NORTH-WEST UNIVERSITY
(POTCHEFSTROOM CAMPUS)

Matthew's community and the Gentile mission

The thesis
submitted in the fulfilment of the requirements for the
Philosophiae Doctor degree in New Testament of the
North-West University (Potchefstroom campus)

By
Kukzin Lee (B.A. M.Div. Th.M.)

Promoter: Prof. Dr. F.P. Viljoen

Potchefstroom
2010

ACKNOWLEGEMENTS

First and foremost I would like to thank God, who has been always faithful and gracious to me. He is the reason why I study. While Jesus says "It is not right to take the children's bread and throw it to the dogs" (Matthew 15:26), God did take not His child's bread, but the life of His only Child, and throw it to an insignificant dog, like me. With humility and gratitude before God, I have studied His Word.

Just as most theses are, this is the result of my long journey of research, which seemed sometimes difficult and even never ending. During my journey, numerous people have helped me in various ways. Due to space, however, I can only name a few, who have directly helped me in my thesis. First of all, I must express my gratitude to Prof. Dr. F.P. Viljoen, who accepted me as his pupil and kindly guided me from the beginning to the end. I cannot forget his invaluable comments and advice. He has an extraordinary ability to take seeds from inside me and to make them produce fruit. I am also grateful to Dr. H.J.B. Combrinck, who has read my thesis as the outside evaluator. His advice and comments made my thesis much better. I would like to thank the faculty of theology at Potchefstroom campus, especially to Dr. Herrie F van Rooy, Dr. Fika J van Rensburg, and Dr. Gert J C (Jorrie) Jordaan. They have given me an opportunity to read my paper at a colloquium and have made important comments and also invited me to faculty discussions. The warm environment of the Potchefstroom campus of North-West University I will never forget. While writing my thesis, I had privileges to access wonderful libraries like Jan Lion Cachet Library of North-West University, Goddard Library of Gordon-Conwell Theological Seminary, Montgomery Library of Westminster Theological Seminary, and Krauth Memorial Library of Lutheran Theological Seminary in Philadelphia. I would like to

thank the staffs of those libraries, who were willing to help me. Thanks are also due to my former teachers, Dr. Hoon Taik Chung, Dr. Han Soo Lee, Dr. Sung Soo Kwon, Dr. Inwhan Kim of Chongshin Theological Seminary, Dr. Moisés Silva, Dr. Aida B. Spencer, Dr. Greg Beale, Dr. Gordon Hugenberger of Gordon-Conwell Theological Seminary, and Dr. Dan G. McCarthney and Dr. Vern Poythress of Westminster Theological Seminary. They sparked my interest in Biblical studies and also encouraged me to continue to pursue the goal. I greatly appreciate Mr. Michael Alcorn for proofreading my thesis, which is greatly improved in style with his help.

I would like to thank those who have funded me during my study. I am indebted to Mr. Hyung-Chul Chung of Agape Publishing Co., who has been a sincere sponsor during my study. I am also indebted to Mr. and the late Mrs. Changwon Cho, who continually supported and prayed for me. Most of all I would like to pay special tribute to my wife Yoosun, my daughters Jamie and Joann, my mother Okhee Chung, my mother-in-law Yonja Moon, who have supported me with prayer and care. Without their endless love and belief in me, I would never have thought I could begin, let alone endure the thorny journey. They have understood what this study has meant to me. I think they should also know that I could not have completed it without them and that I love them more than this. With love and thanks, therefore, I dedicate *Matthew's community and the Gentile mission* to them.

Kukzin Lee

ABSTRACT

Matthew contains seemingly contradictory passages with regard to the Gentiles and the Gentile mission. On the one hand, it seems that the Gentiles are disparaged and excluded from the missionary activities of Jesus' disciples. On the other hand, some Matthean passages imply the Matthean community's open attitude toward the Gentiles. Scholars have stressed one part of evidence over the other and come to the conclusion that either Matthew's community was *extra muros* or *intra muros*, respectively. This thesis is to find the social location of Matthew's community by examining their attitude toward the Gentile mission.

Chapter one is the introduction of the thesis. It explains its background and problem and discusses the methodologies to apply in our study. While Stanton and Foster are in the *extra muros* position, Sim, Saldarini and Overman are in the *intra muros* position. This thesis uses critical methodologies like redaction criticism, social-science criticism, and mainly literary criticism.

Chapter two examines the Ultimate Commission (28:18-20) and if it could function as an important key with which to interpret the whole Gospel. All the themes of the Ultimate Commission (i.e. Jesus' authority, discipleship, Jesus' teaching, baptism, and Immanuel) can be found everywhere in the body of the gospel. Readers of Matthew would be prepared, while reading the body of the gospel, for all the themes of the Ultimate Commission. They won't be surprised at the risen Lord's final words. Matthew as a literary work is heading to the final climax in the Ultimate Commission, which functions as the key for interpreting complicated details in the body. Then our study of the Matthean community's attitude toward the Gentiles and

the Gentile mission should be scrutinized with the Ultimate Commission as the final climax in mind.

Chapter three examines positive evidence with regard to the Matthean community's open attitude toward the Gentile mission. First, the beginning part of Matthew contains various signals to point toward the Gentile mission. Jesus' genealogy describes Jesus as the son of Abraham, the father of all nations and extraordinarily contains four Gentile women. Matthew's nativity story includes the visit of Gentile magi and Jesus' flight into Egypt, which views physical Israel as spiritual Egypt and *vice versa*. Matthew also includes Capernaum and other Gentile cities as Jesus' working area, which shows that Jesus is not only for the Jews, but also for the Gentiles. Jesus' ministry includes a son of a Roman centurion, two demoniacs of Gadara, a Canaanite woman's daughter, and Gentile multitudes. When they are viewed from the Matthean theme of the eschatological realization, they should not be regarded as exceptional cases, but as a demonstration that the kingdom of heaven has arrived or at least dawned to the Gentiles as well as to the Jews. Matthew also contains Jesus' expectation of world-wide proclamation of the Gospel before the end and the Gentile centurion's confession at Jesus' crucifixion. Gentiles are also cited positively in Matthew, when compared with the Jews who are viewed negatively. The Matthean community's acceptance of their mission as the salt and light before the world also implies that Matthew's community embraced the world in their mission.

Chapter four scrutinizes the seemingly negative expression of the Gentiles in Matthew. It suggests understanding Jesus' command in the proclamation discourse (10:5-6) as anti-Jewish, rather than pro-Jewish. Jesus is sending his disciples as preachers, just as the ancient invading country sent their preachers to the enemy country they were about to invade. They are to announce the imminent invasion of the

kingdom of heaven (the kingdom of heaven is near) and the conditions of surrender (repentance). In this point of view, Israelites are not the ones who have the favours of God, but the enemies of God. Jesus' command not to go to the Gentiles and the Samaritans, but to Israelites should not be viewed as if the Israelites are privileged. In the Proclamation Discourse, they are viewed as more gentile than the Gentiles, as Jesus' admonition to shake off the dust from feet. In line with the Ultimate Commission, the Proclamation Discourse does not exclude the Gentiles from the Matthean community's propaganda. Jesus' apothegm not to give dogs what is holy should not be understood as a veiled prohibition of the Gentile mission. While it is not impossible to view it that way, it is not convincing, just as all the allegorical interpretations are. Also, Matthew's disparaging of the Gentiles in his conventional use of the term does not imply the Matthean community's negative attitude toward the Gentiles, just as we can find similar usage in Paul. Also, Gentile persecution of the community cannot be the reason for their abandonment of the Gentiles, because the persecution was universal.

Chapter five examines whether Matthew's community abandoned the Jews in the missionary activity. The phrase πάντα τὰ ἔθνη in the Ultimate Commission should be translated as "all nations," including not just the Gentiles, but also the Jews. Some argue that the Jewish persecution of Matthew's community could have led them to turn away from the Jews. However, it is not likely, because the persecution was universal and the persecution itself would not have made them lose their heart or zeal for their fellow Jews. Also, some argue that the theme of Jewish rejection of Jesus in Matthew reveals the Matthean community's negative attitude toward the Jews. However, the rejection of Jesus was universal, not only by the Jews, but also by the Gentiles. Also, we have much positive evidence that Jesus came for his people Israel.

Finally, chapter six examines whether Matthew's community accepted the Gentiles as far as they complied with the requirements of the law. As far as the Jewish boundary markers like the Sabbath, the purity and dietary laws, and circumcision, are concerned, it is not likely. Matthew shows a most lenient form of law-observance. Jesus' words of perpetual validity of the law are to be understood as hyperbole to stress the authority of the law in the community. However, the law as Matthew's community sees it is different from the law as their opponents see it. It is the law as Jesus who has authority over heaven and earth interprets it.

In sum and conclusion, it is more plausible to view Matthew's community as *extra muros* as they are significantly different from their opponents. They were open to the Gentiles and did not require the converts to adhere to Jewish boundary markers.

OPSOMMING

Matteus bevat oënskynlik teenstrydige teksgedeeltes met betrekking tot die nie-Jode en nie-Joodse sending. Aan die een kant lyk dit asof nie-Jode van die sendingaktiwiteite van Jesus se dissipels uitgesluit en uitgeskuif is. Aan die ander kant impliseer sommige tekste in Matteus die gemeenskap se oop houding jeens nie-Jode. Akademici het een deel van die bewyse bo die ander beklemtoon en tot die konklusie gekom dat die Matteus-gemeenskap of *extra muros* of *intra muros* was. Hierdie proefskrif poog om te bepaal wat die posisie van die Matteus-gemeenskap was deur hulle houding teenoor nie-Joodse sending te ondersoek.

Hoofstuk een bied die inleiding tot die studie. Dit verduidelik die agtergrond en probleemstelling, en bespreek die metodologie wat in die studie gebruik word. Terwyl Stanton en Foster die *extra muros* posisie inneem, neem Sim, Saldarini en Overman die *intra muros* posisie in. Die proefskrif gebruik kritiese metodologieë soos redaksie kritiek, sosiale wetenskappe kritiek, en literêre kritiek.

Hoofstuk twee ondersoek of die groot sendingopdrag (28:18-20) kan funksioneer as 'n belangrike sleutel tot die hele Evangelie. Al die temas in die groot sendingopdrag (Jesus se gesag, dissipelskap, Jesus se leringe, doop en Immanuel) kan deurgaans in die Evangelie gevind word. Lesers van Matteus word in die proses van die lees van die Evangelie voorberei vir die vier temas in die sendingopdrag. Hulle sal nie verbaas wees oor die opgestane Here se laaste opdrag nie. As literêre werk neig Matteus na die finale klimaks in die sendingopdrag, wat funksioneer as 'n sleutel tot die interpretasie van ingewikkelde besonderhede in die res van die teks. Die studie van die Matteus-gemeenskap se houding jeens nie-Jode en nie-Joodse sending moet dus bekyk word met die sendingopdrag as die finale klimaks in gedagte.

Hoofstuk drie ondersoek positiewe bewyse met betrekking tot die Matteus-gemeenskap se oop houding teenoor nie-Joodse sending. Eerstens, die eerste deel van Matteus bevat verskeie seine wat wys na nie-Joodse sending. Jesus se geslagsregister beskryf Jesus as die seun van Abraham, die vader van alle nasies, en wat uitsonderlik is, is dat dit vier nie-Joodse vroue insluit. Matteus se herkoms-verhaal sluit die besoek van nie-Joodse sterrekykers en Jesus se vlug na Egipte in, wat die fisiese Israel skets as geestelike Egipte en *vice versa*. Matteus sluit ook Kapernaum en ander nie-Joodse stede in as Jesus se werksterrein, wat toon dat Jesus nie net vir die Jode gekom het nie, maar ook vir die nie-Jode. Jesus se bediening sluit die seun van 'n Romeinse offisier, twee demoonbesetenes van Gadara, 'n Kanaanietiese vrou se dogter, en nie-Joodse skares in. As hulle gesien word in die lig van Matteus se tema van eskatalogiese verwesenliking, moet hulle nie beskou word as uitsonderlike gevalle nie, maar as 'n demonstrasie dat die koninkryk van die hemel aangebreek het vir die Jode en die nie-Jode. Matteus bevat ook Jesus se verwagting van wêreldwye uitdra van die Evangelie voor die einde en die nie-Joodse offisier se bekentenis by Jesus se kruisiging. Nie-Jode word positief geskets in Matteus, en hulle word vergelyk met die Jode wat negatief beskou word. Die Matteus-gemeenskap aanvaar dat hulle sending as sout en lig vir die wêreld ook impliseer hulle die wêreld moet insluit in die uitvoering van hulle sendingtaak.

Hoofstuk vier ondersoek die oënskynlik negatiewe aspekte van die nie-Jode in Matteus. Die ondersoek toon aan dat Jesus se bevel in 10:5-6 as anti-Joods in plaas van pro-Joods verstaan moet word. Jesus stuur sy dissipels as predikers, net soos die antieke aanvallende land hulle predikers gestuur het na die land wat hulle wou inval. Hulle moes die inval van die koninkryk van die hemel (die koninkryk van die hemel is naby) en die voorwaardes van oorgawe (berou) aankondig. Vanuit hierdie

perspektief, geniet die Israeliete nie die guns van God nie. Jesus se bevel om nie na die nie-Jode en Samaritane te gaan nie, maar na die Israeliete, moet nie positief beskou word vir die Israel nie. In hierdie gedeelte word hulle as meer nie-Joods gesien as die eintlike nie-Jode. In lyn met die groot sendingopdrag, sluit hierdie diskoers nie die nie-Jode uit van die Matteus-gemeenskap se verkondiging nie. Jesus se apotegma om nie dit wat heilig is vir die honde te gooi nie, moet nie verstaan word as 'n verskuilde verbod op nie-Joodse sending nie. Alhoewel dit nie onmoontlik is om dit so te verstaan nie, is dit nie so oortuigend soos al die allegoriese interpretasies nie. Verder, Matteus se neerhalendheid van die nie-Jode in sy konvensionele gebruik van die term impliseer nie dat die Matteus-gemeenskap 'n negatiewe houding teenoor die nie-Jode gehad het nie. Dieselfde gebruik kom by Paulus voor. Nie-Joodse vervolging in die gemeenskap kan nie die rede word vir die verwerping van die nie-Jode nie, want die vervolging was universeel.

Hoofstuk vyf ondersoek of die Matteus-gemeenskap die Jode in sending verwerp het. Die frase πάντα τὰ ἔθνη in die sendingopdrag moet vertaal word met "alle nasies", wat nie net nie-Jode insluit nie, maar ook Jode. Sommige persone argumenteer dat die Joodse vervolging van die Matteus-gemeenskap daartoe gelei het dat die gemeenskap weggedraai het van die Jode. Dit is egter onwaarskynlik, want die vervolging was universeel en die vervolging self sou hulle nie hulle simpatie en ywer vir mede-Jode laat verloor nie. Ander argumenteer dat die tema van die Joodse verwerping van Jesus in Matteus die Matteus-gemeenskap se negatiewe houding teenoor Jode demonstreer. Die verwerping van Jesus was egter ook universeel, nie net deur Jode nie. Daar is ook baie positiewe bewyse dat Jesus gekom het vir sy volk Israel.

Laastens ondersoek hoofstuk ses of Matteus se gemeenskap nie-Jode aanvaar het in soverre hulle die wette eerbiedig het. Betreffende Joodse identiteitsmerkers soos die Sabbat, die reinheids- en dieetvoorskrifte, en besnydenis, is dit onwaarskynlik. Matteus wys op die ligste vorm van wetnakoming. Jesus se erkenning van die wet moet verstaan word as hiperbolies en beklemtoon die gesag van wette in die gemeenskap. Die wet soos Matteus se gemeenskap dit sien en soos wat ander gemeenskappe dit sien is egter verskillend. Dit is die wet soos Jesus as die een wat al die gesag oor hemel en aarde dra, dit interpreteer.

Ten slotte, dit is meer waarskynlik om Matteus se gemeenskap as *extra muros* te sien aangesien hulle baie verskil van hulle opponente. Hulle was oop teenoor die nie-Jode en het nie die aanvaarding van Joodse identiteitsmerkers gevra nie.

TABLE OF CONTENTS

CHAPTER 1

INTRODUCTION

1.1 BACKGROUND AND PROBLEM STATEMENT

1.1.1 BACKGROUND

We have seemingly contradictory evidence in Matthew with regard to the attitude toward Gentiles. In Matthew, on the one hand, the Gentiles are disparaged (5:47; 6:7, 32; 18:17; 20:19, 25) and excluded from Jesus' (including his disciples') missionary activity (10:5-6; 15:24). On the other hand, some Matthean passages imply a positive attitude towards the Gentiles and missionary activities among them (1:1-16; 2:1; 4:15-16; 5:14; 8:11-12; 10:18; 12:18-21; 15:28; 21:43; 24:14; 26:13; 28:18-20).

