”⁶

The Gospel of Matthew Quoted as Scripture

The Epistle of Barnabas (2nd cent. A.D.): Let us beware lest we be found [fulfilling that saying], *as it is written*, “Many are called, but few are chosen.” (*Epistle of Barnabas* 4:14, quoting Matt 20:16 or 22:14).⁷

¹ See Floyd V. Filson, *The Gospel According to St. Matthew* (San Francisco: Harper and Row, 1960), 1.

² Graham N. Stanton, ed., *The Interpretation of Matthew* (2d. ed.; Edinburgh: T. & T. Clark, 1995), 1.

³ Rudolf Schnackenburg, *The Gospel of Matthew* (Grand Rapids: Eerdmans, 2002), 11.

⁴ Irenaeus, *Against Heresies* 3.1; translation in Alexander Roberts and James Donaldson, eds., *Ante-Nicene Fathers, Volume 1* (10 vols.; Peabody: Hendrickson, 1994), 1:414.

⁵ Roberts and Donaldson, *Nicene and Post-Nicene Fathers*, 2.1.152-53.

⁶ Curtis Mitch and Edward Sri, *The Gospel of Matthew* (Grand Rapids: Baker Academic, 2010), 16.

⁷ Trans. Roberts and Donaldson, *The Ante-Nicene Fathers*, 1:139.

2. The Most Jewish Gospel**The Gospel Written for a Jewish Audience**

Origen of Alexandria (ca. A.D. 200): Among the four Gospels... I have learned by tradition that *the first was written by Matthew, who was once a publican, but afterwards an apostle of Jesus Christ, and it was prepared for the converts from Judaism, and published in the Hebrew language.* The second is by Mark, who composed it according to the instructions of Peter... And the third by Luke, the Gospel commended by Paul, and composed for Gentile converts. Last of all that by John. (Origen, *Commentary on Matthew* 1).⁸

Familiarity with the Old Testament⁹1. Old Testament Quotations¹⁰

- a. Matthew (44 times).
- a. Mark (18 times)
- b. Luke (19 times)
- c. John (12 times) Compare this with the other Gospels, who cite the Old

2. Assumes Readers Know Old Testament:

- a. People: David, Solomon, Jonah (cf. Matt 12:1-8; 38-42)
- b. Places: Tyre, Sidon, and Sodom (cf. Matt 11:20-24).
- c. Passages: “desolating sacrilege spoken of by the prophet Daniel” (Matt 24:15).

Familiarity with Ancient Jewish Practices and Beliefs

Gospel of Matthew: Then Pharisees and scribes... said, "Why do your disciples transgress the *tradition of the elders*? For they do not wash their hands when they eat." (Matt 15:1-2).

Gospel of Mark: Now when the Pharisees gathered together to him... they saw that some of his disciples ate with hands defiled, that is, unwashed. (*For the Pharisees, and all the Jews, do not eat unless they wash their hands, observing the tradition of the elders; and when they come from the market place, they do not eat unless they purify themselves; and there are many other traditions which they observe, the washing of cups and pots and vessels of bronze.*) (Mark 7:1-4)

Familiarity with Jewish Hopes for the Messiah

St. Irenaeus: *The Gospel according to Matthew was written to the Jews.* For they laid particular stress upon the fact that the Christ [should be] of the seed of David. *Matthew also, who had a still greater desire [to establish this point], took particular pains to afford them convincing proof that Christ is of the seed of David; and therefore he commences with [an account of] His genealogy.* (Irenaeus, *Fragment 29*)¹¹

⁸ Cited by Eusebius, *Church History*, 6.25.4-6. Translation in Alexander Roberts and James Donaldson, eds., *Nicene and Post-Nicene Fathers, Second Series* (14 vols.; Peabody: Hendrickson, 1994), 1.273.

⁹ See Craig S. Keener, *A Commentary on the Gospel of Matthew* (Grand Rapids: Eerdmans, 1999), 900-916.

¹⁰ See A.-J. Maas, *The Gospel According to Saint Matthew* (4th ed.; St. Louis: Herder, 1928), xxxiv.

¹¹ Trans. Roberts and Donaldson, *Ante-Nicene Fathers*, vol. 1, p. 573.

3. The Beginning of the Gospel

The Opening Verse of the Gospel of Matthew¹²

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.
(Matthew 1:1)¹³

The Book of the Origin

The book of the origin (Greek *biblos geneseos*) of Jesus Christ, the son of David, the son of Abraham. (Matt 1:1)

This is the book of the origin (*biblos geneseos*) of heaven and earth, when they were made, in the day in which the Lord God made the heaven and the earth (Gen 2:4, Greek Septuagint [LXX])

Jesus

1. Greek name “Jesus” (*yesous*)
2. Hebrew name “Joshua” (*yehoshua*)
3. Aramaic “Jeshua” (*yeshua*).¹⁴
4. Popular: Four other men named “Jesus” mentioned in the New Testament alone!¹⁵
5. Old Testament Background:
 - a. Successor to the towering figure of Moses.
 - b. Not Moses, but *Joshua* who led Israel into the Promised Land (Joshua 1-2). Moses himself died outside the land Israel (Deuteronomy 34).
6. “Joshua” = “*the Lord is salvation,*” or “the Lord saves.” (Hebrew *yasha*’).

Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and *you shall call his name Jesus*, for *he will save his people* from their sins. (Matt 1:20-21)

5. Old Testament name “Joshua” it is *God* who saves (“the Lord is salvation”);
6. New Testament proclamation: it is *Jesus* who will “save his people from their sins.”¹⁶

Christ

1. “Christ” is NOT Jesus’ “last name”!!!
2. No last names in Judaism
 - a. “Simon, son of Jonah” (Matt 16:17)
 - b. “Jesus the Galilean” (Matt 26:69)
 - c. “Jesus of Nazareth, the son of Joseph” (John 1:45).

