

TRUE OR FALSE?

T OR F: The Pastoral Letters describe the ordination of priests and deacons.

(False: Ordination and Christian priesthood are a much later development. The office of deacon begins to be described in the Pastorals, as does the office of presbyter or episcopos/bishop.)

T OR F: In the Letter of James, the phrase “the world” refers to everything that is not part of the church. (False: The NT incorporates many Graeco-Roman practices and beliefs in “Christianized” forms.)

T OR F: In the Letter of James, the phrase “the world” refers to a life perspective that is focused not on the Kingdom of Christ but on the temporal sphere (e.g., economics, political power, etc.). True.

T OR F: In Titus, the author moves away from the early Christian practice of involving women in positions of active, pastoral leadership and teaching. True

T OR F: Second Peter describes Jesus as the high priest. (False: This is the Letter to the Hebrews.)

T OR F: In the Gospel of Matthew, Peter is less important than the Apostle Paul. (False: Peter is given prominence among the XII in Matthew; Paul is not named.)

T OR F: Baptismal themes are an important feature of First Peter. True

T OR F: At no time in the first century was a woman called “deacon.” (False: It is likely that women deacons are referenced in 1 Tim 3:11. In Paul’s writings, Romans 16:1 references Deacon Phoebe, a woman.)

T OR F: A key concern of the Pastoral letters is to help early Christian communities “fit in” to Graeco-Roman society. True

T OR F: After its division from Judaism, followers of Christ were part of a “protected” religion in the Roman Empire. (False: On the contrary, followers of Christ became vulnerable to persecution in this time precisely because they were no longer “protected” under the umbrella of Judaism.)

T OR F: After its division from Judaism, followers of Christ were expected by governing authorities to venerate the Roman Emperor. True

T OR F: The Letter of James describes the followers of Jesus as “a chosen race, a royal priesthood, a holy nation.” (False: This image is from 1 Peter)

FILL IN THE BLANK:

 JUDE . This biblical book includes quotes and references to some Old Testament apocryphal books

 2 PETER . This biblical book quotes the Letter of Jude at length.

 MATTHEW . This biblical book contains five teaching discourses of Jesus divided by sections of narrative.

 MATTHEW . In this biblical book, faith comes *before* one’s ability to understand.

 HEBREWS . In this biblical book, faith is described as “the assurance of things hoped for, the conviction of things not seen.”

PASTORAL LETTERS . These biblical books reflect a structured, hierarchical kind of ministerial leadership.

 JAMES . This biblical book focuses on the importance of both faith and works.

 MATTHEW . In this biblical book, Jesus is the True Revelation of God and is described in parallel to Torah and Moses.

 JAMES . In this biblical book, followers of Jesus are encouraged to pray for the sick and anoint them with oil.

PASTORAL LETTERS . The label given a grouping of NT books that includes 1 Tim, 2 Tim, and Titus.

 JAMES . Name the 4 NT “Catholic Letters” studied in Unit 3

 1 PETER .

 2 PETER .

 JUDE .

QUIZ YOURSELF: Name some of the titles given to Jesus in Matthew’s gospel. These titles appear in the left-hand column. What does each title tell us about what the author of Matthew is trying to convey to his community about the identity of Jesus? A brief answer appears in the right-hand column.

Messiah

Jesus is the expected messiah, but with a surprising character: he is not a political king to rule in place of the Roman Emperor. Rather his is the Kingdom of God. Used to establish Jesus’ authority in Jewish terms. (See MT 1:1-17; 21:5; 24:5 and 23)

Son of God

Jesus’ authority is like the authority of the Davidic kings, who were also described as God’s son (e.g., Ps 2). Jesus’ authority takes on an added dimension in MT when this title is used directly God at his baptism. (See MT 3:13-17)

Son of David

Connected to the title “Messiah,” who was to be a descendent of David. Explained in connection with Lord (kurios, a translation of Yahweh) in MT 22:41-46, for example.

Emmanuel

Means “God is with us” in Hebrew, connected to MT’s understanding of the divinity of Jesus, the presence of God in the world. MT similarly shows Jesus in parallel with Torah and the Temple in the OT, both of which mediated God’s presence for Israel. (See MT 1:23 and 28:20)

King

Jesus is the King and master, the one who teaches about and brings the kingdom of God into the world. Connected to Jesus’ identity as eschatological Judge in MT 24-25. (See MT 2:2; 22:1-14; 25:40; 27:37)

Lord

Title stressing Jesus’ authority. In Greek “kurios,” the word used to translate YHWH in the Septuagint. Jesus is called Lord by those who come to faith in Jesus. Jesus’ teaching is authoritative because he is Lord. Also used in connection with Jesus as Healer (See MT 12:28; 15:25-27; 16:22)

Son of Man

Two meanings: Son of Man indicates Jesus’ *humble* humanity: he is one like us. It also invokes MT’s higher christology inspired by Daniel 7’s phrase “one like a son of man,” the heavenly figure who establishes God’s reign in the end times. (See MT 13:37; 16:27-28; 24:30)

Name the five teaching discourses that provide significant structure in Matthew’s gospel.

- MT 5-7: Sermon on the Mount
 - MT 10: Discipleship Discourse
 - MT 13: Parables Discourse
 - MT 18: Community Discourse
 - MT 24-25: Eschatological Discourse
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- Narrative elements come before and after each teaching unit.

Where does Matthew get much of the material for Jesus’ teaching discourses?

- Q Sayings Source

What are some other components that give structure to Matthew’s gospel?

- Matthew uses the basic structure from Mark’s gospel
- Matthew adds an infancy narrative that provide glimpses into his passion narrative
- Matthew adds resurrection narratives that are mostly absent from Mark’s gospel

Name *some of the most important* THEMES in Matthew’s gospel and be ready to elaborate on a few of them.

- Followers of Christ are the true Israel
- Peter is given prominence among the Twelve
- Jesus as the New Revelation of God (New Torah/New Moses)
- Jesus demands a radical obedience that is a “higher righteousness” than that of the Jewish leaders of his time
- The teachings of Jesus fulfill the Jewish Scriptures
- The Kingdom is being recognized by and offered to non-Jews (mission to Gentiles)
- Jesus’ death and resurrection are the beginning of the end times and Jesus is the eschatological Judge