The exclusive and particularistic features are present only in Matthew. On top of this, Jesus according to Matthew seems to exclude any possibility of the future Gentile mission since he expects the imminent end of the world (10:23) (Schweitzer, 1968:363; cf. Wilson, 1973:18). The only saying about Jewish proselytizing (23:15) is highly critical in tone (Jeremias, 1958:11-19). Some scholars interpret 7:6 as a veiled prohibition against the ministry to the Gentiles (Manson, 1964:1). Others regard some omissions in Matthew as a reflection of this kind of tendency: for example, the omission of πᾶσιν τοῖς ἔθνησιν in 21:13, which is found in its parallel of Mark 11:17. These features make Matthew most Jewish among the canonical Gospels. As early as from Eusebius, it is known that Matthew was written to Jewish-Christian recipients by a Jewish evangelist (Eusebius, *Ecclesiastical History* 6.25.4; 3.24.6; 5.8.2; 3.39.16). The following observations can be added to support the Jewishness of Matthew. Jesus

in Matthew came to fulfil the law and declared that neither one letter, nor one stroke of a letter, will pass away from the law until all is accomplished (5:17-18) (cf. Viljoen, 2006a:135-155). It does not seem to be accidental that Mark's comment "Thus, he declared all foods clean" is omitted in Matthew (15:17; cf. Mark 7:19).[1] Matthew quotes many passages from the Old Testament (cf. Menken, 2004). Eleven fulfilment quotations are especially distinctive in Matthew (1:22; 2:15, 17, 23; 4:14-16; 8:17; 12:17-21; 13:35; 21:4-5; 26:53-56; 27:9-10) (cf. Viljeon, 2007:301-324). Rabbinic style arguments are frequently used (5:21-48; 19:3-9). The term "kingdom of heaven" is preferred in Matthew to "kingdom of God." The description of the Pharisaic practices is omitted (15:2). In this vein, Stendahl (1968:11-35) perceives a school of scribes behind Matthew. Also, Bacon (1918:56-66) recognizes a Pentateuch-like structure in Matthew, by detecting five sayings blocks in Matthew and insists that Matthew was designed to resemble or replace the Pentateuch (Cf. Carter, 2000a).

Matthew also shows universalistic features. The risen Lord commands his disciples to go and make disciples of all the nations (28:18-20). Jesus in Matthew foresees the inclusion of the Gentiles in the kingdom of heaven (8:11) and the worldwide proclamation of the gospel (24:14; 26:13). The story of Jesus' birth contains many signals for the Gentile mission (cf. Viljoen, 2006b:242-262). It is interesting, in this regard, to note that Jesus acclaimed some Gentiles of their great faith (8:10; 15:28), while he criticized Jews of their unbelief (11:20-24; 12:41-42; 23:37-38). Matthew interprets Jesus' dwelling at Capernaum and his healing as fulfilment of Scripture for the Gentiles (4:15-16; 12:18-21).

It is interesting that Matthew's anti-Semitic position is coupled with a generally favourable view of the Gentiles (France, 1985:232-35; Kingsbury,

[1] Some think that Mark 7:19b is a later addition (Stanton, 1992a:38).

1988a:151; Matera, 1986:137-139; Tisera, 1993). At the end of Matthew, we find the universalistic scope of the mission in the Ultimate Commission of the risen Jesus (28:18-20).[2] It is no surprise, therefore, to have Clark in the history of Matthean scholarship, who even argued for a Gentile author (Clark, 1980:1-8; see also Nepper-Christensen, 1958; Meier, 1976:14-21; 1979:17-25). Even though he has not earned the scholarly consensus, we cannot deny that Matthew contains a very positive view of the Gentiles. Matthew is universalistic as much as particularistic.

1.1.2 PROBLEM STATEMENT

1.1.2.1 INTRODUCTION

How can we explain this seemingly contradictory evidence in Matthew? We may say that Matthew was a kind of anthologist, as the source critics have thought a century ago, who just cut and pasted his sources in his book without any leading theological agenda. Streeter (1924:255), for example, simply allots 10:5-6 to M source that has Judaistic tendency. This kind of approach, however, has been abandoned and redaction critics would not agree to this kind of solution (Stanton, 1992a:47; Meier, 1976:27-30). We see the source-critical tendency even among the redaction critical scholars. Abel (1971:138-152), for example, suggests that there were two redactors of different theological agenda. Brown (1961:27-42) also suggests that there were two M-editors. Otherwise, Matthew would become "a monster, at once the most pro-Jewish and pro-Gentile of the Evangelists." Similarly, Trilling (1964:192) suggests that the final form of the gospel was a Gentile Christian editor's revision of a Jewish Christian *Vorlage*. There must have been two different kinds of

[2] Usually this is called "the Great Commission" implying its importance. Here we will use the term "the Ultimate Commission" to convey the idea that it functions as a driving force in Matthew.

sources. We need better explanation, however, how the contradictory sayings work for the theological goal of the redactor.

Stanton's suggestion is also unlikely that "the evangelist expected that his readers would discern from the thrust of his gospel as a whole, and from their own experience and self-understanding, that some sayings belonged to an earlier stage of their history" (Stanton, 1992a:47). This kind of explanation presupposes a change and development of the mission strategy in Christianity: While the earthly Jesus' main missionary activity was confined to the Jews, Matthew's community became gradually engaged in the Gentile mission. While acknowledging the existence of the contradictory evidence in Matthew, Stanton simply labels one of them, i.e. particularistic sayings, as a past tradition with no current implication for Matthew's community (See also Brown, 1977:25). This is not that different from the source critical solution, which is not satisfactory.

The different positions of the Matthean scholars seem to result from the different methods of their study. While the majority of the Matthean scholars take the particularistic sayings like 10:5-6 and 15:24 at face value and explain away the universalistic sayings in Matthew (Harnack, 1908:37; Klausner, 1925:363; Jeremias, 1958:71; Sim, 1998:224; Overman, 1990:411; Saldarini, 1994:68-69), a few scholars take the opposite way, i.e. take the universalistic sayings as the leading theme of Matthew and explain away the particularistic sayings (Spitta, 1909:72-73; Trilling, 1964:103; Park, 1995:7-8; Cook, 1983:142). To the latter, particularistic sayings are either inauthentic (Hahn, 1965:40-41; Beare, 1970:1-13), temporary (Hooker, 1971:363), or just kept because it is a tradition without accepting the idea necessarily. To the former, universalistic sayings are either eschatological, passive in its character, or just written because it is a tradition.

Brown (1977:30; 1980:193-221), on the other hand, thinks that they reflect the contemporary situation of the Matthean community: There were two parties in Matthew's community whose positions are different from each other's with regard to the Gentile mission (see also Käsemann, 1960:167; McDermott, 1984:230-240; Yieh, 2004:267-270). While he was promoting the Gentile mission, according to Brown, Matthew had to include the particularistic conception, because he cannot ignore the particularistic party. He softened the particularistic conception by "removing the unconditional character of Jesus' prohibition through the context in which he has placed it" (1997:32). If it were his intention, I think he has failed. The contemporary diversity of the opinion on the interpretation of Matthew's view on mission proves it.

In relation to the social location of Matthew's community, the particularistic sayings have led some scholars to the conclusion that they were still *intra muros* of Judaism, while the universalistic sayings have led other scholars to the conclusion that they were already *extra muros*.

1.1.2.2 THE *EXTRA MUROS* POSITION

Stanton (1992a) and Foster (2004) are two main representatives of the latter position in recent Matthean scholarship.[3] Stanton selects his position in a moderate *extra muros* view among four possible relationships of Matthew's community and Judaism. He utilizes the insights drawn from the social science in his study of Matthew's communities,[4] which is a different feature from those of his predecessors (Stendahl, 1968; Moule, 1964; Schweizer, 1974). Borrowing the idea on the functions

[3] We may also include later Bornkamm (1971:37-50) and Hare (1967) and in this group. For a more detailed list, see Stanton (1983:1889-1951) or Meier (1976:12-13).

[4] Stanton (1992a:50-51) suggests the idea that the gospel was written with general readership in mind from the beginning, before Bauckham (1998:9-48) recently and aggressively insists. Here we will use a singular form, without disagreeing with Stanton, just for the convenience' sake while recognizing that Matthew's community could include multiple groups within the same social situation.

of social conflict of Coser (1964), Stanton locates Matthew's community *extra muros* of Judaism, while he denies the idea that all its ties with Judaism has been cut completely. The community of Matthew, according to him, has just experienced "a recent painful parting from Judaism" and so was "in the wake of the parting of the ways" (Stanton, 1992a:124-131). Matthew's description of the intensity of rejection by the Jews cannot be sided with the *intra muros* view. Stanton points out Matthew's usage of "your synagogue" or "their synagogue," which, he sees, implies that Matthew's community was already detached from it (Cf. Hare, 1967:104-105; Carter, 2000a:31). He also points out the texts about the transference of the kingdom to a new people (8:5-13; 15:13; 21:41, 43) (Cf. Hare, 1967:151-158). He correctly acknowledges the importance of the texts encouraging the Gentile mission in Matthew.

The extreme form of the *extra muros* position sees Matthew's community as completely detached from Judaism. Matthew was written much later, probably by a Gentile Christian, according to this view. Judaism was no longer a serious threat to the community. They had no reason, therefore, to attack or defend itself from Judaism (Clark, 1980; Nepper-Christiansen, 1958; Trilling, 1964; Strecker, 1962; Tilborg, 1972). According to Hare and Harrington (1975:359-369), Israel has been completely rejected. The church has replaced Israel in Matthew. The extreme form of the *extra muros* position "can be sustained only on the basis of an untenable distinction between pre-Matthean 'Jewish' sources and the evangelist's own later 'Gentile' redaction" (Stanton, 1992a:139).

After a short period when the *intra muros* position seems to lead the scholarly opinions, Foster (2004) most recently and systematically challenges it mainly based

on his study on Matthew's understanding of the law. After comparing 4QMMT and Matthew 5:21-48, he points out the fundamental difference between the Qumran community and Matthew's. While the Qumran community had a positive outlook toward the opposing party, "whom they hoped to reconcile by convincing them of the veracity of the understandings in 4QMMT," Matthew's community was different from them. They did not seek "to conciliate the opposing party. Instead they are inwardly focused, seeking self-legitimation and advance exclusive authority claims for the community's foundational figure" (Foster, 2004:140). To Matthew's community, the final authority was not the Torah, but Jesus. So, Matthew's community was *extra muros*.

What is lacking in his study, however, is a detailed discussion of the conversion requirements, even though he mentions them briefly (Foster, 2004:43-45). When Sim speaks about the Matthean community's law-observant mission, it is mainly related to how, or on what terms and conditions, Matthew's community incorporated the Gentiles into them (Sim, 1998:247-256). The discussion about the conversion requirements, like the Sabbath, the dietary laws and the circumcision, therefore, is demanded, even though Foster has significantly laid the foundation in that direction to better understand Matthew's community and their Gentile mission in terms of the law.

Stanton and Foster have not submitted a clear answer to the problem of the existence of the particularistic sayings. Stanton (1992a:380) just regards these as belonging to past history. How is this compatible with his idea that everything in Matthew, modified by him or not, should be attributed to Matthew (Stanton, 1992a:41-42, 139)? The limitation of the mission field is, according to Foster, not applicable to the current situation of Matthew's community. He mentions an opinion,

without any reference, neither necessarily endorsing it nor entirely rejecting it. He says it could have been quoted "to appease conservative elements in his group who wished to maintain strict adherence to an exclusive Israel mission" (Foster, 2004:248). It is very doubtful if Matthew could have successfully appeased them with this, if it were his intention.

1.1.2.3 THE *INTRA MUROS* POSITION

Recently we have many scholars who opt for the *intra muros* position. The seemingly exclusive and particularistic sayings in Matthew have led some scholars to the conclusion that they were still *intra muros* of Judaism. Quite interestingly, the *intra muros* scholars seem to be more in number than the *extra muros* in current Matthean scholarship, while the particularistic sayings seem to be fewer than the universalistic sayings in Matthew itself (*pace* Sim, 1998:242). It is partly because people can easily rebuff the universalistic sayings as the retrojection of the later church experience, while the particularistic sayings are not easily regarded as a later creation. It passes the criteria of dissimilarity.

The *intra muros* scholars do not deny the fact Matthew's community was not participating in the synagogue. It is implied in Matthew's use of "their synagogue(s)" or "your synagogues" (4:23; 9:35; 10:17; 12:9; 13:54; 23:34). What they deny is the opinion that it automatically pushes the community outside of Judaism categorically. Sim (1998:146) suggests the case of Qumran communities as a relevant parallel. They left the parent body of Judaism but are still identified as Jewish. Sim (1998:27) identifies Matthew's community as "a sectarian movement in opposition to the more powerful parent body." Similarly, Overman insists that Matthew's community can be located in Judaism. He does not see Matthew's community as a deviant movement that has recently split away from a parent party. Questioning the existence of Judaism

as a parent group after the destruction of the Temple, Overman (1990:160) sees both Matthew's community and its opponent group, i.e. formative rabbinic Judaism, as "fraternal twins" who seek self-legitimation and self-definition "in the light of one another." The *intra muros* scholars insist that the existence of polemical and stereotypical language in Matthew should not lead us to the conclusion that Matthew's community is out of Judaism. Using Coser's study (1964), Sim (1998:121; cf. 1966:332) argues that it only indicates their physical and ideological proximity with Judaism. Likewise, Repschinski (2000:53) takes the Matthean controversy stories as an indicator not of the Matthean community's decisive separation from, but of close relationship with the emergent Judaism. However, this kind of use of the social scientific criticism calls for our caution. While every *intra muros* sectarian can show its dispute with its parent body, it does not necessarily lead to the conclusion that every dispute should be seen as *intra muros*.

Matthew's community is usually identified as a strict Torah observant group by the *intra muros* scholars. Overman (1996:78), for example, takes Matthew 5:17-18 at face value and describes Matthew's community as a strict Torah observant party. Sim (1998:123) also insists that Mosaic law occupies a central place in Matthew and Matthew's community "both accepted without question the validity of the Torah and attempted to observe it in its entirety." By appealing to 5:20, he takes Matthean antitheses as an abrogation but as an intensification (Sim, 1998:130). However, this is very questionable. Matthew 5:17-20 cannot be read at face value but should be illuminated under the following six antitheses in 5:21-48 (Foster, 2004:50-51, 94-217; see also Viljoen, 2006a:142-143).

As far as seemingly universalistic passages are concerned, the *intra muros* scholars are downplaying their role by labelling them either as peripheral or as

eschatological. For example, Jesus' healing of the Gentiles is usually labelled as exceptional or peripheral (Sim, 1998:224; Saldarini, 1994:68-69). Saldarini (1994:82) backs up his thought by indicating that there is no record that Gentiles ever became Jesus' disciples. From the literary critical point of view, however, the role of the Gentiles in Matthew's story cannot be downplayed, because, as Saldarini himself admits, some Gentiles like the magi, the centurion whose servant is healed, the Canaanite woman, and the centurion at the cross take prominent place in the narrative. Especially noticeable are the prominence of the Gentiles' role in the story of Jesus' birth and the Ultimate Commission to make disciples of all the nations.

Overman (1990:411) neutralizes or decolours the universalistic force of the Ultimate Commission (28:18-20) by assigning it to eschatological time, not actually relating to Matthew's community (Cf. Sim, 1998:244). In Matthew, however, the Kingdom of Heaven has already begun with the ministry of Jesus (12:28). So, they are already in the eschatological time! Even though they need to await the consummation of the Kingdom, the eschatological feature of the Ultimate Commission does not exempt Matthew's community from the Gentile mission at all. One of the common deficiencies of the *intra muros* view is that it fails to correctly relate this issue to the proper understanding of the Kingdom of Heaven in Matthew. Similarly, Saldarini (1994:59-60) takes the Ultimate Commission as a proof not for the community's actual involvement in the Gentile mission, but for Matthew's encouragement for his community to take part in it. So, Saldarini detaches Matthew from his community. His community is not currently engaged in the Gentile mission at the time of the composition of the gospel. What Matthew is doing is to provide a program toward the Gentile mission. This kind of position was effectively ridiculed by Sim. If it were so, he insists, Matthew has done "an extremely poor job." It seems a bad idea to tell the

community who has ignored the Gentile mission for more than five decades that the Gentile mission was commanded and instigated by the risen Lord (Sim, 1998:245).