¹² See Mitch and Sri, *The Gospel of Matthew*, 34-36.

¹³ All translations of the Bible contained herein are, unless otherwise noted, taken from the Revised Standard Version, Catholic Edition.

¹⁴ See Josh 1:1; Deut 3:21; Judg 2:7.

¹⁵ See Jesus Barrabbas (Matt 27:16-17); Jesus’ ancestor Joshua (Luke 3:29); the Jewish false prophet names Bar-Jesus (Acts 13:6), and Paul’s friend Jesus called Justus (Col 4:11). R. T. France, *The Gospel of Matthew* (Grand Rapids: Eerdmans, 2007), 34 n. 27.

¹⁶ France, *The Gospel of Matthew*, 53.

3. “Christ” (Gk *christos*) literally meant “anointed one.”
4. Hebrew word “Messiah” (Hb *mashiah*), “anointed one”

And the LORD said [to Samuel], “Arise, anoint him; for this is he.” Then *Samuel took the horn of oil, and anointed him [David] in the midst of his brothers; and the Spirit of the LORD came mightily upon David* from that day forward. (1 Sam 16:12-13)

*See, Lord, and raise up for them their king, the son of David, to rule your servant Israel...And he will be a righteous king over them, taught by God... For all shall be holy, and their king shall be the Lord Messiah (Greek *christos kyrios*) (Psalms of Solomon 17:21, 32)¹⁷*

The Son of David

When your days are fulfilled and you lie down with you fathers, I will raise up your offspring after you, who shall come forth from your body, and I will establish *his kingdom*. He shall build a house for my name, and I will establish the throne of his kingdom for ever. *I will be his father, and he shall be my son.* (2 Sam 7:12-14)

The Son of Abraham

After these things God tested Abraham, and said to him, “Abraham!” And he said, “Here am I.” He said, “Take *your son, your only son Isaac, whom you love*, and go to *the land of Moriah*, and *offer him there as a burnt offering upon one of the mountains* of which I shall tell you.” So Abraham rose early in the morning, saddled his ass, and took two of his young men with him, and his son Isaac; and he cut *the wood for the burnt offering*, and arose and went to the place of which God had told him. *On the third day Abraham lifted up his eyes and saw the place afar off*. Then Abraham said to his young men, “Stay here with the ass; I and the lad will go yonder and worship, and come again to you.” *And Abraham took the wood of the burnt offering, and laid it on Isaac his son; and he took in his hand the fire and the knife*. So they went both of them together. *And Isaac said to his father Abraham, “My father!”* And he said, “Here am I, my son.” He said, “Behold, the fire and the wood; but where is the lamb for a burnt offering?” Abraham said, “God will provide himself the lamb for a burnt offering, my son.” So they went both of them together. When they came to the place of which God had told him, Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him upon the altar, upon the wood. Then Abraham put forth his hand, and took the knife to slay his son. But the angel of the LORD called to him from heaven, and said, “Abraham, Abraham!” And he said, “Here am I.” He said, “Do not lay your hand on the lad or do anything to him; for *now I know that you fear God, seeing you have not withheld your son, your only son, from me.*” And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns; and Abraham went and took the ram, and offered it up as a burnt offering instead of his son. So Abraham called the name of that place “The LORD will provide,” as it is said to this day, “On the mount of the LORD it shall be provided.” (Gen 22:1-14)

¹⁷ Translation is from James H. Charlesworth, ed., *The Old Testament Apocrypha and Pseudepigrapha* (2 vols.; New York: Doubleday, 1985), 2.667.

Introduction

1. Moses: towering figure of Old Testament
2. Jewish Scripture: Moses without Peer:
And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face, none like him for all the signs and the wonders which the LORD sent him to do in the land of Egypt to Pharaoh and to all his servants and all his land, and for all the mighty power and all the great and terrible deeds which Moses wrought in the sight of Israel” (Deut 34:10-12).
4. Philo: Moses was “the greatest and most perfect man that ever lived” (*The Life of Moses*, 1.1)¹
5. The Law: Hebrew *Torah*; first 5 books of the Bible
 - a. First 5 Books of the Bible
 - b. All Scripture inspired, but Torah had special preeminence (like 4 Gospels)
6. The Gospel of Matthew: Jesus is a *new Moses* who brings a *new Law*

The Jewish Hope for a New Moses

[Moses said:] “The LORD your God will raise up for you *a prophet like me* from among you, from among your brethren—him you shall heed—just as you desired of the LORD your God on the day of the assembly... And the LORD said to me [Moses], “They have rightly said all that they have spoken. *I will raise up for them a prophet like you* from among their brethren; and *I will put my words in his mouth, and he shall speak to them all that I command him*. And whoever will not give heed to my words which he shall speak in my name, I myself will require it of him. (Deuteronomy 18:15-19)

Rabbi Berekiah said in the name of Rabbi Isaac: “As the first redeemer [Moses] was, so shall the latter Redeemer [the Messiah] be” (*Ecclesiastes Rabbah* 1:28).²

The Jewish Hope for a New Law

Behold *my servant*, whom I uphold, *my chosen, in whom my soul delights*; I have put my Spirit upon him; *he will bring forth justice to the Gentiles*... He will not fail or be discouraged till he has established justice in the earth; *and the coastlands wait for his law*. (Isa 42:1-4)

The Torah which a man learnt in this world is vanity compared with *the Torah of the Messiah*. (*Midrash Qoheleth* 2:1)

Rabbi Hezekiah said in the name of Rabbi Simon bar Zabdai: All the Torah which you learn in This World is vanity compared with *the Torah in the World to Come*. For This World a man learns and forgets but, as for The Time to Come, what is written there? “*I have given my law in their hearts*” (*Midrash Qoheleth* 12:1)³

¹ Trans. C. D. Yonge, *The Works of Philo* (Peabody: Hendrickson, 1993), 459.

