

LECTIO-DIVINA

Mt 13: 51 -53

51 After narrating the parables of the kingdom of heaven, Jesus asked the disciples, "Have you understood all this?" They answered, "Yes."

52 And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old."

53 When Jesus had finished these parables, he left that place.

Root words:

- Scribe - (grammateus)
- Householder - οἰκοδεσπότης (master of the house)
- καινὰ / παλαιά - old / new, ancient /modern, past/recent

Exegesis:

- Matthew transmits and innovates the tradition of Jesus
- In 13.52 it is a perhaps more autobiographical passage of the whole Gospel is acknowledged.
- Transformation of a scribe into the disciple

Lectio- divina

Some of the traditions believe that (in the Gospel) Matthew was **presented as a Jew** deeply rooted in the tradition of Jesus, capable of producing his biblical-Jewish formation with the novelty of the gospel. In various passages of his gospel, the Biblical scholars have believed to see the passages of his position and experience. Matthew was an active Jewish scribe, who receives and transmits at the same time comments and reproduces.

He is rich in the following cultural traits, which are already closely visible to the person of the evangelist:

“ὁ δὲ εἶπεν αὐτοῖς· διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καὶ καινὰ καὶ παλαιά”.

The saying just came out of the pen of Matthew, but rich in traditional references and also personal. He comes to the end of the chapter of the Parables (parable of the sower, weeds among the wheat, mustard seed and yeast) and he critically mentions the position of Jesus in his tradition. *Pa/j grammateu,j* is a general expression, which refers to a specific task of a Christian scribe (not all the scribes). It is a Jewish scribe who became Christian discovering the treasures of the Kingdom of Heaven. House holder who has the responsibility of the house, he is a father responsible for the family and his patrimony. He constantly draws from the treasure new things and ancient things, which belong to the family but are put into the new hands to make them productive and useful.

The *'scribe becoming disciple'* after having the new training of the Gospel and experience of Jesus (encounter with Jesus). The old *παλαιά* and new *καινα*, refers to the Testament/scripture. The scribe has learnt a new from the traditional patrimony and passes through the new formation. So the process of resuming and reformulating refers to the Christian tradition. Matthew suggests that the new Christian followers - must receive, guard but also reformulate, update, and renew what is old and make meaningful. The only way to be faithful to a tradition is to see in an original way its meaning in the present that you live and help to have a positive impact on it.