1.1.2.4 QUESTIONS

This seemingly contradictory evidence in Matthew has vexed the scholars for a long period (Hagner, 1990:249). As we have sketched in the previous section, we have not seen the satisfactory answer yet. This might require us to engage in a vast task to scrutinize all the details of Matthew using available critical methods. One cannot do that in a limited time and space. Fortunately, as we have seen in the previous section, Foster (2004) has contributed to our problem in a constructive way, especially in relation to the proper understanding of the law in Matthew. Also, Repschinski (2000) has done a very important study in relation to the controversy stories, even though his conclusion needs a modification (Foster, 2004:75-76). It seems appropriate, therefore, to narrow our task down only to what is missing or showing deficiency in the current discussion.

First, we need to identify the key with which to solve our problem. There are tensions in Matthew. Taking one among two strands should be based on the right reasons, not on a scholar's personal preference. It has proven through the history of Matthean scholarship that to simply take one strand of evidence sacrifices the other. In this thesis we would like to see if the Ultimate Commission can work for our purpose. It is located in the end and functions like a conclusion or an epilogue of the book (Michel, 1995:39-51). It is also thematically related to the beginning part of the gospel, where we can detect several signs for the direction that the Ultimate Commission is heading to (Viljoen, 2006b:248-249).

Second, we need to examine the universalistic sayings to answer the charges made both by the *intra muros* scholars and the *extra muros* scholars. While the former

devalue their importance in Matthew's community, the extreme form of the latter has come to the conclusion that Israel was not the target of the missionary activity of Matthew's community any more.

Third, we need a more detailed discussion of the seemingly particularistic and exclusive passages of Matthew. As we have seen in the previous section, the explanation for those passages by the *extra muros* scholars is not sufficient. They should not be simply regarded as tradition, which the evangelist preserved without endorsing them. If the Ultimate Commission can be a key to read the whole gospel of Matthew, then we should examine what the seemingly particularistic sayings in the light of Matthew's universalistic agenda.

Fourth, in response to the *intra muros* scholars' opinion, we need to check whether Matthew's community required of their proselytes to become a Jew in order to be accepted as their member. Foster has already opened this issue to a negative answer, by defining the implication of Matthean Jesus' fulfilling of the law. In relation to Jewish boundary markers like the Sabbath, the food laws and the circumcision, we need to scrutinize Matthew's position.

In this thesis, therefore, I would like to further the understanding of the social location of Matthew's community by scrutinizing their position in special relation to the Gentile mission. It is necessary, therefore, to ask the following questions in order:

i) What is the literary function of the Ultimate Commission (28:18-20) in the overall plot of Matthew and how does it contribute to our problem?

ii) In connection to the Ultimate Commission, are there positive evidences in the main body that show the Matthean community's open attitude toward the Gentile mission?

iii) If the Ultimate Commission of the risen Lord is the key passage to open the problem of the Gentile mission, how can the seemingly particularistic passages (10:5-6; 15:24) be explained?

iv) How can we understand the anti-Jewish sayings in Matthew? (8:10; 21:43; 24:14)? Has Matthew's community abandoned Israel as a nation in their missionary activity?

v) What are the characteristics of the Gentile mission in Matthew's community? Did they accept the Gentiles into their community, provided they should accept the Jewish ethnical boundary markers, i.e. the Sabbath, the dietary regulations, the circumcision or was it law-free?

1.2 THE AIM AND OBJECTIVES

1.2.1 THE AIM

The aim of this thesis is to find the social location of Matthew's community by scrutinizing their position with regard to the Gentile mission.

1.2.2 THE OBJECTIVES

In order to achieve our aim, the following objectives are to be pursued in order.

i) To explore whether the Ultimate Commission can work as a key passage to explain the seemingly contradictory passages in Matthew with regard to the Gentile mission and to examine its relationship to other parts of the gospel and its function in its plot.

ii) To examine the positive evidence of the Matthean community's open attitude toward the Gentile mission.

iii) To interpret the seemingly particularistic passages in the light of the Ultimate Commission.

iv) To examine the Matthean community's position on Israel as nation.

v) To understand the character of the Gentile mission in Matthew in relation to conversion requirements.

1.3 CENTRAL THEORETICAL ARGUMENT

The Ultimate Commission of the risen Lord (28:18-20) can function as a key to understand the seemingly contradictory attitude of Matthew's community with regard to the Gentile mission. The overall direction of the Gospel is heading to universalism. Even seemingly particularistic sayings (10:5-6; 15:24) function as literary devices to reinforce the universalism of the community. The Matthean community, however, did not exclude the Jews from their scope. We do not have any proof that the conversion requirements included the Jewish national markers.

1.4 METHODOLOGIES

1.4.1 REDACTION CRITICISM

We have seen much progress in methodology in the study of the gospels and I am indebted to this progress. However, there are many points with which I do not agree. With regard to the synoptic problem, it seems that the Markan priority (or two *source* hypothesis) has gained a general scholarly consensus (Streeter, 1924; Fitzmyer, 1970:131-170; Kümmel, 1975:38-80; Styler, 1981:285-316; Tuckett, 1983; 1984:197-219; Ehrman, 2000:77; Hagner, 1993:xlvi-xlviii), even though there are some who still opt for the Griesbach hypothesis (or two *gospel* hypothesis) (see Farmer, 1964; Dungan, 1970:51-97; Orchard, 1976; Longstaff, 1977; Stoldt, 1992; Bellinzoni, 1985). In this thesis, we will take Markan priority as our position.

Redaction critical method has grown from the soil of the fully developed discussion of source criticism and is still one of the most favourite methods adopted

by the gospel scholars. There are some points, however, about which we need to be cautious. First, the ground that redaction criticism is rooted in seems to be sand, not a rock, because we cannot tell Matthew's sources with confidence. As stated earlier, the Markan priority is only a least problematic one among several hypotheses. The real history could be contrary to the most educated guesses. Second, while there is no problem like "the disappearing redactor" in the case of the Gospels like the Pentateuch (Barton, 1984:52-58), because we have sources with which to compare, still there is a question if trivial changes are too much exaggerated. Changes can be explained as stylish or literary habit without any serious theological implications. If used with caution, however, redaction critical method can be useful in our study. Not just changes (addition, omission, or alteration) that Matthew made, but also no-changes can be used to identify the redactor Matthew's interest, theology and tendency, etc. It would be wrong, in this sense, to regard one strand of evidence as pre-Matthean tradition. Even pre-Matthean tradition also reveals the theology or at least functions as a literary device of Matthew (Stanton, 1992a:41-42). The ground of redaction criticism, therefore, which seemed to be sand in our first sight, can be as hard as we can tread and proceed upon.

Some Matthean scholars tend to separate the evangelist from his sources. The conservative Matthew preserves some tradition in his Gospel even though he does not agree to it. On the one hand, for example, Matthew is universalistic, while every particularistic saying does not necessarily reflect his position. His "historicizing tendency" can explain the preservation of the particularistic sayings in his gospel (Foster, 2004:223). On the other hand, Matthew is particularistic or typically Jewish, while he can also retain the universalistic elements without endorsing them. Sim acknowledges that the Gentile mission was accepted as valid among Matthew's

community, or by Matthew. He rejects any idea, however, that Matthew's community was actually involved in it (Sim, 1998:244). So, the existence of the universalistic messages in Matthew is not closely related to Matthew's intention. He just put them there without any intention to promote them. This kind of solution sounds like a cut-and-paste author.

If we take both changes and no-changes as revealing the evangelist's theology or *Sitz im Leben*, then everything in Matthew cannot be separated from the evangelist's intention. Everything in Matthew has its role, if the book of Matthew is not an inconsiderate collection of unrelated stories or sayings by various authors, but a fairly organized literature. Every element works for the author's or the editor's intention in various ways. Matthew was not only a traditionalist, but also "a bold composer, bringing tradition together to form completely new and unified compositions" (Luz, 2005b:7). To name a certain portion of Matthew as a tradition contradictory to the author's or the editor's intention is a desertion of the duty of an exegete. Here in our thesis, we take every word in Matthew as serving for the purpose of the evangelist.

One of redaction criticism's ideas is that we can detect Matthew's theology or his community's circumstances through the window of his version of Jesus' story. While Matthew tells us about Jesus, he is actually talking about his theology or his community. A traditionalist Matthew is also a bold composer, according to Luz (2005b:7), who can innovatively present the story of Jesus "from the perspective of the transparency of his Jesus story for the situation of the post-Easter Matthean community." So, the gospel is an "inclusive story" in that it contains the story of the community within the story of Jesus (Luz, 2005b:14-17, 238-240). Bornkamm (1963b:52-58), for example, signalled the redaction-critical era, even though the term

Redaktionsgeschichte was first used by Marxsen (1969) in his Markan study, when he discovered a social setting of the Matthean church. He has proved that redaction criticism is useful to elucidate the social history or the social setting of the Matthean community. There are some points, however, that we need to be cautious about. Matthew is not an epistle, but a gospel. Unlike epistles, Matthew's primary concern may not be his community or recipients. Recently Bauckham (1998:48) has insisted with his colleagues that the gospels were originally written with a general audience in mind. Focusing on any specific situation within a targeted community, according to him, would be a mistake (See also Burridge, 1998:113-145). In response to him, Sim (2001:17) argues that "no definitive identification of their (the gospels') intended readers" can also point to "the proximity between the author and the Christian community for whom he was writing." Also, Foster points out that the specific pastoral issues are dealt with in the gospels (Foster, 2004:3-6). However, the issue is not if there are any elements through which we can detect the social situation of Matthew's audience, but what kind of audience was in mind at the time of writing. To this question, I agree with Bauckham's argument that the gospels were written for a general audience from the beginning, while I still think that we can find several contemporary situations and problems of the author and/or the author's community that caused the evangelist to write his gospel as he did (Viljoen, 2006b:242-243; Luz, 2005b:14-17). As Stanton pointed out, however, "it is most unlikely that Matthew intended to counter the views of a particular group" (Stanton, 1992a:50). Even though we cannot deny that Matthew's particular perspective reflects his or his community's social setting, the extent of its relation is surely far less than that of epistles (Stanton, 1992a:45). Compared to epistles, it is much more difficult, therefore, to reconstruct the social setting of the Matthean community.

1.4.2 SOCIAL-SCIENTIFIC CRITICISM

In order to scrutinize the social setting of the Matthean community, which was one of redaction criticism's goals, social-scientific criticism is also useful. While redaction critics are looking mainly for the *theological* aspects reflected in the modifications by the redactor, they cannot avoid the discussion of the social setting that required them. Social scientific criticism is more about "the determination of the meaning(s) explicit and implicit in the text, meanings made possible and shaped by the *social and cultural systems* by both authors and intended audiences" (Elliott, 1995:8 italics are mine). Several studies with social-scientific critical lenses have contributed to our understanding of the gospels (Balch, 1991; cf. Esler, 1987).

There are some points, however, that we should be cautious about. First of all, the questions I have raised when assessing redaction criticism may apply equally to social-scientific criticism. Matthew is not an epistle, but a gospel. While Paul is dealing with the problems of his churches in his epistles, Matthew is not tackling the problems of his church directly. His topic of writing is focused on the life and death of Jesus. Even though we can detect the way his specific social setting affected his writing, such knowledge is very limited and incomplete.

Second, while redaction critics are searching for the social setting *deductively* through their findings from the text itself, social-scientific critics usually presuppose the social location and then apply their findings from its social and cultural systems to the texts *inductively* (Foster, 2004:11). Unfortunately the social location of Matthew's community has not been confidently confirmed yet (cf. Davies and Allison, 1988:138-139; Hagner, 1993:lxxv), even though Antioch is one of the most favoured options for the Matthean scholars now (Sim, 1998:53-62; Meier, 1982:22-27; Streeter, 1924:500-523; Gundry, 1994:609; Farmer, 1976:235-247; Kingsbury, 1988a:152; Crosby,

1988:37; Stark, 1991:189-210). The inductive character of social-scientific criticism is closely linked with the next weakness, i.e. the social context being the king over the text (Foster, 2004:10-11). When we interpret the text, we usually apply the simple maxim "the context is the king," by which we have meant the supremacy of the immediate *literary* context over the listed meanings in the dictionary, not the *social* context (Silva, 1983:137-148). The social context can illuminate and support our understanding of the gospel, but should not govern the interpretation. Foster's suggestion seems suitable to quote:

> Sociological theory may help to account for why a group acted in a certain manner, but it certainly does not provide a firm basis for filling in gaps in the gospel account. That is, if one is aware that Matthew's community is a sectarian group of some kind, it does not means (sic!) that its values and behaviours followed those of similarly classed groups, unless there is evidence within the text to support such conclusion (Foster, 2004:12).

The social-scientific model should not be imposed on our understanding. For example, Saldarini (1991:39) assumes Matthew's community as within Judaism, relying on a social theory that "nonconformity, resistance to social structures, and deviance are always part of any functioning society." However, he misses the point that a group withdrawn or broken completely from its mother group also shows the same phenomena. The social theory cannot be abused as if it is applicable everywhere.

If used with caution, social-scientific criticism may contribute to our understanding of Matthew and its community.

1.4.3 LITERARY CRITICISM

Recently there was a paradigm shift in viewing Matthew. While Matthew was previously studied with historical concern, it is also scrutinized with a literary concept (Moore, 1989; Powell, 1990; Thiselton, 1992). Matthew is now regarded as a literary work worth studying in its own right. So, the texts are regarded as autonomous entities within a self contained world. Obviously this is a kind of reaction to the weaknesses of redaction criticism with atomizing tendencies and focusing on the seemingly trivial alterations (Porter, 1995:82).

It is a narrative with literary tools like plot, sub-plots, characters, narrators, implied authors, and implied readers (Bauer, 1988, 1992:357-367; Edwards, 1985, 1989:251-261; Howell, 1990; Kingsbury, 1984:3-36, 1988, 1992:347-356; Powell, 1992:341-346; Scott, 1989). One of the most important contributions made by literary criticism is to view Matthew as a whole in a macro-narrative level. While some Matthean scholars tend to gloss over some passages as a tradition which is not related to the author's general goal, the literary critics tend to see every element as working together for the author's purpose (Bock, 2002:206; Viljoen, 2006b:249).

One of the branches of literary criticism is so-called "reader response criticism." Sometimes it is expressed as if the text becomes free from the author's intention once it is written or narrated and so the reader is entirely determinative by creating its meaning (Fish, 1980). Porter (1995:106; see also Iser, 1978) thinks there is a limit in reader's determination of the meaning, which is set by the parameters of the text, while the gaps in the text provide the possibilities of subjectivity. Hirsch (1967) criticizes the relativity of the interpretation and distinguishes between meaning as the intention of the author and significance that can be affected by what values one brings to the text to the reader.

As far as our issue is concerned, we will use literary criticism with caution. We will not be engaged in an extreme form of reader-response criticism, because our task here is not about how the reader can create the meaning out of the text, but how to search after the meaning of the text within the original setting. Literary critical approach will help us to see the seemingly contradictory elements in Matthew.

CHAPTER 2

THE ULTIMATE COMMISSION:

THE KEY FOR THE WHOLE GOSPEL

2.1 INTRODUCTION

In Matthew we see the coexistence of seemingly contradictory passages with regard to the Gentile mission. It would be wrong to simply disregard one over the other, or *vice versa*. Sometimes, however, scholars have done so, by saying either that Jesus' healing of the Gentiles was exceptional or that the seemingly particularistic passages are just preserved by the conservative evangelist and do not represent the current attitude of the community. As we will see in the next chapters, this kind of solution is not legitimate. Do we have a key to shed light on our issue? In this chapter, I would like to suggest that the Ultimate Commission[1] is the key to peek into the Matthean community's attitude toward the Gentile mission and all seemingly contradictory materials should be interpreted under its light.

It is frequently acknowledged that the Ultimate Commission is important in understanding the whole gospel of Matthew (Michel, 1995:39-51; Ellis, 1974:22-25; Blair, 1960:45-47; Trilling, 1964:21; Lohmeyer, 1956:416; Vögtle, 1964:266-294; Bornkamm, 1971:205; Meier, 1977b:407-424; Donaldson, 1985:170, 188-190; Bauer, 1988:115-127; Krentz, 2006:23-41; Brooks, 1981:2; Luz, 2000:66). To Ellis (1974:22), the Ultimate Commission is Matthew's "table of contents" located at the end. To Kupp (1996:201, italics his), it is "the 'abstract' for Matthew's 'dissertation,'"

[1] Usually this is called "the Great Commission" implying its importance. Here we will use the term "the Ultimate Commission" to convey the idea that it functions as a driving force in Matthew. Cf. Alias (1991:410).

and "a digest and *telos* of the work." Byrne (2002:57-58) suggests that the beginning and the ending are more significant than others in our issue.