² See Dale C. Allison, *The New Moses* (Minneapolis: Fortress, 1993), 85.

³ Trans. W. D. Davies, *The Torah in the Messianic Age and/or Age to Come* (Atlanta: Society of Biblical Literature, 1952), 71-72 (slightly altered).

1. The Infancy of Jesus

The Miraculous Birth of Jesus (Matthew 1)

Now the birth of Jesus Christ took place in this way. When his mother Mary (Greek *mariam*; Hebrew, *miriam*) had been betrothed to Joseph, *before they came together she was found to be with child of the Holy Spirit*; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an *angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins."* (Matthew 1:18-21)

The Miraculous Birth of Moses in Jewish Tradition

Amaram, a Hebrew of noble birth, fearing that the whole race would be extinguished... and seriously anxious on his own account because his wife was with child, was in grievous perplexity. He accordingly had recourse to prayer to God, beseeching Him to take some pity... And God had compassion on him, and... *appeared to him in his sleep, exhorted him not to despair of the future...* "And now be it known to you that I am watching over the common welfare of you and all thine own renown. This child... *shall escape those who are watching to destroy him, and, reared in a marvelous way, he shall deliver the Hebrew race from their bondage in Egypt, and be remembered, so long as the universe shall endure, not by Hebrews alone but even by alien nations... These things revealed to him in a vision, Amaram on awakening disclosed to Jochabel his wife...* [T]heir belief in the promises of God was confirmed by the manner of the woman's delivery, *since she escaped the vigilance of the watch, thanks to the gentleness of her travail, which spared her any violent throes....* (Josephus, *Antiquities*, 2.210-218; trans. LCL)

The Massacre of the Innocents (Matthew 2)

Behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you; for Herod is about to search for the child, to destroy him." And he rose and took the child and his mother by night, and departed to Egypt, and remained there until the death of Herod... Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage, and *he sent and killed all the male children in Bethlehem and in all that region who were two years old or under...* (Matthew 2:7-16)

Pharaoh's Slaughter of the Innocents in Jewish Tradition

One of those sacred [Egyptian] scribes, who are very sagacious in foretelling future events truly, told the king [Pharaoh], that about this time there would a child be born to the Israelites, who, if he were reared would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered through all ages. *Which thing was so feared by the king, that, according to this man's opinion, he commanded that they should cast every male child, which was born to the Israelites, into the river, to destroy it....* (Josephus, *Antiquities* 2.205-206; trans. W. Whiston).

2. The Public Ministry of Jesus

The Beatitudes of the Sermon on the Mount (Matthew 5)

Seeing the crowds, he went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them, saying:

"Blessed are the *poor in spirit*, for theirs is the kingdom of heaven.

"Blessed are *those who mourn*, for they shall be comforted.

"Blessed are *the meek*, for they shall inherit the earth.

"Blessed are *those who hunger and thirst for righteousness*, for they shall be satisfied.

"Blessed are *the merciful*, for they shall obtain mercy.

"Blessed are *the pure in heart*, for they shall see God.

"Blessed are *the peacemakers*, for they shall be called sons of God.

"Blessed are *those who are persecuted for righteousness' sake*, for theirs is the kingdom of heaven. *Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account.* Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you." (Matthew 5:1-12)

The Curses and Blessings of Moses' Sermon the Plain (Deuteronomy 28)

"And if you obey the voice of the LORD your God, being careful to do all his commandments which I command you this day... all these blessings shall come upon you... Blessed shall you be *in the city*, and blessed shall you be *in the field*. Blessed shall be *the fruit of your body*, and *the fruit of your ground*, and *the fruit of your beasts*, *the increase of your cattle*, and *the young of your flock*. Blessed shall be *your basket* and *your kneading-trough*... The LORD will cause *your enemies* who rise against you to be *defeated before you*...The LORD will command the blessing upon you *in your barns*, and *in all that you undertake*; and he will bless you *in the land* which the LORD your God gives you...The LORD will open to you his good treasury the heavens, *to give the rain* of your land in its season and to bless all the work of your hands; and *you shall lend to many nations*, but you shall not borrow.

But if you will not obey the voice of the LORD your God or be careful to do all his commandments and his statutes, then... Cursed shall you be in the city, and cursed shall you be in the field. Cursed shall be your basket and your kneading-trough. Cursed shall be the fruit of your body, and the fruit of your ground, the increase of your cattle, and the young of your flock... The LORD will cause you to be defeated before your enemies....(Deuteronomy 28:1-58)

The Catechism on the Beatitudes

The Beatitudes are at the heart of Jesus' preaching. They take up the promises made to the chosen people since Abraham. The Beatitudes fulfill the promises by ordering them *no longer merely to the possession of a territory, but to the Kingdom of heaven*... The Beatitudes depict the countenance of Jesus Christ and portray his charity. They express the vocation of the faithful associated with the glory of his Passion and Resurrection; they shed light on the actions and attitudes characteristic of the Christian life; they are *the paradoxical promises* that sustain hope in the midst of tribulations; they proclaim the blessings and rewards already secured, however dimly, for Christ's disciples... (CCC 1716-1717)

The New Law of Jesus (Matthew 6)

"You have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment.' (see Exodus 20:13) But I say to you that every one who is angry with his brother shall be liable to judgment ...