The location of the Ultimate Commission at the end of the gospel of Matthew demands our special attention. In recognizing the plot of any literature, "time and causality are major categories for organizing events into plot," and "in terms of time, the ending of the narrative is of paramount importance" (Matera, 1987:241). The Ultimate Commission could be either the climax or the hortatory epilogue of the whole gospel (Foster, 2004:239; Bauer, 1988:109-128). Hagner (1995:881) regards it as the conclusion to the whole Gospel as well as of the passion-resurrection narrative (cf. Davies and Allison, 1997:676). "In a way the conclusion goes back to the start and teaches us to understand the whole gospel, the story of Jesus, 'from behind'" (Michel, 1995:45). When we see a very complicated movie, we sometimes cannot understand its details until we reach at the end. Once we see the last scene and go back to the movie from the beginning again (or we recall the story with the ending in mind), it now becomes clear why some details are located in the movie as they are. Even though France's suggestion (2007:1109) to read the gospel as presented to us and to follow the unfolding sequence of the story is valid in some sense, it *is* the ending which sheds lights on every part of the story. The evangelist seems to have written his version of Jesus' story (cf. Burriage, 1997:113-145), presupposing that his implied reader already knows the basic story of Jesus. For example, Judas is introduced as the one who betrayed Jesus even before his crucifixion (10:4). Also, Jesus commends the Gentile centurion comparing his faith to Jews', even though it seems that Jesus has not yet worked so much among the Jews (8:10).

The ending of a book is important to understand the whole. However, it is not always so. So, we will investigate if the ending of Matthew can work for the key for

the whole gospel. We will investigate how the themes of the Ultimate Commission are connected to the whole part of the gospel in section §2.2. Then we will investigate the usage of πάντα τὰ ἔθνη of the Ultimate Commission, to know if the term excludes Israel from its scope, in section §2.3.

2.2 THEMES

Whatever the Ultimate Commission's genre might be,[2] it is closely linked with the overall scheme of the whole gospel. Readers of Matthew, if they have read Matthew from the beginning to the end with an open mind, won't be surprised at their encounter with the Ultimate Commission even when they would read it for the first time. Its themes are not sudden, but are already visible in every section and corner of the whole gospel. While reading the gospel, readers would have been well prepared for the Ultimate Commission. So, Brooks (1981:2) could say that "the author was motivated to produce the work in keeping with" the Ultimate Commission. It is generally agreed that Matthew has reworked the Ultimate Commission in a redaction-critical sense (Meier, 1977b:407-424), whether it is a thorough working (Bultmann, 1968:289; Bornkamm, 1969:15; Brown, 1980:193-221) or a light touch (Beasley-Murray, 1962:77-92). Michel (1995:44; cf. Barth, 1963:133) also insists that three parts of the Ultimate Commission were originally independent and were put together by Matthew. Then it is natural to see that the ending corresponds to the whole gospel.

The only possible surprise is the inclusion of "all nations" as the mission target, because at least on the surface level, the Gentiles seem to have been excluded

[2] Various opinions with regard to literary genre or form (Gattung) have been suggested: a myth (Dibelius, 1959:282-285), a cult legend (Bultmann, 1968:286), an enthronement hymn (Michel, 1995:36-37; Jeremias, 1958:38-39; for its critic, cf. Friedrich, 1983:137-183; Bauer, 1988:111-112), a covenant formula (Frankemölle, 1974:43-61), a combination of the royal decrees and the Old Testament prophetic proof pattern (Malina, 1970:88-91) and a commission (Hubbards, 1974:62-72; also Stuhlmacher, 2000:25; for its critic, cf. Hagner, 1995:883; Gnilka, 1988:502; Bauer, 1988:113).

from Jesus' and his disciple's mission in two passages (10:5-6; 15:24). The inclusion of the Gentiles in Jesus' ministry is, however, not totally new, but already visible in the whole of the gospel (Lee, 1999:28-93; Bauer, 1988:121-124). Scholars have noticed the co-existence of universalism and particularism (Guthrie, 1990:29-30). Readers would have also been prepared in this matter, too (Hubbard, 1974:86). For example, we may include Jesus' birth story, Jesus' prophecy about the worldwide proclamation of the gospel (24:14) and the inclusion of Gentiles in the kingdom of heaven (8:11), Jesus' ministry in the Gentile territory and healing of some Gentiles (8:5-13, 28-34; 15:21-28), Jesus' commending of the Gentiles for their good faith (8:10; 15:28), Jesus' parables showing universalistic tones: the parable of the mustard seed (13:31-32), the parable of the sower (13:38), the parable of vineyard workers (20:1-16), the parable of two sons (21:28-32), the parable of tenants (esp. 21:43), and the parable of the marriage feast (22:9-10). Matthew himself interprets Jesus' residence at Capernaum as meaningful to the Gentiles (4:14-16).

Not only are authority and teaching among the themes of the Ultimate Commission, as Brooks (1981:2-13) insists, but also other elements can be found in the rest of the gospel. As France (2007:1107; see also Stanton, 1992a:230) rightly notes, "In these few words many of the most central themes of the gospel reach their resolution and culmination." The motifs and function of the Ultimate Commission find parallels in the whole gospel and are relevant for understanding the whole purpose of the gospel of Matthew.

2.2.1 AUTHORITY

In Matthew's final scene, the risen Lord claims all authority in heaven and on earth. The passive implies the divine endowment. Hubbard (1974:69; see also Gaechter, 1963:964) classifies this as "divine confrontation" among his

commissioning models. This echoes Dan 7:13-14 (Lohmeyer, 1956:34; Davies, 1964:197; France, 1971:142-143; Schaberg, 1982:111-141; Fuller, 1971:83; Hubbard, 1974:69-99; Michel, 1995:45-46; Ellis, 1974:22; Meier, 1980:369; Garland, 1993:267; Keener, 1999:716). Even though the Matthean text transcends the limits of the Daniel text (Bauer, 1988:111-112; Gundry, 1994:595), this does not exclude the possibility of allusion of Daniel 7:13-14 (France, 2007:1112). Also, allusion to Psalm 2 can be detected in the Ultimate Commission: the risen Lord stands on the mountain claiming the authority in heaven and on earth (cf. Rengstorf, 1962:240). Allusion to 2 Chronicles 36:23 is also suggested by Malina and Rohrbaugh (1992:24).

We cannot tell if the Greek word "authority" is one of Matthew's favourite vocabularies.[3] It is used frequently (nine times, 7:29; 8:9; 9:6, 8; 10:1; 21:23, 24, 27; 28:18). However, it is not used more frequently than in the other gospels (Meier, 1977b:410): Mark uses the word nine times, while Luke and John use it sixteen times and eight times, respectively. We may say that Matthew retains the word where other gospels use it. There is only one case where Matthew adds the word, where it is missing in Mark or Luke (9:8). Also, Matthew omits the word, whereas Mark (13:34) and Luke (4:6; 12:5; 19:17; 20:20; 22:53) use it. Luz (2007:29; see also Davies and Allison, 1988:75, 77; Hawkins, 1909:5) does not include the word in the list of Matthew's preferred vocabulary, since he counts "redactionally significant" words only (cf. Donladson, 1985:276, who lists the word as Matthew's favourite.).

The mention of authority in the Ultimate Commission could be Matthew's redactional work, since there is no parallel in other traditions (Hubbard, 1974:78-83) and it coincides with the overall imagery of Jesus throughout Matthew: the one possessing authority (cf. Luz, 2005a:624). So, Bauer (1988:115) could say "Virtually

[3] Interestingly Matthew does not use the word "authority" except for Jesus'. For human power, the word δύναμις has been used (Lawrence, 2003:117).

no paragraph escapes the expression of Jesus' authority." Already in 11:27 Jesus claims his authority over all. Readers of Matthew won't be surprised, therefore, at the risen Lord's claiming of all authority in heaven and on earth. From the very beginning of Matthew, Jesus is described as the one who has authority. His authority can be seen in his teaching, his miracles, people's response to him, and his titles and unique position as a divine or Messianic figure, etc (Bauer, 1988:115-117). Jesus is rejected throughout the gospel by his opponents (11:16; 13:54, 56; 14:1-12; 15:1-12). However, the author continually emphasizes his authority both directly and indirectly, by presenting many cases where Jesus' authority is acknowledged and accepted (14:33; 15:25; 16:16; 17:5).

His teaching was different from that of contemporary scribes (7:29). He was not relying on higher authorities in his teaching as his contemporaries usually were (cf. *Pirke Avoth* I:1; *y. Pes.* 6.1.33a) (Davies and Allison, 1988:726). He did not even appeal to Moses, the highest authority in contemporary Judaism (Kasper, 1977:102). In his famous six antitheses, he contrasted his own teaching against that of Moses (5:21-48; cf. 15:11-20; 19:3-9). Moreover, three of his antitheses (divorce, oaths, vengeance) "not only radicalize but also revoke the letter of the Torah" (Meier, 1976:135; cf. Foster, 2004:146-147). So, the overall tone of his teaching is authoritative. He is described as superior to Moses (Ellis, 1974:24-25). He is the one who fulfils the law (5:17-18). This also implies the authority of Jesus, since here "adherence to Jesus" is suggested as "the ultimate way of 'fulfilling' the law" (Foster, 2004:186). In the Beatitudes (5:3-12), Jesus appears to be the authoritative one who defines who is blessed and who is not. He boldly insists that blessed are those who are persecuted *because of him* (5:11). Even those who rejected Jesus' teaching acknowledged his power and wisdom in his teaching (13:54).

All his miracles show his authority over nature (4:23-24; 8:2-4, 5-13, 14-15, 23-27, 28-34; 9:2-7, 18-19, 20-22, 23-26, 27-31, 32-33, 35; 11:5; 12:10-13, 22; 14:14, 15-21, 25, 35-36; 15:21-28, 29-31, 32-38; 17:14-18; 19:2; 20:29-34; 21:18-20). Matthew's collection of miracle stories has "a Christological function" (Barth, 1963:246). Gundry (1994:137) titles a section from 8:1 to 9:34 as "The Authority of Jesus." Jesus' miraculous power demonstrates that the kingdom of heaven has come and also that Jesus is the one with authority to cast out demons with the Spirit of God (12:28). His authority has been acknowledged by many, including a Roman centurion (8:8), demons (8:29), Herod the tetrarch (14:2) and the crowds (9:8). Jesus himself insists that the Son of Man has the authority to forgive sins on the earth (9:6; cf. 26:28), which can be interpreted as "claiming the divine status," i.e. "blaspheming" to the ears of his contemporaries (9:3). Jesus is depicted as the one with the highest authority who can bestow and distribute his authority to his disciples (10:1, 8).

Throughout the gospel, Jesus is presented as the one who people should follow (4:18-22, 25; 8:18-22; 9:9; 10:1-4, 38; 11:28-30; 12:15, 30; 16:25; 19:27-30) and worship (2:1-12; 4:11; 8:2, 15; 9:18; 14:33; 15:25; 20:20; 21:14-16; 27:55; 28:9).[4] His authoritative position is also presupposed in his teaching on who can enter the kingdom of heaven (7:21-23). People will come to him and say "Lord, Lord," which suggests the recognition of the significance of Jesus as the judge of the world (Nolland, 2005:339; Luz, 2007:379).

Acknowledging Jesus before men is the decisive factor to be acknowledged before God (10:32-33; cf. Tödt, 1965:90). Jesus is so precious that people should endure the persecution because of him (5:11-12; 10:18-23; 24:9). Even he is more important than one's own family members or one's own life (10:34-39; 19:29). His

[4] In the New Testament, the object of worship is always holding divine status (Greeven, 1971:763).

disciples are required to take their own cross and to follow him (10:38). Anyone who loses his life for Jesus will find it (10:39). Receiving Jesus' disciples is equivalent to receiving him, which is also equivalent to receiving God (10:40; 18:4).

Jesus occupies a divine or Messianic position. Kingsbury (1974:583) avers that the Christological title "Son of God" is "the key element that gives unity to the first main part of Matthew's gospel" and the end corresponds to the beginning. Jesus was born as the promised son (1:1, 16, 18-23).[5] His birth is the fulfilment of the prophecy of Isaiah 7:14. Matthew presents Jesus as the fulfilment of the Old Testament prophecies (cf. Menken, 2004). Eleven fulfilment quotations are prominent in Matthew (1:22; 2:15, 17, 23; 4:14-16; 8:17; 12:17-21; 13:35; 21:4-5; 26:53-56; 27:9-10). Closely related to Jesus' divine status is the awe expressed by those who encountered him. The crowds were afraid at Jesus' miraculous healing (9:8). All the city of the Gadarenes expressed their awe by asking Jesus to leave their region (8:34; cf. Luke 5:8; Isaiah 6:5). Jesus' disciples were terrified at the scene of transfiguration (17:6). The centurion and those who were with him were also filled with awe (27:54). Jesus seems to have replaced the role of Torah in 7:24-27: Elisha ben Abuyah's parable compares a person who has learned Torah with the builder who has built his house on the rock. (Luz, 2007:386). Also, Jesus' promise to abide with the church (18:20) seems to claims the position of the Shekinah: *m. Abot* 3.6 and *Mek. Exod.* on 20:24 mention the Shekinah's presence among human beings when they gather (Luz, 2001:459).

[5] Cf. Nolland (1996:3-12) for his opinion that in the nativity story no Son of God Christology can be found. He insists that 1:18-25 is just talking about "the initiative of God in the incorporation of Jesus into the line of David." However, "the incorporation of Jesus into the line of David" itself is linked with the Son of God Christology! For the opinion that we can find the Son of God Christology, cf. Gundry (1994:20), Luz (2007:121), Kingsbury (1986:649; 1988:51-52), Brown (1987:489; 1993:134-138; 601-603), Mussies (1988:177-86) and Davies & Allison (1988:212), Moloney (1992b:349-350).

Jesus claims that he came to fulfil the law and the prophets (5:17). Jesus' answer to the question raised by John the Baptist is affirmative (11:2-5). Matthew presents John the Baptist as the preparer of Jesus' way (3:1-17; 11:10). John the Baptist introduces Jesus as mightier than he (3:11). Jesus also claims that he is the bridegroom (9:15) and the Lord of the Sabbath (12:8). Also, he insists that he is greater than the temple (12:6), Jonah (12:41), and Solomon (12:42). He claims that he has the power to forgive sins (9:6; cf. 26:28). In the six antitheses Jesus implies that he is even greater than Moses (5:21-48; Ellis, 1974:24-25). Jesus builds his church that the gates of Hades will not overcome (16:18) and gives Peter the keys of the kingdom of heaven (16:19). He is the one who rewards each person at the end (16:27). Jesus claims his authority to clean the temple (21:23-27). Jesus identifies himself as the son of man (8:20; 9:6; 10:23; 11:19; 12:8, 32, 40; 13:37, 41; 16:13, 27, 28; 17:9, 22; 19:28; 20:18, 28; 24:27, 30, 37, 39, 44; 25:31; 26:2, 24, 45, 64). He is also called as Christ (1:1, 16, 17, 18; 2:4; 11:2; 16:16, 20; 26:63-64, 68; 27:17, 22) and the Lord (7:21-23; 8:2, 6, 8, 21, 25; 9:28; 12:8; 14:28, 30; 15:22, 25, 27; 16:22; 17:4, 15; 18:21; 20:30, 31, 33; 21:3, 9). Jesus' claiming of the authority in the Ultimate Commission is closely related to the disciples' worshipping of him (28:17), which is also prepared throughout Matthew (2:11; 8:2; 9:18; 14:33; 15:25; 20:20; 28:9).

The fact that Jesus is introduced as the son of God in Matthew is closely linked with his authoritative status. When Jesus was baptized and went up from the water, there was a voice from heaven declaring Jesus as God's beloved son (3:17). This Christological title was immediately challenged by the devil (4:1-11). Jesus rejected the tester's request to prove his sonship and gained the authority over all heaven and earth by obeying the Father (France, 1985:413; Luz, 2005a:621). Matthew confirms Jesus' status as the Son of God by adding the description that angels were

ministering to him after the devil's leaving (4:11). Jesus' special relationship with God the father is expressed in his praise (11:27): The Son and the Father know each other, while no one knows the Son or the Father. To the question of the identity of Jesus, Peter answers that Jesus is "the Christ, the Son of the living God" (16:16). This is confirmed again in the transfiguration (17:5). Jesus claims his status as the son when the temple tax is at issue (17:25-27). Two parables about sonship (21:28-32, 33-46) supplement Jesus' claim to authority from heaven (Brooks, 1981:13). Jesus affirms that he is the son of God at the question of the high priest (26:63-64). At the cross, through the lips of the centurion and those who were with him, Jesus' sonship is confirmed (27:54).