"You have heard that it was said, 'You shall not commit adultery.' (see Exodus 20:14). But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart...

"It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.' (see Deuteronomy 24:1-4) But I say to you that every one who divorces his wife, except on the ground of unchastity (Greek *porneia*), makes her an adulteress; and whoever marries a divorced woman commits adultery.

"Again you have heard that it was said to the men of old, 'You shall not swear falsely, but shall perform to the Lord what you have sworn.' (see Leviticus 19:12; Numbers 30:12; Deuteronomy 23:1). But I say to you, Do not swear at all... Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil.

"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' (see Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21). But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; and if any one would sue you and take your coat, let him have your cloak as well... Give to him who begs from you, and do not refuse him who would borrow from you. (Matthew 6:21-42)

The Law of Moses: Be "Holy" (Hebrew *qadosh*)

And the LORD said to Moses, "Say to all the congregation of the people of Israel, You shall be holy (Hebrew *qadosh*); for I the LORD your God am holy. (Leviticus 19:1-2)

The Law of Jesus: Be "Perfect" (Greek *teleios*)

You have heard that it was said, "You shall love your neighbor and hate your enemy.." (Leviticus 19:18; cf. Deuteronomy 10-18?). But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust... *You, therefore, must be perfect, as your heavenly Father is perfect.* (Matthew 5:44-48)

The Catechism on the Sermon on the Mount

The New Law or the Law of the Gospel is the perfection here on earth of the divine law, natural and revealed. It is the work of Christ and *is expressed particularly in the Sermon on the Mount*. ...The Law of the Gospel *fulfills* the commandments of the Law. *The Lord's Sermon on the Mount, far from abolishing or devaluing the moral prescriptions of the Old Law, releases their hidden potential and has new demands arise from them...* It does not add new external precepts, but proceeds to reform the heart, the root of human acts, where man chooses between the pure and the impure... *The Gospel thus brings the Law to its fullness through the imitation of the perfection of the heavenly Father, through forgiveness of enemies and prayer for persecutors, in emulation of the divine generosity.* (CCC 1965, 1968)

The Transfiguration of Jesus on the Mountain

And after six days *Jesus took with him Peter and James and John his brother, and led them up a high mountain apart. And he was transfigured before them, and his face shone like the sun*, and his garments became white as light. And behold, *there appeared to them Moses and Elijah, talking with them. And Peter said to Jesus, "Lord it is well that we are here; if you wish, I will make three booths here, one for you and one for Moses and one for Elijah."* He was still speaking, when lo, *a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him."* (Matthew 17:1-5)

The Transfiguration of Moses on Mount Sinai

When Moses came down from Mount Sinai... Moses did not know that *the skin of his face shone because he had been talking with God*. And when Aaron and all the people of Israel saw Moses, behold, *the skin of his face shone*, and they were afraid to come near him (Exodus 34:29-30)

3. Last Days in Jerusalem

The Last Supper and the Blood of the Covenant

Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is my body." And he took a cup, and when he had given thanks he gave it to them, saying, "*Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.*" And when they had sung a hymn, they went out to the Mount of Olives. (Matthew 26:17-29)

Moses and the Blood of the Covenant

And [Moses] rose early in the morning, and built an altar at the foot of the mountain [=Mount Sinai], and *twelve pillars, according to the twelve tribes of Israel*. And he sent you men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD... And Moses took the blood and threw it on the people and said, "*Behold the blood of the covenant, which the LORD has made with you...*" *Then Moses and Aaron, Nadab, and Abi'hu, and seventy of the elders of Israel went up, and they saw the God of Israel; and there was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank* (Exodus 24:4-11)

1. King David in the Old Testament**The Promise to David of an Everlasting Kingdom**

And Nathan said to the king... "The LORD declares to you that the LORD will make you a house. When your days are fulfilled and you lie down with your fathers, *I will raise up your offspring after you*, who shall come forth from your body, and *I will establish his kingdom*. He shall build a house for my name, and *I will establish the throne of his kingdom forever*. *I will be his father, and he shall be my son...* And your house and your kingdom shall be made sure for ever before me; your throne shall be established for ever." (2 Samuel 7:16)

The Fall of King David: Bathsheba, the Wife of Uriah

In the spring of the year, the time when kings go forth to battle, David sent Joab, and his servants with him, and all Israel; and they ravaged the Ammonites, and besieged Rabbah. *But David remained at Jerusalem*. It happened, late one afternoon, *when David arose from his couch and was walking upon the roof of the king's house*, that he saw from the roof a woman bathing; and the woman was very beautiful. *And David sent and inquired about the woman*. And one said, "Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?" So David sent messengers, and took her; and she came to him, and he lay with her... Then she returned to her house. And the woman conceived; and she sent and told David, "I am with child." So David sent word to Joab, "Send me Uriah the Hittite." And Joab sent Uriah to David. When Uriah came to him, David asked how Joab was doing, and how the people fared, and how the war prospered. Then David said to Uriah, "Go down to your house, and wash your feet." And Uriah went out of the king's house, and there followed him a present from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house. When they told David, "Uriah did not go down to his house," David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?" Uriah said to David, "The ark and Israel and Judah dwell in booths; and my lord Joab and the servants of my lord are camping in the open field; shall I then go to my house, to eat and to drink, and to lie with my wife? As you live, and as your soul lives, I will not do this thing." Then David said to Uriah, "Remain here today also, and tomorrow I will let you depart." So Uriah remained in Jerusalem that day, and the next. *And David invited him, and he ate in his presence and drank, so that he made him drunk*; and in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to his house. In the morning David wrote a letter to Joab, and sent it by the hand of Uriah. In the letter he wrote, "*Set Uriah in the forefront of the hardest fighting, and then draw back from him, that he may be struck down, and die*." And as Joab was besieging the city, he assigned Uriah to the place where he knew there were valiant men. And the men of the city came out and fought with Joab; and some of the servants of David among the people fell. Uriah the Hittite was slain also. Then Joab sent and told David all the news about the fighting; and he instructed the messenger, "When you have finished telling all the news about the fighting to the king, then, if the king's anger rises, and if he says to you, 'Why did you go so near the city to fight? Did you not know that they would shoot from the wall? Who killed Abimelech the son of Jerubbesheth? Did not a woman cast an upper millstone upon him from the wall, so that he died at Thebez? Why did you go so near the wall?' then you