The author of the gospel skilfully exposes Jesus' authority at the moment of execution. Jesus' authority is mocked by the people (27:28-29, 39-44), with the sign over the cross (27:37) and by the centurion's confession (27:54).[6] Ironically, however, the sign and the confession reveal his authority. Also, the tearing of the Temple curtain, the opening of the tombs, the earthquake (27:51-54), and finally the resurrection confirm his authority.

To sum up, throughout the whole gospel Matthew describes Jesus as the one with authority and readers of Matthew have been prepared for and won't be surprised at the risen Lord's claiming that all authority has been given him (Brooks, 1981:14). Therefore, the risen Lord's claiming of authority in the Ultimate Commission is the culmination and climax of what Matthew has depicted about Jesus so far and the key to interpret the former descriptions about Jesus. As France rightly thinks, this is "the

[6] Cf. Sim (1993:401-24) who argues that the soldiers' acknowledgment of Jesus as the Son of God is intended as a cry of defeat in the face of divine power. I agree to his thinking that 27:54 cannot be used as evidence for pro-Gentile bias in Matthew. This can be viewed, however, as the last taunting, similar to the sign on the cross, from the soldiers, which was ironically used by Matthew for Jesus' vindication. (cf. Bullinger, 1968:807).

culmination of the theme of kingship which was introduced by the Davidic royal genealogy (1:1-17), developed in the magi's search for the 'king of the Jews.'" Before the resurrection, Jesus is sometimes depicted as weak (4:2; 8:24; 26:37-39; 27:26-50). However, the perspective from the Ultimate Commission makes readers reinterpret or complement those imageries based on the risen Lord's claiming of the authority. To Matthew's community Jesus occupies the one and only "authoritative figure" (Overman, 1996:403).

Can we detect a progressive change of Jesus' status in Matthew? In line with the idea of distinguishable epochs of "before and after the resurrection" in the gospel (Strecker, 1962:86-93; Trilling, 1964:215; Carlston, 1975:9; Kingsbury, 1973:471), Levine (1988:166-178) argues that the contents of Jesus' authority has been changed. Before the resurrection, according to him, his authority was derivative and "limited" (9:8; 26:53). Later in the Ultimate Commission he *now* claims the full authority.

Indeed Jesus' authority was hidden or concealed before the resurrection. This does not mean, however, that his authority was limited as Levine insists. By naming Jesus as Immanuel who has fulfilled the Old Testament's prophecy (1:23) and other stories surrounding his birth, Matthew tries to tell his readers that Jesus is the Son of God from the very beginning.

2.2.2 DISCIPLESHIP

According to Hubbard's reconstruction of the proto-commissioning (1974:131), the commandment to preach can be found in the tradition. Here Matthew has chosen the word "make disciples" instead of the word "preach." Brooks (1981:4) thinks this is done "in keeping with the design of his gospel."

In Matthew's final scene, the risen Lord commanded his disciples to go and make disciples of all nations. Even though μαθητεύσατε is the only word used in

imperative and others are in participles, baptizing and teaching are not instrumental in accomplishing the ultimate goal of making disciples. Being a kind of *parallelismus membrorum*, they are used as "participles of identical action" and express the same idea of the verb in imperative from different aspects (Burton, 1898:55). They are "a twofold connotation" (Brooks, 1981:4) or the description (Grundmann, 1968:578-579) of making disciples. Three verbs do not necessarily convey the idea of sequence. Baptizing and teaching may not be regarded as the preliminary step leading to making disciples.

To become Jesus' disciples or to follow Jesus is not new, but well attested in the antecedent part of the gospel of Matthew. There are many followers of Jesus in Matthew. Some of them are called directly by Jesus (4:18-22; 9:9; 10:1-4; 19:27). Some of them heard the news about Jesus and voluntarily followed him (4:23-25; 8:1, 10; 12:15; 14:13; 19:2; 20:29). Some of them followed him to seek healing (9:27; 12:15). Some of them followed him having encountered Jesus' miraculous healings (20:34). Some of them followed and venerated him (21:9). Some of them followed him even to the moment of his death (27:55).

Following Jesus or being disciples of Jesus was not just a step for another and more important purpose, but his message and goal itself (8:18-22; 10:38; 11:28-30). It seems that Jesus' preparation of the twelve "had apparently ended in irreversible disaster in 26:56," but they are now restored in the end (France, 2007:1107). Even though it is at the Ultimate Commission that Jesus apparently asked his disciples to make disciples of others, people did gather around and follow Jesus. Jesus defines how to follow him (8:18-22; 10:24-25; 16:24-25) and what the rewards are for the disciples (19:27-30). Therefore, the command to make disciples of others is not totally new to Matthean readers. Rather, the Ultimate Commission guides us to interpret the

whole gospel from the perspective of making disciples. Jesus proclaimed the kingdom of heaven and called people to his kingdom. People gathered around him. The whole gospel is full of imageries that people followed Jesus.

There are missionary outlooks in Matthew. Though centripetal in its character, magi came to Jerusalem to venerate the newborn King (2:1-12). John the Baptist also appears on the stage and preaches the kingdom of heaven to his contemporaries (3:1-12). Jesus' ministry includes preaching the good news of the kingdom (4:17, 23; 9:35; 11:1). Jesus sends his disciples to the people of Israel (10:5-6). Jesus encourages his disciples to pray for harvest workers (9:35-38). Disciples are compared to salt and light (5:13-16), which "reflect a missionary outlook" (Foster, 2004:182; cf. Gundry, 1994:76). The worldwide proclamation of the gospel is presupposed in Matthew (24:14; 26:13).

2.2.3 TEACHING AND THE LAW

Teaching all nations to obey the commandments of Jesus should not be regarded as a *means* to achieve a more ultimate goal of making disciples, as if teaching is different from making disciples (*pace* Gnilka, 1988:508; Schweizer, 1975:532; Hagner, 1995:886-887; Kingsbury, 1974:573-584; Hubbard, 1974:73; McNeile, 1915:435). Teaching all nations to obey all that Jesus has commanded them is another expression of making disciples of them (Overman, 1996:404). Trilling (1964:40) rightly defines that the disciple is "one who has been baptized and observes the commands of Christ." Suhlmacher (2000:32) also defines the disciples as "the special recipients of the instruction, which Jesus, the one Messianic teacher, gave them." Becoming Jesus' disciple is closely related to learning from him (Brooks, 1981:4). Making disciples of all nations is, therefore, definitely related to teaching them to obey what Jesus has taught. In that sense, this theme of making all nations

obey the commandments of Jesus is attested throughout the whole gospel as the theme of "following Jesus" or "becoming Jesus' disciples." This is prevalent throughout the gospel. Following Jesus is also in many ways about observing Jesus' commandments. Therefore, when Jesus called his disciples (4:18-22; 9:9; 10:1-4; 19:27), he also taught them. Jesus' call to follow is linked with a follower's learning (11:28-30). Reversely, Matthew's descriptions of Jesus' teaching are followed by forming of many followers (4:23-25; 8:1; 12:9-15; 19:1-2).

We find not only five big teaching blocks (5:1-7:29; 10:5-42; 13:1-52; 18:1-35; 24:3-25:46), but also other teachings here and there throughout the gospel. It is interesting that Jesus was called or designated as teacher by the scribes, the Pharisees and the Sadducees (8:19 9:11; 12:38; 22:16, 23-24, 34-36),[7] the collectors (17:24), a seeker (19:16), and Judas, his betrayer (26:25, 49). Jesus himself took teacher as his identity (10:24-25; 23:8; 26:18). Teaching was one of Jesus' main jobs (4:23; 5:2; 9:35; 11:1; 13:54; 21:23; 22:16; 26:55). It is Matthew that uniquely applies the Christological description of "an authoritative Teacher" to Jesus (Yieh, 2004:7-93; Byrskog, 1994). His teaching was so different and powerful that the crowds were astonished at his teaching (7:28-29; cf. 13:54).

The emphasis on obeying what Jesus had taught is apparently visible throughout the whole gospel. John the Baptist and Jesus urged the listeners to bear good fruit (3:8, 10; 7:15-20; 12:33; 13:19-23; 21:43). Jesus himself obeyed the law by rejecting the devil's requests (4:1-11). Jesus emphasized the importance of obedience (7:21, 24-27; 12:46-50; cf. 17:5). Jesus' warning not to follow the teachings of the Pharisees (16:12) is also noteworthy with regard to this.

[7] The tone of some addresses could be negative (Nolland, 2005:364; Kingsbury, 1988b:45-59; Luz, 2001:33).

Can we find a change here, too? Levine (1988:178; see also Kupp, 1996:215) insists that before the Ultimate Commission, disciples are not allowed to teach and it was reserved for Jesus only. However, preaching and teaching are so "closely related" (Schaberg, 1982:2; Brown, 1978:76; Kingsbury, 1973:20-21; Strecker, 1962:126-128) that Levine's case cannot be established. We cannot tell that the absence of the word "to preach" in the Ultimate Commission does not exclude preaching activity. Two words go side by side, even though one of them is missing. Likewise, teaching is assumed in preaching.

2.2.4 BAPTISM

Readers will be surprised at the mention of baptism in the last scene in Matthew, since we have not seen it mentioned except by John (3:5-17; cf. 21:23-27). Apart from this, we don't have information in Matthew whether Jesus ordered his disciples to be baptized or to baptize. Why suddenly has the baptism become an important issue at the end? This question also with the Trinitarian formula[8] used in the baptism makes the scholars think that this is an adaptation from later ecclesiastical practice (Meier, 1980:371; France, 1985:415). However, the Trinitarian language should not be regarded as a later creation of the church, since already in Paul (1 Corinthians 12:4-6; 2 Corinthians 13:14) this form is used (Fee, 1994:839-842). Keener (1999:717) and France (2007:1118) suggest a possibility to trace back to the risen Lord.

France (2007:1116) argues that the practice of baptism is adopted in the Jesus movement from the beginning. However, there is no mention of it in the narratives.

[8] Kosmala (1965:132-147; see also Hagner, 1995:887-888) argues that the shorter form (baptism in "my name"), as can be found in Eusebius, represents the original text of Matthew. Schaberg (1982:27-29; see also Hubbard 1974:151-75; France, 2007:1117) thinks, however, that the shorter form of Eusebius was just "abbreviated allusions."

Probably "the lack of explanation of baptism here ... is to be explained by the fact that ... the practice was already familiar to the disciples" (France, 1994:94-111).

If we take baptism as one side of a coin, which also has "making disciples" as its other side, then baptism is not a new element. Becoming disciples of Jesus would have been accompanied by baptism. Ritual immersion was used in the first century as a religious initiation rite in the Second Temple period, even though its primary role was to remove the uncleanness (Taylor, 1997:67; Keener, 1999:119-122). When John the Baptist appeared on the stage, nobody questioned what baptism was abut (Adams, 1975:6). Practice of ritual purity in the Second Temple period might have provided the contemporaries a background to understand John's baptism (Taylor, 1997:15-48). Therefore, even though Matthew does not mention baptism before the Ultimate Commission, it might be due to the familiarity of the practice in the Jesus movement. This can be supplemented by the following considerations.

First, John the Baptist introduced Jesus as the one who would baptize the people with the Holy Spirit and fire (3:11). Second, he mentioned that it would be right for him to be baptized by Jesus, not *vice versa* (3:14). Third, Jesus' message was exactly the same as that of John the Baptist (4:17). Fourth, Jesus sent out the twelve to the lost sheep of Israel with the same message (10:7). John proclaimed the same message (3:2) to invite his hearers to baptism for repentance (3:6, 11). Fifth, John was reminded when Herod heard about Jesus (14:1-2). Sixth, many people also saw a figure of John the Baptist through Jesus (16:14), even though Matthew does not seem to give the primacy to John's image in Jesus as in Mark 8:28 (Nolland, 2005:659). Seventh, in the other gospel, it is reported that Jesus (actually his disciples) performed baptism more than John's (John 3:26; 4:1-2). Therefore, the mention of baptism in the Ultimate Commission seems a little bit abrupt, but not totally foreign to the first

readers of Matthew. The first readers of Matthew would have not been surprised at this, unlike us.

Readers of Matthew would have been prepared for the baptism in the Trinitarian formula, too. Throughout the whole gospel Jesus is depicted as a divine figure, as we have investigated in the previous section (Keener, 1999:716-717). Also, the following considerations can be taken as supplementary evidence. First, John the Baptist introduced Jesus as the one who will baptize with the Holy Spirit (3:11; cf. Overman, 1996:409). Second, at the scene of Jesus' baptism by John we are told that the trinity was present (3:16-17). Even though the baptism in the Trinitarian formula is not clearly mentioned before the Ultimate Commission, the readers of Matthew won't be shocked at its introduction.

2.2.5 IMMANUEL

The risen Lord promises his disciples to be with them to the end of the age. This reflects the Immanuel theme of 1:23 (cf. Kupp, 1996:101). These two make the *inclusio* frame (Viljoen, 2006b:242-262; Bauer, 1988:124-125; Luz, 2005b:4). In between them, Jesus' promise to be in the midst of the church appears at 18:20 (see Trilling, 1964:42; Frankemölle, 1974:32-33). So, the apparent Immanuel theme appears three times in Matthew and we cannot ignore the importance of the theme in Matthean narrative (Combrink, 1983:77). The whole story of Jesus in Matthew, however, is a commentary on the Immanuel theme. In Matthew, Jesus is the son of God (1:1, 16, 18-23), the son of man (8:20; 9:6; 10:23; 11:19; 12:8, 32, 40; 13:37, 41; 16:13, 27, 28; 17:9, 22; 19:28; 20:18, 28; 24:27, 30, 37, 39, 44; 25:31; 26:2, 24, 45, 64), Christ (1:1, 16, 17, 18; 2:4; 11:2; 16:16, 20; 26:63-64, 68; 27:17, 22), and the Lord (7:21-23; 8:2, 6, 8, 21, 25; 9:28; 12:8; 14:28, 30; 15:22, 25, 27; 16:22; 17:4, 15; 18:21; 20:30, 31, 33; 21:3, 9). When Jesus as a divine figure exists among his people,

miraculous works happen among them (4:23-24; 8:2-4, 5-13, 14-15, 23-27, 28-34; 9:2-7, 18-19, 20-22, 23-26, 27-31, 32-33, 35; 11:5; 12:10-13, 22; 14:14, 15-21, 25, 35-36; 15:21-28, 29-31, 32-38; 17:14-18; 19:2; 20:29-34; 21:18-20). Not only the *inclusio* frame, but the whole story of Jesus in Matthew is related to Immanuel. So, the readers of Matthew won't be surprised at Jesus' promise to be with his disciples to the end of the age in the Ultimate Commission. Jesus was always there with them throughout the whole gospel. His resurrection also guarantees his continuous Immanuel.

In the mission discourse, we also find the Immanuel theme in Jesus' promise of abiding presence or reassurance for the mission (10:24-42). Jesus encourages his disciples not to fear those who can kill the body but not the soul (10:28) because everything is in God's control (10:29-31). Also, Jesus expresses his solidarity with his apostles (10:40-42). All these expressions are closely linked with Immanuel theme (cf. Brooks, 1981:9).

2.3 CONCLUSIONS

So far in this chapter, we have examined whether the Ultimate Commission can work for the key to interpret the whole gospel by examining how closely they are linked to the rest of the gospel. It is my finding that all the themes of the Ultimate Commission can be found throughout in the gospel. The themes of the Ultimate Commission may not be sudden and new even to first time readers. They are prepared continually from every part of the gospel to accept the final declaration of the Ultimate Commission. Even though there are some complications in the former part, the Ultimate Commission gives us the key to solve them.

If the Ultimate Commission is the key to understanding the whole gospel of Matthew, it is telling that it contains the commandment to make disciples of *all*

nations. Even though there are some passages that convey particularistic impression (10:5-6; 15:24), the Ultimate Commission demands readers to interpret the overall thrust of the gospel of Matthew to be universalistic. Even though Jesus is depicted as being weak from time to time (1:25; 2:13-15, 20-22; 4:2; 12:15; 13:54-58; 14:13; 21:18; 26:38-39, 57, 67-68; 27:27-50, 57-60) and as having abstained himself from using his full power (4:5-7; 12:39; 16:4; 26:53), the Ultimate Commission with other parts of the gospel helps us to see him as the son of God with the authority of heaven and earth. So, historically the orthodox Christian theology has embraced the idea that Jesus is incarnated God. Jesus rejected a prospective disciple even when he showed his intention to follow him (8:19-20; cf. 12:38-39; 16:1-4). However, the Ultimate Commission, collaborating with other passages, helps us to see that Jesus does want people to follow him and to be his disciples. Jesus showed reluctance in answering the question raised by a rich young ruler (19:17) and rejected answering the question made by the religious leaders (21:27). The Ultimate Commission, however, makes us see him as the unique teacher who delivered the teaching for his disciples to follow. Sometimes Jesus left his disciples for prayer or for other reasons (14:13, 22-23) or seemed to be weary of being with the people (17:17). However, the Ultimate Commission, together with other passages, enables us to see that Jesus is the Immanuel. In the same way, some sayings of Jesus in Matthew (10:5-6; 15:24) should not be the driving force to interpret the whole thrust of the gospel with regard to the Gentile mission. Our investigation on the social status of the Matthew community cannot be based on those passages mainly. Rather, every passage should be scrutinized in the light of the Ultimate Commission.

CHAPTER 3

THE GENTILE MISSION IN MATTHEW: POSITIVE EVIDENCE

3.1 INTRODUCTION

The Ultimate Commission contains the risen Lord's command to make disciples of all nations. This might be somewhat striking to some readers who remember Jesus' earlier sayings (10:5-6; 15:24). However, the inclusion of the Gentiles in salvation history is not new in Matthew. There are many passages alluding or pointing to it (Lee, 1999:28-93; Bauer, 1988:121-124), which will be scrutinized in this chapter. This implies that Matthew's community was actively involved in the Gentile mission. Their involvement in the Gentile mission does not imply their abandonment of the Jews. Rather, their mission was universal, including the Jews and the Gentiles alike, as we will see in chapter five.

Recently, however, Sim, Overman and Saldarini insist that Matthew is a Jewish document and the community behind it was a kind of Christian Judaism, not actively involved in the Gentile mission. Here I would like to examine evidence in Matthew to tell if they are basically right or significantly wrong. It is the contention of this thesis that the latter is the case. In section §3.2, we will examine the beginning part of Matthew to see if it betrays the evangelist's interest in the Gentile mission, especially focusing on Jesus' genealogy and the story of Jesus' nativity. Here we will find that Jesus' genealogy reflects the author's universalistic focus. In section §3.3, we will examine the locations of Jesus' ministry. Here we will find that the evangelist imposes a theological significance of the areas where Jesus worked. The locations that Matthew presents as the setting of Jesus' ministry reveal that Jesus was among the

Gentiles. In section §3.4, we will examine various miraculous deeds of Jesus, like the healings of a centurion's servant, of a Canaanite woman's daughter, and of anonymous Gentile patients and the feeding of the four thousand. We will see that Matthew's inclusion of Jesus' ministry among the Gentiles should not be regarded as exceptional or peripheral and that Jesus' ministry demonstrates that the kingdom of heaven has come even to the Gentiles. In section §3.5, we will examine Jesus' expectation of eschatological world-wide proclamation of the gospel. In section §3.6, we will examine the confession of a Gentile centurion before the cross. In section §3.7, we will examine other possible evidence, like Matthew's use of the Old Testament's Gentiles as positive examples and the Matthean community's mission to be salt and light to the world.

3.2 THE BEGINNING

Just as the ending is important to grasp the ultimate message of a piece of literature, the beginning is also important (Moloney, 1992a:43). The beginning gives readers several clues about what a story will unfold and communicate in the process of story telling. In some sense, "the infancy narrative (Matt. 1 and 2) may be designated as a thematic prelude of the Gospel, similar to the *exordium* in classical rhetorical speeches" (Viljoen, 2006b:249). Therefore, the beginning and the ending usually match each other, even though the clues in the beginning are small, sometimes even unnoticeable by themselves. The themes grow to be noticeable and more apparent as the story unfolds, until they are fully grown in the end. Sometimes there are complications and challenges in the body, which constitute exciting elements that make the story vivid or interesting and reveal the themes more clearly. In this sense the beginning "forms the prelude to the whole of the Jesus story that Matthew is to tell" (Luz, 2005b:244).

The beginning of Matthew has several themes and elements that match with those of the ending. First, it is talking not only about Jesus' story, but also the salvation history. Matthew begins with Jesus' genealogy, "which extends back to Abraham." It corresponds to the resurrection appearance, which "points to the close of the ages (28:20)" and implies that "the plot of Matthew's gospel has something to do with salvation history" (Matera, 1987:241). Second, the Immanuel theme in 1:23 and 28:20 constitute an *inclusio* of Matthew (Viljoen, 2006b:242-262; Bauer, 1988:124-125; Luz, 2005b:4). Third, Jesus' status as the son of God with authority appears both in the beginning and in the end. Fourth, in relation to the third, the opposition to Jesus can be seen in both his nativity story and his passion story, while such opposition is overcome in both stories. In both the beginning and the ending, we see the Jewish leaders standing with Herod and Pilate. Fifth, if we extend the ending to Jesus' passion narrative, then dreams of magi and Pilate's wife may be included (Brown, 1994:805).

It is generally noted that in the beginning the Matthean community's open attitude toward the Gentiles can be detected. First, the genealogy traces back to Abraham (1:1), who is the father of all nations. Second, four Gentile women, Tamar, Rahab, Ruth and the wife of Uriah, are exceptionally included in Jesus' genealogy. Third, the Gentile magi came to the infant Jesus to worship him, while all the people of Jerusalem were not ready for him. Fourth, the infant Jesus flees from Herod's threat to the Gentile land of Egypt. Sim (1995:21-25; 1998:216-226) challenges these. So, it is worthwhile to look at them one by one here.

3.2.1 THE SON OF ABRAHAM (1:1)

Relying on Foley' theory of "traditional referentiality," Carter (2004:261-262) contends that the title βίβλος γενέσεως "evokes not just two isolated verses (Gen. 2.4;

5.1), but the larger Genesis accounts." When the evangelist communicates with his readers, the tradition that he shares with his first readers could supply a further understanding of the text (Carter, 2000b:506). Thus, Carter (2004:263) insists that by evoking Abraham in the title, the evangelist is recalling "the divine purposes declared in God's promises to the Gentile Abraham in Gen.12.1-3 that he would be the father of many nations and that through him all nations will be blessed." However, it is not easy to decide if the inclusion of Abraham in Jesus' genealogy betrays Matthew's favourable view of the Gentiles. Our job would be to determine what the tradition that the evangelist and his first readers might have shared.

On the one hand, Abraham is the father of the Jewish nation (Sim, 1998:250). On the other hand, he is also the father of all nations (Genesis 17:4-5), in whom all the families of the earth shall be blessed (Genesis 12:3). In the Second Temple period, Abraham is sometimes regarded as the link between Israel and the Gentile world (Josephus, *Antiquities* I.161-168; *b. Hagigah* 3a; *Genesis Rabbah* 14.6; cf. Romans 4:1-25; Galatians 3:6-29). Abraham could be seen as the first proselyte (Philo, *De Cherubim* 31; *De mutatione nominum* 76; *De somniis* 161; *De Abrahamo* 70) or even as the first missionary (*b. Hagigah* 3a; Josephus, *Antiquities* I.161-168) (Hayward, 1998:24-37). So, the designation of Jesus as the son of Abraham could be ambivalent. If we stress Abraham as the ancestor of Israel, then he could stand for particularism. If we stress the blessing that he will bring over the whole nations, however, then he could stand as a prototype for universalism.

According to Johnson (1969:151), the description of Jesus as the son of Abraham and the son of David mainly represents the idea that Jesus is the Messiah that the mainstream of Jews had waited for. However, the tradition that the Messiah is the son of Abraham is rare, except *T. Levi* 8.15 (Luz, 2004a:158).

Nolland (2005:72) regards it "a mistake to find any hint of good news for the Gentiles" here. However, when we examine how Abraham was used in Matthew, we can say that the inclusion of Abraham in Jesus' genealogy reveals the evangelist's interest in the salvation of the Gentiles (Combrink, 1983:76; Charette, 1992:66-72; Bauer, 1996:149; Byrne, 2002:58-59). First, John the Baptist challenges his contemporaries' notion that they are the descendents of Abraham, while insisting "God is able from these stones to raise up children for Abraham" (3:9). Second, Jesus also prophesies that many will come from east and west to recline at the table with Abraham and other patriarchs (8:11-12). Here the Gentiles are included in "many," as will see in the later section (§3.4.1.2). This corresponds to later Jewish literature's description of Abraham as the father of many nations (1 *Macc* 12:19-21) or the first proselyte (*b. Hag.* 3a) (Davies and Allison, 1988:158) and to Paul's argument that it is those of faith who are the sons of Abraham, Jew and Gentile alike (Romans 4:1-25; Galatians 3:6-29). The designation of Jesus as the son of Abraham by itself may not be clear evidence. However, after examining all the usage in Matthew, this will be used for the positive supplementary evidence for the evangelist's universalistic interest.

Can the son of Abraham imply that Jesus is the saviour only for the Jews, if it is combined with other elements in the genealogy, like the son of David, three fourteen generations, and Matthew's conclusion that Jesus is the one who will save "his people" from their sins? For the connotation of τὸν λαὸν αὐτοῦ (1:21), Sim (1998, 250) contends that it "must be the Jews, the people of Israel." He bases his opinion on the usage of the word in Matthew: It is used to denote the Jews "exclusively." In Jesus' genealogy, according to him, Matthew "takes pains to demonstrate Jesus' Jewish pedigree and his relationship to the Jewish people."

However, we cannot tell that the word λαός is used exclusively for the Jews in Matthew. The word is basically neutral in meaning with no specific connotation. So, it could imply any people according to its literary context. The word is used in Matthew to denote Israelite people in most cases, because the horizon of its story is within Israel. However, in 1:21 it means just "people" who are sinful and who, therefore, need salvation. Jesus in Matthew is described as the Lord of the entire universe. In the Ultimate Commission, the risen Lord claims his authority over t heaven and earth. His universal authority has been noted throughout the whole gospel. There is no other way than using the word λαός to express this idea. Moreover, Jesus' affinity to David is emphasized in Matthew's genealogy to express that Jesus is the Davidic Messiah, not that he is the Messiah exclusively for the Jews.

In conclusion, the inclusion of Abraham in Jesus' genealogy may not by itself be evidence of the Matthean community's engagement of the Gentile mission. However, together with other elements in Matthew, this can betray the evangelist's view on the Gentiles. Luz (2007:85) suggests that together with four women in the genealogy, Abraham can function as the father of the proselytes. Also, if it is seen with the Ultimate Commission's universalistic goal, then it reveals the concern for the Gentiles.

3.2.2 FOUR WOMEN IN JESUS' GENEALOGY (1:2-16)

It is unusual but not unprecedented to include women in Jewish genealogies (Genesis 11:29; 22:20-24; 35:22-26; 1 Chronicles 2:18-21, 24, 34, 46-49; 7:24; *Liber Antiquitatum Biblicarum* 1-2) (Davies and Allison, 1988:170). So, the inclusion of women reveals that there is something for the evangelist to tell by these names (Brown, 1993:71-74; 590-596; Davies and Allison, 1988:170-172). It is interesting that Matthew does include women in his version of the genealogy, while Luke, who

shows much interest in women, does not (Freed, 1987:3). It is also remarkable that more well-known Jewish women like Sarah, Rebecca and Rachel are missing (Viljoen, 2006b:251. n.8). Inclusion of four women in Jesus' genealogy has been frequently regarded as foreshadowing of the concern of Jesus for sinners and Gentiles. Heffern (1912:77; Byrne, 2002:59-60; see also Luz, 2007:84-85; Viljoen, 2006b:250-251), for example, argues that the evangelist included four women "on account of their heathen origin or associations." They are included, according to him (1912:81), "as historic instances of God's eternal purpose to call all nations" (See also France, 2007:37; Davies and Allison, 1988:171).

In his study on genealogies, however, Johnson (1969:178, italic is mine) suggests that four women were presented "to show that in every respect the *Pharisaic* expectation of the Messiah had been fulfilled in Jesus of Nazareth." However, the lack of the necessary evidence concerning Rahab (Gundry, 1994:15; Levine, 1988:68; Davies and Allision, 1988:170) and the anachronism of the sources (Levine, 1988:68) are flaws to Johnson's reasoning. Appealing to Johnson's argument, Sim (1995:22-23; 1998:218-220) challenges the idea that all four women in genealogy were Gentile. According to him, the ethnical identity of the women is unknown or can not be categorized as purely Gentile (See also Levine, 1988:71-80). Several other suggestions of the common denominator for the four women have not been successful (Stendahl, 1995:69-80; Levine, 1988:80-88).

However, it is interesting that Matthew presents the mother of Solomon as the wife of Uriah, not well-known Bathsheba. Here the evangelist seems to colour her as a Gentile, regardless of her actual ethnic background (Byrne, 2002:60). Also, at the time of writing of the gospel, four women were regarded by the contemporaries as Gentiles or proselytes. They were by birth Canaanites (Tamar and Ruth), a Moabite

(Ruth) or a Hittite (Bathsheba). Tamar is said to be "a daughter of Aram" in *Jubilee* 41:1; *T. Judah* 10:1 (Johnson, 1969:159). Bauckham (1995:320) proves that those references cannot be used for this purpose. Sim (1995:22-23; 1998:218-220) questions if Tamar and the wife of Uriah can be categorized as Gentiles. Still, appealing to Philo, Bauckham (1995:320) admits that she was a Canaanite. Even though, or because, they were regarded as proselytes in some sources (Johnson, 1969:159-170), they can foreshadow the inclusion of the Gentiles in the church (Bauer, 1996:149; *pace* Sim, 1995:22; 1998:219).

All four women may not be categorized as Gentiles. However, according to Heil (1991b:545), who tries not only to find the similarities of the four, but also to evaluate them with their differences, the two, Rahab and Ruth, suffice to reveal that Jesus is "the Messianic Son of Abraham, who fulfils the universalist hope" (so Nolland, 1997:534-537).

3.2.3 THE VISIT OF MAGI (2:1-12)

The birth narrative of Jesus contains a story of the Gentile magi, who travelled to Bethlehem via Jerusalem to worship the infant Jesus. This is the only visit presented in Matthew. It implies that "the commission to be Son of Abraham (1:1) is here already going into effect" (Combrink, 1983:77).

The Gentile identity of the magi scarcely be doubted (Byrne, 2002:60), even though recently the ethnical identity of the magi has been challenged by Sim (1999:980-1000). According to him, they represent Matthew's community, while the people of Jerusalem stand for the homeland Jews. However, it is not adequate to say that the magi from "the East" can stand for Matthew's community in Antioch (Byrne, 2002:61 n.10). The existence of Jewish magi does not necessarily indicate the Jewish identity of the magi in our pericope. Rather, their way of saying "King of the Jews"

(2:2), "the East" as their origin, the probable implication of fulfilment of the prophecy of Isaiah 60:6 and Matthew's report that they returned to their own country (2:12) work positively for their Gentile identity (Byrne, 2002:61-62). By evoking Isaiah 60:6 and thereby linking the magi with this tradition, the evangelist presents them not just as individual Gentiles, but as representatives of the Gentiles who participate in the divine eschatological purposes (Carter, 2004:273-274).

Their visit is contrasted with Jerusalem's response to the news (2:3). The verb ταράσσομαι is used to denote a negative feeling at the unpleasant event (Mayordomo-Marín, 1998:290-292). At least in their response, the people of Jerusalem are not different from and allied with Herod the king, who stands as the opposition to the new born king. This alliance is questionable, because at that time Herod was so unpopular among the Israelites (Luz, 2007:113). So, Horsley (1989:52) regards Jerusalem as a synecdoche for "official Jerusalem" consisting of the high priestly families and thinks that it does not represent the Jewish people as a whole (so Davies and Allison, 1988:238; Combrink, 1983:78). It is noteworthy, however, that later in the passion narrative (27:15-26; cf. 21:10) the crowd of Jerusalem again allies with the leaders of Jerusalem to oppose Jesus (Viljoen, 2006b:254). Even though Matthew describes Jesus' sympathy for the crowds elsewhere (9:36; 14:14; 15:32), here they are contrasted with the Gentile magi to foreshadow their rejection of Jesus at his trial. So, the description of the response of Jerusalem seems to reveal the evangelist's point of view. As early as Origen, the story of the magi's visit has been understood as signifying the Gentile mission (Luz, 2007:108).