shall say, 'Your servant Uriah the Hittite is dead also.'" So the messenger went, and came and told David all that Joab had sent him to tell. The messenger said to David, "The men gained an advantage over us, and came out against us in the field; but we drove them back to the entrance of the gate. Then the archers shot at your servants from the wall; some of the king's servants are dead; and your servant Uriah the Hittite is dead also." David said to the messenger, "Thus shall you say to Joab, '*Do not let this matter trouble you, for the sword devours now one and now another; strengthen your attack upon the city, and overthrow it.*' And encourage him." When the wife of Uriah heard that Uriah her husband was dead, she made lamentation for her husband. And when the mourning was over, David sent and brought her to his house, and she became his wife, and bore him a son. *But the thing that David had done displeased the LORD...* [So the prophet] Nathan said to David... "Why have you despised the word of the LORD, to do what is evil in his sight? You have smitten Uriah the Hittite with the sword, and have taken his wife to be your wife... *Now therefore the sword shall never depart from your house, because you have despised me, and have taken the wife of Uriah the Hittite to be your wife...* (2 Samuel 11:1-27, 12:7-10)

Psalm 51 and the Repentance of King David

A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba. Have mercy on me, O God, according to thy steadfast love; according to thy abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin! For I know my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done that which is evil in thy sight... Behold, thou desirest truth in the inward being; therefore teach me wisdom in my secret heart. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow... Hide thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from thy presence, and take not thy holy Spirit from me. Restore to me the joy of thy salvation, and uphold me with a willing spirit. Then I will teach transgressors thy ways, and sinners will return to thee. Deliver me from bloodguiltiness, O God, thou God of my salvation, and my tongue will sing aloud of thy deliverance. O Lord, open thou my lips, and my mouth shall show forth thy praise. For thou hast no delight in sacrifice; were I to give a burnt offering, thou wouldst not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise... (Psalm 51:1-17)

Jewish Hope for a "New David": the Messiah

King David "did what was right in the eyes of the LORD, and did not turn aside from anything that he commanded him all the days of his life, except in the matter of Uriah the Hittite" (1 Kgs 15:5).

"My servant David shall be king over them; and they shall all have one shepherd.... David my servant shall be their prince for ever. I will make a covenant of peace with them; it shall be an everlasting covenant with them... (Ezekiel 37:24, 25-26)

Rabbinic Tradition: "The Holy One, blessed be He, will raise up *another David* for us" (Babylonian Talmud, *Sanhedrin* 98b).

2. The Infancy of Jesus

Jesus' is Part of the "Royal Family" of King David

The book of the genealogy of Jesus Christ, *the son of David*, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar... Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and *Jesse the father of David the king*.

And David was the father of Solomon by the wife of Uri'ah, and Solomon the father of Rehobo'am... Josi'ah the father of Jechoniah and his brothers, *at the time of the deportation to Babylon*. And after the deportation to Babylon: Jechoni'ah was the father of She-al'ti-el.. Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ. So all the generations from Abraham to *David* were *fourteen generations*, and *from David to the deportation to Babylon fourteen generations*, and from the deportation to Babylon to the Christ *fourteen generations*. (Matthew 1:1-17)

Born in Bethlehem, the City of David

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, "Where is he who has been born *king of the Jews*? For we have seen his star in the East, and have come to worship him." When Herod the king heard this, he was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, *he inquired of them where the Christ was to be born*. They told him, "*In Bethlehem of Judea*; for so it is written by the prophet: "And you, O Bethlehem, in the land of Judah..." (Matthew 2:1-6)

The Prophecy of Bethlehem

But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, *from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days...* (Hebrew 'olam) *And he shall stand and feed his flock in the strength of the LORD...* And *they shall dwell secure*, for now he shall be great to the ends of the earth. (Micah 5:2-4)

Jesus "the Nazarene": the 'Branch' (Hebrew *netzer*)

And he went and dwelt in a city called Nazareth, *that what was spoken by the prophets might be fulfilled*. "He shall be called *a Nazarene*." (Matthew 1:23)

The Old Testament Prophecy of the "Branch" of Jesse

There shall come forth *a shoot from the stump of Jesse*, and *a branch* (Hebrew *netzer*) shall grow out of his roots. And *the Spirit of the LORD shall rest upon him*, the spirit of wisdom and understanding... In that *day the root of Jesse shall stand as an ensign to the peoples; him shall the Gentiles seek, and his tabernacles shall be glorious*. (Isaiah 11:1-2)

3. Public Ministry

The Shepherd Messiah: The Parable of the Lost Sheep

"See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven. *What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray.* So it is not the will of my Father who is in heaven that *one of these little ones* should perish. (Matthew 18:10-14)

Cardinal Ratzinger on the Parable of the Lost Sheep

Redemption now needs a Redeemer. The Fathers saw this expressed in the parable of the Lost Sheep. For them, the sheep caught in the thorn bush and unable to find its way home is a metaphor for man in general. He cannot get out of the thicket and find its way back to God. The shepherd who rescues him and take him home is the Logos himself, the eternal Word, the eternal Meaning of the universe dwelling in the Son. He it is who makes his way to us and takes the sheep onto his shoulders, that is, he assumes human nature, and as the God-Man he carries man the creature home to God. And so the *reditus* [return to God] becomes possible. (Cardinal Joseph Ratzinger, *The Spirit of the Liturgy*, 34)

Whose Son is the Messiah?

Now while the Pharisees were gathered together, Jesus asked them a question, saying, "What do you think of the Christ (Greek *christos*; Hebrew *mashiah*)? Whose son is he?" They said to him, "The son of David."

He said to them, "How is it then that David, inspired by the Spirit, calls him Lord, saying, 'The Lord said to my Lord, Sit at my right hand, till I put thy enemies under thy feet'? [Psalm 110:1-2] *If David thus calls him Lord, how is he his son?*" And no one was able to answer him a word, nor from that day did any one dare to ask him any more questions. (Matthew 22:41-46)

Psalm 110 and the Messiah as David's "Lord"

A Psalm of David.

The LORD says to *my lord*:

"*Sit at my right hand, till I make your enemies your footstool.*"

The LORD sends forth from Zion your mighty *scepter*.

Rule in the midst of your foes!...

From the womb of the morning I have begotten you.

The LORD has sworn and will not change his mind,

"*You are a priest for ever after the order of Melchizedek.*" (Psalm 110:1-4)

4. Last Days in Jerusalem

The Betrayal of Jesus by Judas

[Jesus said to his disciple:] "*Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels [=72,000]? But how then should the scriptures be fulfilled, that it must be so?*" At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. *But all this has taken place, that the scriptures of the prophets might be fulfilled.*" Then all the disciples forsook him and fled. (Matthew 26:52-56)

When Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders, saying, "I have sinned in betraying innocent blood." They said, "What is that to us? See to it yourself." *And throwing down the pieces of silver in the temple, he departed; and he went and hanged himself.* But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." So they took counsel, and bought with them the potter's field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. (Matthew 27:3-8)

The Betrayal of King David by Absalom His Son

[When David learned that Absalom his son had set the kingdom to rebel against him,] All the country wept aloud as all the people passed by, and *the king crossed the brook Kidron*, and all the people passed on toward the wilderness... *But David went up the ascent of the Mount of Olives, weeping as he went, barefoot and with his head covered; and all the people who were with him covered their heads, and they went up, weeping as they went.* (2 Samuel 15:23, 31)

The Betrayal of King David by His Friend Ahithophel

Moreover Ahithophel [king David's former counselor] said to Absalom [the son of King David], "Let me choose twelve thousand men, and I will set out and pursue David tonight. *I will come upon him while he is weary and discouraged, and throw him into a panic; and all the people who are with him will flee. I will strike down the king only, and I will bring all the people back to you as a bride comes home to her husband. You seek the life of only one man, and all the people will be at peace.*" And the advice pleased Absalom and all the elders of Israel... After they had gone, the men... went and told King David. They said to David, "Arise, and go quickly over the water; for thus and so has Ahithophel counseled against you." Then David arose, and all the people who were with him, and they crossed the Jordan; by daybreak not one was left who had not crossed the Jordan. *When Ahithophel saw that his counsel was not followed, he saddled his ass, and went off home to his own city. And he set his house in order, and hanged himself; and he died, and was buried in the tomb of his father.* (2 Samuel 17:1-4, 21-23)

The Crucifixion and Death of Jesus

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, "*Eli, Eli, lama sabach-thani?*" that is, "My God, my God, why hast thou forsaken me?" [Psalm 22:1] And some of the bystanders hearing it said, "This man is calling Elijah." And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." *And Jesus cried again with a loud voice and yielded up his spirit.* (Matthew 27:45-50)

Jesus Prays a Psalm of David (Psalm 22) in His Dying Breath

My God, my God, why hast thou forsaken me? Why art thou so far from helping me, from the words of my groaning?... Be not far from me, for trouble is near and there is none to help... I am poured out like water, and all my bones are out of joint; my heart is like wax, it is melted within my breast; my strength is dried up like a potsherd, and my tongue cleaves to my jaws; thou dost lay me in the dust of death. Yea, dogs are round about me; a company of evildoers encircle me; they have pierced my hands and feet--I can count all my bones--they stare and gloat over me; they divide my garments among them, and for my raiment they cast lots. But thou, O LORD, be not far off! O thou my help, hasten to my aid!... For he has not despised or abhorred the affliction of the afflicted; and he has not hid his face from him, but has heard, when he cried to him. From thee comes my praise in the great congregation... The afflicted shall eat and be satisfied; those who seek him shall praise the LORD!... All the ends of the earth shall remember and turn to the LORD; and all the families of the nations shall worship before him. (Psalm 22:1-27)

The Catechism on the 'Cry of Dereliction'

Jesus did not experience reprobation as if he himself had sinned. But in the redeeming love that always united him to the Father, he assumed us in the state of our waywardness of sin, to the point that he could say in our name from the cross: "My God, my God, why have you forsaken me?" Having thus established him in solidarity with us sinners, God "did not spare his own Son but gave him up for us all", so that we might be "reconciled to God by the death of his Son". (CCC 603)