In this sense, the visit of the magi can also be contrasted midrashically to Joseph's brothers (Derrett 1975:103). They came and bowed down before the Messiah. This is "what was expected of God's own people" (Viljeon, 2006b:255). Therefore,

the story of magi implies the admission of the Gentiles into the church (Daniélou, 1964:490; Betz, 1995:272-273; Konradt, 2004:417). In the narrative of the magi's visit, the overall imagery of the Jews is negative and contrasted with them. The chief priests and scribes of the people are included in this negative description of the Jews. They knew where the Christ would be born, but did nothing. The magi came to worship the new born king only with the knowledge that a star can give; the scribes did nothing with their specific knowledge of the Scriptures. Ironically, later (27:63) they repudiate Israel's eschatological king as a fraud (Kingsbury, 1995:187). Luz (1995:27; so Davies and Allison, 1988:238) finds a contrast here between "the elite of the holy people of Israel" and "the pagan elite."

The treasures the magi offered to the baby Jesus remind readers of Isaiah 60:6, which talks about the eschatological pilgrimage of the Gentiles (Davies and Allison, 1988:250-253). The visit of the magi with the treasures also recalls the visit of the queen of Sheba with gold and spices (1 Kings 10:1-10; cf. Psalm 72:10-11). In this sense, Isaiah's eschatological prophecy is now fulfilled in the magi's presentation of gifts to the king of the Jews (cf. 12:28; 11:12).[1] For Matthew, the eschatological time has begun with Jesus' nativity.

This story is recorded only in Matthew and compared to Luke's story of the shepherds. Gundry (1994:26-32) thinks that Matthew's Gentile magi story is a rework of Luke's story of the Jewish shepherds. If we connect the details of one story with those of the other, we can easily find many matchings. However, this is not sufficient to tell if one is a reworking of the other. Matthew won't be charged with plagiarism, at least in his presentation of the magi story. Before the Academic dean, Matthew will

[1] If we take 11:12 as the kingdom of heaven's breaking into this world with force, then this may indicate that the kingdom is already inaugurated (Beasley-Murray, 1986:91-96). Beasley-Murray (1986:71-146) adds the followings as implying the presence of the kingdom: 11:5-6, 11, 29; 13:1-9, 16-17, 24-30, 31-32, 36-43; 44-46, 47-50; 18:23-25; 20:1-16; 22:1-14.

win over Gundry. If Gundry wins, every love story could be accused as a reworking of others. Daniélou (1968:76) even insists that the magi were an invention of Matthew designed to suggest the idea of the admission of the Gentiles into the church. Even though there are many Matthean characteristics in the story of the magi, it is generally argued that there was a tradition or were traditions behind this (Derrett, 1975:108; Nolland, 1998:283-300; Davies and Allison, 1988:190-195). At any rate, it is telling in relation with our topic that Matthew records the story of the magi, while Luke records the story of the shepherds, who are probably Jews.

3.2.4 THE FLIGHT INTO EGYPT (2:13-15)

Matthew records how Jesus' family came to reside at Nazareth. The evangelist narrates that being instructed in a dream Joseph took his family to Egypt to escape the massacre by Herod (cf. France, 1979:98-120; Luz, 2007:120). So, the evangelist reminds the readers that the prophecies through Hosea and Jeremiah were fulfilled. For those who are acquainted with the rescue of the sons of Israel from Pharaoh, it would be not difficult to see a new Moses or a new Israel in Jesus (Luz, 2007:119; Allison, 1993).

Here Matthew's fulfilment quotation of Hosea 11:1 is introduced after Jesus' flight to Egypt and before his return to Israel. This is introduced as a typological application, i.e. an analogical correspondence between Israel's exodus and Jesus' flight (Howard, 1986:320-322).[2] The evangelist is applying Hosea's words to Jesus, an individual, rather than to historical Israel. It seems to refer to Jesus' flight to Egypt, rather than his later return to Israel from there (McCartney and Enns, 2001:103; Keener, 1999:109; Turner, 2008:91; *pace* Davies and Allison, 1988:263; Nolland,

[2] See Sailhamer (2001:91, italics are his), who argues that Matthew "was drawing the *sensus literalis* from the book of Hosea and it, in turn, was drawn from Hosea's exegesis of the *sensus literalis* of the Pentateuch" and McCartney and Enns (2001:99), who object to the idea.

2005:123). The quotation would seem "not fit(ting) neatly together" (France 2007:77-78). That's why Gundry (1967:93-94) tries to read the quotation with temporal sense (since Egypt), without excluding the spatial meaning. However, Jesus' exodus from Israel to Egypt is deliberately compared to patriarchal Israel's exodus from Egypt to Canaan. So, the literal Egypt becomes an allegorical Canaan, while the literal Israel (Canaan) becomes an allegorical Egypt (McCartney and Enns, 2001:103). Matthew's record of the time of flight as night matches well to this. The *Passover Haggadah* reports that Israelites left Egypt at night (Allison, 1993:156). Here and in other passages (cf. 1:1, 18-25[3]; 3:17; 4:1-11; 14:33; 16:16; 27:40, 43), Matthew presents Jesus as a new Israel, or the real son of God, recapitulating certain experiences of Israel (Allison, 1987:75-76). While Kingsbury (1991:40-83) proposes that "the son of God" is the most prominent and important Christological title, to which all other titles are subordinate, Allison (1987:76) furthers that Jesus as the Son of God (as the embodiment of Israel) recapitulates the experiences of Israel.

Not only the fact that Jesus fled to the Gentile area of Egypt, but also the fact that Israel is figuratively regarded as Egypt, a Gentile area, implies much in relation to our topic. As we will see later, from the point of Matthew, Israel's status as a chosen and privileged people is seriously challenged and questioned, even though they are not abandoned completely (cf. 3:9; 8:10-12; 10:14; 11:20-24; 21:43; 22:9). With Jesus' flight, now the whole world (Egypt, the East, Israel) are seen in Jesus' nativity story. Therefire, Matthew depicts Jesus not just as the saviour of Israel, but of the universe as the story unfolds (France, 1981:237-240).

The flight of Jesus into Egypt foreshadows his rejection throughout the gospel and his crucifixion at the end. As the Immanuel motif corresponds to the ending, Jesus'

[3] Nolland (1996:3-12) insists that we can find no Son of God Christology in Jesus' nativity story.

rejection as a child corresponds to his final rejection as an adult. Viljoen (2006b:254) notes that chapter 2 is full of geographical names, while chapter 1 is full of personal names. According to him, both "serve an apologetic purpose of describing the way of salvation beyond Israel to the Gentiles."

3.2.5 CONCLUSIONS

From the literary point of view, the beginning is not just a small part of a piece of literature. It contains many clues that show the direction to which the story is heading. In Matthew, there are many corresponding themes and elements between the beginning and the ending, including Jesus as Immanuel and the son of God, unsuccessful oppositions to Jesus, and dreams. The genealogy and the story of Jesus' birth contain many signals for the inclusion of Gentiles in the salvation history, as much as the Ultimate Commission summarizes the story and provides the key to view the whole narrative. From the very beginning, Matthew includes the Gentiles in his scope.

Matthew's genealogy presents Jesus as the son of Abraham, evoking the fact that Abraham was promised to become the father of all nations. This is supported by Matthew's usage of Abraham (3:9; 8:11-12). Matthew also includes four Gentile women in Jesus' genealogy. Even though some of them cannot be clearly identified as Gentile, at least two of them (Rahab and Ruth) are clearly Gentiles and suffice to show Matthew's interest in the Gentile mission. Matthew's inclusion of the magi's visit also reveals the theme of universal mission. The Gentile identity of the magi cannot be doubted, when we consider their call of Jesus as the king of Jews, their origin of the east, and return to their own country. Allusion to Isaiah 60:6 also implies that they were Gentiles. Their visit is contrasted with Jewish people's response. Also,

Matthew describes Jesus' flight into Egypt, where the literal Egypt becomes an allegorical Canaan and the literal Israel (Canaan) becomes an allegorical Egypt. Overall the description of Gentiles in the beginning of Matthew is very positive.

3.3 THE *LOCI* OF JESUS' MINISTRY

The base camp of Jesus' ministry is reported in Matthew as Galilee or more specifically Capernaum by the sea (4:12-17). However, Matthew also reports Jesus' itineraries to the whole Palestine area. His journey includes Caesarea Philippi (6:13), Gadarnes (8:28), Tyre and Sidon (15:21), as well as Jerusalem and their vicinities. Here we will concentrate on the areas that are relating to the Gentile mission. Even though Matthew omits his trip to Decapolis (cf. Mark 7:31), some of those who came to Jesus were from there (4:25). Especially noteworthy is his journey to Gadara, and the "Tyre and Sidon" areas.

3.3.1 CAPERNAUM (4:12-16)

Matthew reports Jesus' settlement at Capernaum after John's beheading (4:12) and interprets it as the fulfilment of Isaiah 9:1-2 [MT 8:23-9:1]. Here Galilee is introduced as "Galilee of the Gentiles" (4:15). Galilee has long been regarded as a Gentile area (Clark, 1962:344-347). However, the fact that Jesus has worked in Gentile areas has been challenged by Alt (1961:24), according to whom Jesus has intentionally avoided the Gentile areas like Tarichaeae, Sepphoris, or Tiberias. Recently, Chancey (2002:167) suggests that a Gentile Galilee is a myth and argues that "the vast majority of first century CE Galileans were Jews" (see also Levine, 1988:201-202; Davies and Allison, 1988:196; Freyne, 1980; 1988:167-175). According to him (2002:172-173), Galilee was scarcely called "Galilee of the Gentiles." He (2002:168) even rebuffs that Sepphoris was a city with mixed

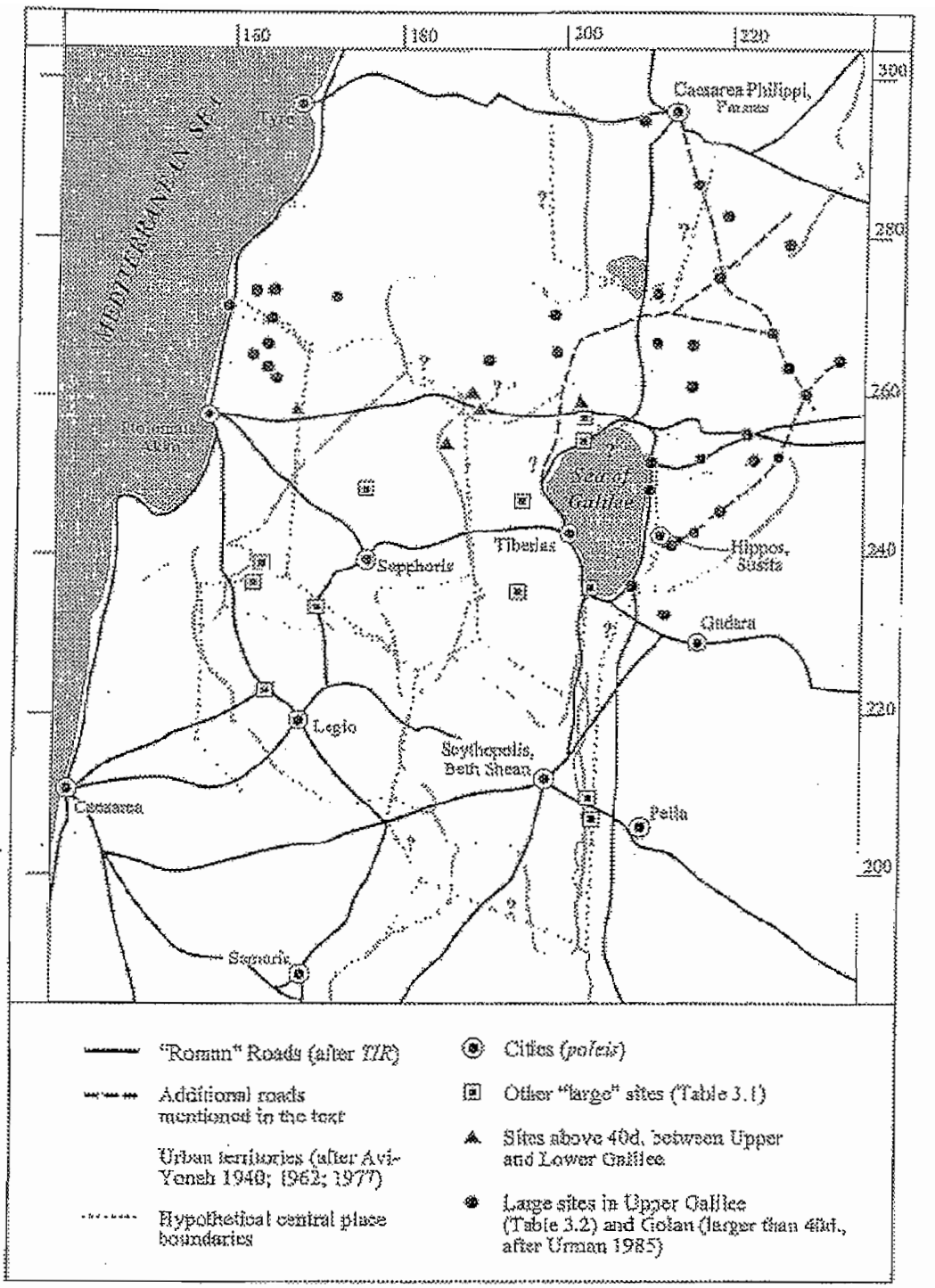
population. Even though Galilee was frequently governed by foreign powers, according to him (2002:167-168), Galilee was repopulated by Jews from the South after Aristobulus' policy. Archaeological evidence is supporting his view: "The scarcity of clear proof of pagan inhabitants in Galilee is all the more notable given the abundance of pagan remains in the areas around it, in such places as Caesarea Maritime and Scythopolis" (Chancey, 2002:168). Then Matthew's quotation seems out of place. It seems contradictory with his own depiction that Jesus taught at their (Jewish) synagogues (4:23).

Then why does Matthew quote Isaiah's prophecy? Carter (2000b:516-517; also 2004:265-266) argues that "the term designates Galilee's occupied status, a land possessed by, belonging to, ruled or controlled by Gentile imperialists, Assyria and Rome." Similarly, Sim (1998:220) argues that the people sitting in darkness are not Gentiles, according to him, but Galilean Jews who "have suffered and despaired because of their close proximity to their Gentile neighbours." While their opinion makes some sense, the fact that at that time all the Palestine area, not just Galilee, was occupied by the foreign powers weakens their point. If the genitive τῶν ἐθνῶν could imply Gentile occupation or proximity, literally everywhere can be called a land of the Gentiles. Moreover, Matthew's perspective of salvation is not political, but spiritual (cf. 3:2; 4:1-11, 17; 5:3, 10, 19, 20; 6:10, 33; 7:21; 8:11, 12; 12:28; 13:11-23, 24-30, 31-32, 33, 38-43; 44, 45-46, 47-50, 52; 18:3-10, 22-35; 19:12, 14; 23-24; 20:1-16, 20-28; 21:28-32, 43; 22:2-14; 23:2-13; 24:14; 25:1-13, 14-30, 31-46; 26:26-29).

In contrast, Matthew's quotation of Isaiah seems to be related to his theme of the universal mission (cf. Chancey, 2002:173). First of all, the evidence of the Gentile population in Galilee is not missing (Freyne, 1980:55 n.47; Smillie, 2002:79). The nature of the evidence makes it "elusive" to tell if the population of Galilee was

mostly Jewish or mixed with many Gentiles (Bird, 2007:101; Horsley, 1995:41). Second, to Matthew and his community, Galilee was a theological term implying the Gentile mission (Lee, 1999:31). Quoting Isaiah's prophecy, it seems that Matthew interprets Jesus' settlement as meaningful for the Gentiles. Third, even if it is conceded that Galilee was a mainly Jewish area in the first century, it does not exclude the possibility of Jesus' encounter with the Gentiles (*pace* Sim, 1998:220; Beaton, 2005:68). Matthew reports that Jesus *did* heal some of the Gentiles (8:5-13, 28-36; 15:21-28). Fourth, the word λαός should not be taken as a proof that the passage is about the Jewish people (*pace* Sim, 1998:220; Saldarini, 1994:28-32; Beaton, 2005:68). Even though the word λαός is usually used for referring to the Jews, it could mean any people. The basic meaning of the word λαός is just "people." It is a neutral term. It could mean any people according to its literary context. If it were used in Greek literature, it could denote the Greek people. The connotation of the word is decided by its literary context. The word is used in Matthew to denote Israelite people in most cases, because the horizon of its story is within Israel. Since it is linked with Γαλιλαία τῶν ἐθνῶν, the λαός with a definite article probably refers to the Gentiles.