The Catechism on Jesus' Final Prayer

All the troubles, for all time, of humanity enslaved by sin and death, all the petitions and intercessions of salvation history are summed up in this cry of the incarnate Word. Here the Father accepts them and, beyond all hope, answers them by raising his Son. Thus is fulfilled and brought to completion the drama of prayer in the economy of creation and salvation. The Psalter gives us the key to prayer in Christ. In the "today" of the Resurrection the Father says: "You are my Son, today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession." (CCC 2606)

1. Solomon in the Old Testament

The Birth of Solomon

On the seventh day the child [of David and Bathsheba] died... Then David comforted his wife, Bathsheba, and went in to her, and lay with her; and she bore a son, and he called his name Solomon. And the LORD loved him, and sent a message by Nathan the prophet; so he called his name Jedidiah, because of the LORD. (2 Samuel 12:18, 24-25)

The Wisdom of Solomon

At Gibeon the LORD appeared to Solomon in a dream by night; and God said, "*Ask what I shall give you.*" And Solomon said, "...O LORD my God, thou hast made thy servant king in place of David my father, although I am but a little child; I do not know how to go out or come in. And thy servant is in the midst of thy people whom thou hast chosen, a great people, that cannot be numbered or counted for multitude. *Give thy servant therefore an understanding mind to govern thy people, that I may discern between good and evil; for who is able to govern this thy great people?*" It pleased the Lord that Solomon had asked this. And God said to him, "Because you have asked this, and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern what is right, behold, I now do according to your word. *Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you...* . And if you will walk in my ways, keeping my statutes and my commandments, as your father David walked, then I will lengthen your days." (1 Kings 3:5-14)

The Temple of Solomon

Then Solomon began to build the house of the LORD in Jerusalem on Mount Moriah, where the LORD had appeared to David his father, at the place that David had appointed, on the threshing floor of Ornan the Jebusite... (2 Chronicles 3:1-2)

The Fall of Solomon

Now King Solomon loved many foreign women: the daughter of Pharaoh, and Moabite, Ammonite, Edomite, Sidonian, and Hittite women, from the nations concerning which the LORD had said to the people of Israel, "You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods"; *Solomon clung to these in love. He had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. For when Solomon was old his wives turned away his heart after other gods; and his heart was not wholly true to the LORD his God, as was the heart of David his father.* For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. So Solomon did what was evil in the sight of the LORD, and did not wholly follow the LORD, as David his father had done. *Then Solomon built a high place for Chemosh the abomination of Moab, and for Molech the abomination of the Ammonites, on the mountain east of Jerusalem.* And so he did for all his foreign wives, who burned incense and sacrificed to their gods. And the LORD was angry with Solomon, because his heart had turned away from the LORD, the God of Israel, who had appeared to him twice... (1 Kings 11:1-9)

2. The Infancy of Jesus

The Gifts of the Wise Men (Greek *magoi*)

When they [the wise men] saw the star, they rejoiced exceedingly with great joy; and going into the house they saw *the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh.* (Matthew 2:10-11)

The Psalm of Solomon (Psalm 72) and the Infant Jesus

A Psalm of Solomon. Give the king thy justice, O God, and thy righteousness to the royal son! ..In his days may righteousness flourish, and peace abound...! *May he have dominion from sea to sea, and from the River to the ends of the earth!* May his foes bow down before him, and his enemies lick the dust! *May the kings of Tarshish and of the isles render him tribute, may the kings of Sheba and Seba bring gifts! May all kings fall down before him, all nations serve him! Long may he live, may gold of Sheba be given to him!* (Psalm 72:1-11)

3. The Public Ministry of Jesus

The Baptism of Jesus

Then Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "*Let it be so now; for thus it is fitting for us to fulfil all righteousness.*" Then he consented. And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on him; and lo, a voice from heaven, saying, "*This is my beloved Son, with whom I am well pleased.*" (Matthew 3:13-17)

The Anointing of Solomon as King

King David said, "Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada." And the king said to them, "*Take with you the servants of your lord, and cause Solomon my son to ride on my own mule, and bring him down to Gihon; and let Zadok the priest and Nathan the prophet there anoint him king over Israel; then blow the trumpet and say, 'Long live King Solomon'!* ...So Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada... went down and caused Solomon to ride on King David's mule, and brought him to Gihon. There Zadok the priest took the horn of oil from the tent, and anointed Solomon. Then they blew the trumpet; and all the people said, "Long live King Solomon!" And all the people went up after him, playing on pipes, and rejoicing with great joy, so that the earth was split by their noise. (1 Kings 1:32-34, 38-40)

The Parables of Jesus

All this Jesus said to the crowds in parables; indeed he said nothing to them without a parable. This was to fulfil what was spoken by the prophet: "I will open my mouth in parables, I will utter what has been hidden since the foundation of the world." (Matthew 13:34-35)

The Parables of Solomon

For he [Solomon] was *wiser than all other men*, wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol; and his fame was in the nations round about. *He also uttered three thousand parables* (Hebrew *meshalim*; Greek *parabolas*) *and his songs were a thousand and five...* And men came from all peoples to hear the wisdom of Solomon, and from all the kings of the earth, who had heard of his wisdom. (1 Kings 4:31-32, 34)

The Catechism on the Exorcisms of Jesus

When the Church asks publicly and authoritatively in the name of Jesus Christ that a person or object be protected against the power of the Evil One and withdrawn from his dominion, it is called exorcism. *Jesus performed exorcisms and from him the Church has received the power and office of exorcizing.* In a simple form, exorcism is performed at the celebration of Baptism. The solemn exorcism, called "a major exorcism," can be performed only by a priest and with the permission of the bishop. The priest must proceed with prudence, strictly observing the rules established by the Church. *Exorcism is directed at the expulsion of demons or to the liberation from demonic possession through the spiritual authority which Jesus entrusted to his Church.* Illness, especially psychological illness, is a very different matter; treating this is the concern of medical science. Therefore, before an exorcism is performed, it is important to ascertain that one is dealing with the presence of the Evil One, and not an illness. (CCC 1673)

The Exorcisms of Jesus

Then a blind and dumb demoniac was brought to him, and he healed him, so that the dumb man spoke and saw. And all the people were amazed, and said, "*Can this be the Son of David?*" But when the Pharisees heard it they said, "*It is only by Beelzebul* (Aramaic, "Lord of the Flies") *the prince of demons, that this man casts out demons.*" Knowing their thoughts, he said to them, "*Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand; and if Satan casts out Satan, he is divided against himself; how then will his kingdom stand? And if I cast out demons by Beelzebul, by whom do your sons cast them out? But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you.*" (Matthew 12:22-26, 28)

The Exorcisms of Solomon

[Solomon said:] For it is he [God] who gave me unerring knowledge of what exists... *the powers of spirits and the reasonings of men*" (Wisdom of Solomon 7:17, 20)

Now the sagacity and wisdom which God had bestowed upon *Solomon* was so great, that exceeded the ancients, insomuch that he was in no way inferior to the Egyptians, who are said to have been beyond all men in understanding... *God also enabled him to learn that skill which is a science useful and sanative to men.* He composed such incantations also by which distempers are alleviated. *And he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return, and this method of cure is of great force unto this day* (Josephus, *Antiquities* 8.42-49; trans. W. Whiston).

Jesus, Solomon, and Earthly Treasure

"No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. *You cannot serve God and mammon. Therefore* I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life? And why are you anxious about clothing? *Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these.* But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. *But seek first his kingdom and his righteousness, and all these things shall be yours as well.* Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day. (Matthew 6:24-33)

King Solomon's 666 Talents of Gold

Now the weight of gold that came to Solomon in one year was six hundred and sixty six talents of gold... (1 Kings 10:15)

The Law for the King against Multiplying Weapons, Wives, and Wealth

One from among your brethren you shall set as king over you... Only he must not multiply horses for himself, or cause the people to return to Egypt in order to multiply horses, since the LORD has said to you, 'You shall never return that way again.' And he shall not multiply wives for himself, lest his heart turn away; *nor shall he greatly multiply for himself silver and gold.* (Deuteronomy 17:15-17)

4. Last Days in Jerusalem

The Triumphal Entry of Jesus

And when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; untie them and bring them to me. If any one says anything to you, you shall say, 'The Lord has need of them,' and he will send them immediately. *This took place to fulfill what was spoken by the prophet, saying, Tell the daughter of Zion, Behold, your king is coming to you, Humble, and mounted on an ass, And on a colt, the foal of an ass.* The disciples went and did as Jesus had directed them; they brought the ass and the colt, and put their garments on them, and he sat thereon. Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him shouted, "*Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!*" (Matthew 21:1-9)

The Prophecy of a New Solomon

Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of *Jerusalem!* Lo, *your king comes to you*; triumphant and victorious is he, *humble and riding on an ass*, on a colt, the foal of an ass... He shall command peace to the nations; *his dominion shall be from sea to sea, and from the River to the ends of the earth.* (Zech 9:9-10)

The Resurrection and the Queen of Sheba

Then some of the scribes and Pharisees said to him, "Teacher, we wish to see a sign from you." But he answered them, "An evil and adulterous generation seeks for a sign; but no sign shall be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the whale, so will the Son of man be three days and three nights in the heart of the earth. The men of Nin'evah will arise at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. *The queen of the South will arise at the judgment with this generation and condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.* (Matthew 12:38-42)

The Queen of Sheba and King Solomon

Now when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to test him with hard questions. She came to Jerusalem with a very great retinue, with camels bearing spices, and very much gold, and precious stones; and when she came to Solomon, she told him all that was on her mind. And Solomon answered all her questions; there was nothing hidden from the king which he could not explain to her. *And when the queen of Sheba had seen all the wisdom of Solomon, the house that he had built, the food of his table, the seating of his officials, and the attendance of his servants, their clothing, his cupbearers, and his burnt offerings which he offered at the house of the LORD, there was no more spirit in her.* And she said to the king, "The report was true which I heard in my own land of your affairs and of your wisdom, but I did not believe the reports until I came and my own eyes had seen it; and, behold, the half was not told me; your wisdom and prosperity surpass the report which I heard. (1 Kings 10:1-7)

5. Conclusion

Moses	David	Solomon	Jesus in Gospel of Matthew
Genesis	Psalms 1-41	Proverbs	Sermon on Mount (Mt 5-7)
Exodus	Psalms 42-72	Ecclesiastes	Mission Discourse (Mt 10)
Leviticus	Psalms 73-89	Song of Songs	Parables of Kingdom (Mt 13)
Numbers	Psalms 90-106	Wisdom	Sermon on Church (Mt 18)
Deuteronomy	Psalms 107-150	Sirach	Olivet Discourse (Mt 24-25)

Jesus and the Old Testament

"Think not that I have come to abolish the law and the prophets; *I have come not to abolish them but to fulfil them.* For truly, I say to you, *till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished.* (Matthew 5:17-18)