Capernaum, the hometown of Jesus, was located near well-developed Roman roads. The Roman roads at that time were connected to everywhere (Chancey, 2002:175). Especially along the Sea of Galilee, the Roman roads were well prepared. So, Jesus chose a strategically important location for the universal impact as his mission base (Sabourin, 1982:305-306). Chancey (2002:177) admits that "if Jesus ventured into these regions, contact with pagans would have been unavoidable." So, Matthew reports that, even though Jesus worked at Galilee, Jesus' fame was spread



(Map: "Northern Palestine: Cities, Sites, and Roads" from Lapin, 2001:80)

even to Syria (4:23) and great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan (4:25). That is plausible if we take the Roman roads into our consideration. So, there is something in Galilee itself to be called "of Gentiles." So, Matthew's quotation of Isaiah is not without warrant. Saldarini's argument (1994:80) that the word ἔθνη in Matthean quotation could mean "groups who were predominantly Jewish" is without warrant.

Matthew does not say that Jesus started his ministry only for the Gentiles. Indeed, Jesus called his disciples from Jewish people (4:18-21), taught in Jewish synagogues (4:23), and healed every disease among the people (4:23). However, his ministry is not restricted to the Jews either. Matthew adds that the news about him spread even throughout Syria (4:24) and large crowds followed him from everywhere (4:25). So, 4:17-25 may be regarded as a commentary for Matthew's assertion in 4:12-16. Later Jesus met a Gentile centurion (8:5) as well as the Jews in Capernaum. Then Jesus' whole ministry in Galilee is a commentary on 4:12-16.

To Matthew, Jesus' ministry in Galilee is the fulfilment of Isaiah's eschatological prophecy. When we see a quotation from Isaiah, we need to view Isaiah as a whole, not just a quoted passage only. Matthew quotes or alludes to several passages from Isaiah, which show universalistic feature.

What is interesting is that later Jesus denounced Capernaum Jews for their unbelief (11:23-24). It is clearly contrasted with Jesus' commendation of the Capernaum-stationed Gentile centurion's faith (8:10-12). So, it would be wrong to take 4:12-16 as just referring to the Jewish ministry of Jesus.

3.3.2 GADARA, TYRE AND SIDON (8:28-34; 15:21-28)

Jesus in Matthew seems not to have avoided entering the Gentile areas. There are two cases when Jesus entered the Gentile area: Gadara (8:28-34) and "Tyre and

Sidon" (15:21-28). For witness' sake and according to Jewish custom (Numbers 35:30; Deuteronomy 17:6; 19:15), two cases are enough to prove that Jesus did enter the Gentile area to work there (cf. 18:16, 19-20; 26:60). So, his ministry in Gentile areas should not be taken as exceptions to Jesus' policy (*pace* Sim, 1998:224; Saldarini, 1994:75; Manson, 1964:23; Jeremias, 1958:31; Meier, 1979:104). Held (1963:193-200) emphasises their exceptional faith in order to make Jesus' healing of the Gentiles as exceptional. However, we don't see any exceptional faith in the demoniacs at Gadara.

The region of the Gadarenes was a Gentile area as the presence of a herd of pigs and the relation of the herdsmen with the whole town fully imply (8:30-34). Matthew reports Jesus' healing of two demoniacs only in this area.

Sometimes it is argued that Tyre and Sidon are not so much Gentile as largely Jewish (Jeremias, 1958:31-32; Alt, 1961:21-24), or it is argued that even though Jesus went to the northern area, he did not actually enter the Gentile territory or a Gentile house. Overman (1990:126; Donaldson, 1985:132), for example, insists that the Canaanite woman "came out from the region" to meet Jesus and his disciples, while they "barely set foot in this region." Or sometimes it is noted that Jesus' entering those areas aimed to minister among the Jews, not among the Gentiles. For example, Theissen (1991:67-68) insists that Jesus could find Jews there.

As we can see in Jesus' denouncement of the Jewish cities (11:20-24), from the theological perspective, Tyre and Sidon are Gentile theologically and literarily in Matthew (Gundry, 1994:310; Lee, 1999:30). Matthew reports that Jesus entered there. Moreover, he records the healings of demoniacs only in Gadara and of a Canaanite woman's daughter only in Tyre and Sidon. We can surely assume that the historical Jesus could have done his ministry to Jewish people in those areas. However,

Matthew presents Jesus' healing of Gentiles only. So, it seems that healings of *Gentiles* have meaning for Matthew and his community. The evangelist could have included Jesus' healing of the Jews in those areas, but he did not.

Matthew uses the words ἔρχομαι and ἀναχωρέω for Jesus' move, respectively. While the former seems to not contain any value of an action and can be used for any case, it is generally argued that the latter renders Jesus' escape and concealment and does not include any active involvement (Jeremias, 1958:32). Especially in the healing of a Canaanite woman's daughter, while describing Jesus' journey to the Gentile region, Matthew uses the word ἀναχωρέω while Mark has the word ἀπέρχομαι. Jeremias (1958:32) regards the term as a hint that Jesus' move to that region was not to minister there. His intention was just to hide himself, according to him, for the term ἀναχωρέω is always used to indicate the avoidance of danger by Jesus. However, it is not true that the word has always been used for the cases when Jesus withdrew from certain dangers. There are at least two exceptions in Matthew (9:24; 27:5). Moreover, the Matthean Jesus did his ministry in those areas to which he withdrew (4:12; 14:13). So, the word points to "the itinerant nature of Jesus' ministry" (Nolland, 2005:588). It is noteworthy that five out of the six occurrences of the term ἀναχωρέω are associated with Gentile implication (2:14, 22; 4:12; 12:15; 15:21). It is appropriate, therefore, to say that the term ἀναχωρέω "foreshadows the mission to the gentiles" (Levine, 1988:134).

While Mark says that Jesus went away to the region of Tyre (ἀπῆλθεν εἰς τὰ ὅρια Τύρου), Matthew says that he withdrew to the district of Tyre and Sidon (ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος). Also, while Mark says that Jesus entered a house (Καὶ εἰσελθὼν εἰς οἰκίαν), Matthew says that the woman came out to Jesus (γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα). Sometimes these

alterations are regarded as clues that Matthew places the incident still in Jewish territory (Sim, 1998:249-250; Allen, 1912:168; McNeile, 1915:230; Plummer, 1982:215; Harrisville, 1966:279-280; Donaldson, 1985:132; Hill, 1972:146; Levine, 1988:137; Shipp, 1990:109). Shipp (1990:109; see also Gundry, 1994:310; Harrington, 1991:235) insists that the Matthean replacement of the Markan ὅρια Τύρου (the region of Tyre) with μέρη (meaning "parts") supports this. It is also suggested that Jesus was just travelling *in the direction* of Tyre and Sidon (Donaldson, 1985:132; Burkill, 1966:26; Shipp, 1990:109; Sim, 1998:249-250). However, this is an unnatural reading of εἰς (Nolland, 2005:632).

However, the Canaanite woman's coming out to Jesus does not necessarily mean her ambulation from her own town to Jewish territory. Reading that out of our text would be too much reading *into* it (cf. 4:25; Luke 9:38; Acts 2:5; 6:9). It just describes her appearance before Jesus (Theissen, 1983:49). Moreover, Luz (2001:339) rightly argues that ἀπὸ τῶν ὁρίων ἐκείνων refers to γυνὴ Χαναναία not to ἐξελθοῦσα (*pace* Nolland, 2005:632).

Jeremias (1958:31; also Hooker, 1971:364) points out that in the case of healing, Jesus did not take the initiative, but responded passively to the requests. So, Donaldson (1985:132) speculates that Jesus did not have any intention to work in the Gentile area like Tyre and Sidon, but just wanted to pass through. So, the Canaanite woman came to meet him, not Jesus to her. It is not possible, however, to deny or confirm what Jesus' intention was when he visited those areas. What we can say is that at least the woman's "coming" to Jesus does not exclude Jesus' intention to work among the people of Tyre and Sidon. In most cases, Jesus' healing is related to the recipients' first approaching him, whether they are Jews or Gentiles (8:2, 5, 16, 28; 9:2, 18, 20, 27, 32; 12:22; 14:35-36; 15:30; 17:14; 20:30; 21:14; cf. 8:25). Only in the

cases of Peter's mother-in-law (8:14-17) and of a man with a withered hand (12:9-13), did Jesus take the initiative (Held, 1963:169).[4] Moreover, even if it is conceded that Jesus' healings were passive, they were done. Therefore, the Gentiles are a part of the kingdom of heaven.

3.3.3 CONCLUSIONS

So far, we have examined some of Jesus' ministry locations. Even though Capernaum was not a Gentile town, its significance for the Gentile mission is presented in Matthew's quotation of Isaiah's prophecy. Jesus' settlement at Capernaum was strategically important for the universal mission, as the Roman roads were fully developed and used for connection to the world. Matthew reports that Jesus' fame was rapidly spread throughout the entire vicinity and the people from everywhere came to Jesus. Even though Jesus ministered mainly among the Jews, Matthew deliberately inserts Jesus' encounter with Gentiles.

Matthew reports that Jesus did enter some Gentile areas: Gadara, Tyre and Sidon. They are enough to prove that Jesus did enter the Gentile area, even though scholars tend to overlook this evidence regarding it as exceptional or peripheral. However, Jesus' itineraries to Gentile areas and his healings should not be taken as exceptional. Jesus' ministry in the Gentile areas coincides with the universal feature of the Ultimate Commission.

3.4 JESUS' HEALING OF GENTILES

Most of Jesus' healings are done to the Jews. Compared to his healing of the Jews, Jesus' healings of the Gentiles are not many. Based on these simple statistics, scholars tend to underestimate their significance. However, from the point of the

[4] Held (1963:282 n.2) regards the raising of the young man at Nain as the only genuine case that Jesus took initiative in all the gospels.

Jewish evidence system, they are enough to prove that Jesus did minister among the Gentiles. The most evident cases are Jesus' healing of the centurion's servant (8:5-13) and of a Canaanite woman's daughter (15:21-28). However, we may add some other cases like his healing of the multitudes (4:24-25; 12:15-21; 15:29-31). Also, we may include Jesus' feeding of the four thousand (15:32-38).

Jesus' healing is presented in Matthew as a demonstration that the kingdom of heaven is now eschatologically realized. Also, Jesus' feeding is presented to remind readers of the eschatological banquet prophesized through the prophets. So, Jesus' ministry among the Gentiles implies that the eschatological realization has come, not only to the Jews, but also to the Gentiles.

3.4.1 THE HEALING OF A ROMAN CENTURION'S SERVANT (8:5-13)

3.4.1.1 THE HEALING

Matthew reports that at Capernaum Jesus healed the servant of a Roman centurion,[5] and praised the soldier's great faith as superior to that of anyone in Israel (8.5-13). This shows that Jesus' ministry did include some Gentiles in his ministry. Sim (1998:224), however, regards this simply as "an aberration in the context of Jesus' mission" We have argued in the former chapters that Matthew should be viewed in the light of the Ultimate Commission and that Matthew's gospel aims at universalism. Then this should not be taken as an exception, but as revealing the ultimate direction of the gospel.

Jeremias (1958:30; see also Carson, 1984:201; McNeile, 1915:104; Bultmann, 1968:38; Nolland, 2005:355; Martin, 1978:15; France, 1977:257; 2007:313; Luz,

[5] Even though the centurion is not explicitly described as a Gentile, the word ἑκατόνταρχος is usually used as a designation for a Roman soldier commanding a hundred. For a possibility of Jewish ethnicity, see Bird (2007:118-119).

2001:10; Levine, 1988:111; Trilling, 1964:105) suggests to read Jesus' answer to the centurion's request as a reluctant question. Held (1963:195) suggests that the centurion's amazing response can receive its full meaning, when Jesus' words are understood as a rejection. However, Jesus' answer fits nicely in the context if it is not an interrogative.

The emphatic pronoun ἐγώ in the beginning of Jesus' answer does not automatically make the sentence a question (Blomberg, 1992:141; *pace* Davies and Allison, 1994:22; Keener, 1999:266; Held, 1963:195). There are many counter examples in Matthew (3:14; 5:22, 28, 32, 34, 39, 44; 10:16; 11:10; 21:30; 22:32; 24:5). Maybe the stress of the sentence is not on the mere participle ἐλθών, but on the main verb θεραπεύσω (Gundry, 1994:143). Seen in the light of the Ultimate Commission's universalism, there is no specific reason to take Jesus' answer as a reluctant question. Therefore, Jesus' answer should be taken as an affirmative response to the request (Blomberg, 1992:141; Hill, 1972:158; Hagner, 1993:204). Jesus' entering the house of a Gentile may have been an obstacle (France, 2007:313). In the preceding verses, however, Matthew reports that Jesus has committed "a far greater breach of ritual obligation by touching a leper" (Beare, 1981:207). Perhaps the centurion's humble response corresponds well to Jesus' reluctant question (France, 1977:257; 2007:313; McNeile, 1915:104). However, it also matches well with Jesus' answer, even if it is affirmative.

Even if it is conceded that Jesus' response was a question, it does not make the whole pericope anti-Gentile (Albright and Mann, 1971:93). Jesus' initial rejection, whether it is to requests of a miraculous sign or of an answer, was not uncommon, even to the Jews (8:26; 12:39; 16:4; 17:17; 19:17; 21:24; 22:18; 26:63; 27:40-43). It is interesting that to some Jews Jesus never changes his initial stance (12:38-42), while

he changes his stance and heals the Gentiles (15:21-28). If we take Jesus' answer as a rejection to the centurion's request, it functions as a literary device to emphasize the fact Jesus did heal a Gentile. Therefore, this pericope serves to further Matthew's universalistic agenda.

Sim insists that this pericope does not show a favourable attitude toward the Gentiles. He (1995:23; also Levin, 1988:165) points out the fact that "None of these characters, even those who demonstrate great faith, actually becomes a disciple of Jesus." However, this is an argument from silence. Matthew is also silent about if the healed Jews actually became disciples of Jesus (4:23; 8:1-4; 9:1-8, 18-26, 27-31, 35; 12:9-14, 16, 22; 14:35-36; 17:14-21). In contrast, Matthew does record two cases that Jewish people rejected Jesus, i.e. did not become his disciples in spite of Jesus' miracles (11:20-24; 13:54-58).

3.4.1.2 THE LOGION

Moreover, this pericope is accompanied with Jesus' prophecy (8:11-12). Here it is said that many will come from east and west and recline at the table with patriarchs, but the sons of the kingdom will be thrown into the outer darkness. Here "many" is contrasted with "the sons of the kingdom." Their fates will be significantly different. The question is the identification of the "many." If we read the logion without any ethnical or geographical dimension, then "many" means simply "any people" who have faith. Then the logion becomes simply a general admonition about having faith. Only those who have faith can recline with the patriarchs in the end, i.e. rejoice in the blessings of the kingdom of heaven. Stimulated by the marvellous faith of the centurion, Jesus emphasizes the importance of faith in the kingdom of heaven. Those who do not have such faith, here expressed as "the sons of the kingdom" will be thrown out. This logion may function well even if it were coupled with great faith

of any Jewish person. If this is the case, the logion by itself cannot be used for positive evidence for Matthew's universalism.

However, it is better to read with ethnical connotation because of the following reasons. First, the logion is associated with the pericope of the Gentile centurion. Jesus marvelled at his faith and mentioned that he could not find such faith in Israel (8:10). If the logion were presented detached from the pericope, then it could be a general admonition about having faith. However, the close connection with the pericope of the healing of the centurion's servant makes this implausible. Second, in Matthew, "many" in numerical sense are usually used to denote the one destined to destruction (7:13, 22; 22:14).

If it refers to the Gentiles (Hagner, 1993:205-206; Luz, 2001:11; France, 1977:261-263; 2007:316; Carson, 1984:202; Keener, 1999:269-270; Bird, 2006:445; Meier, 1994:314-317; Gundry, 1994:145; Gnilka, 1997:195-196; Meyer, 2002:167, 171, 247; Becker, 1998:67-68; Freyne, 2005:112), then Jesus' saying reveals Matthew's special interest in the Gentiles and corresponds well to the universalism of the Ultimate Commission. It is especially noteworthy that this prophecy is missing in Mark, and appears within a different logion in Luke. This may reflect Matthew's community's current situation (Luz, 2001:11; Smit, 2008:213): Israel's rejection of Jesus and the Gentiles' coming into the community. So, Jesus' prophecy is "a prediction that exactly describes his own situation."

Jeremias (1958:57) understands Jesus' prophecy against the background of the "eschatological pilgrimage of the Gentiles to the Mountain God" (Isaiah 45:6; 59:19; Malachi 1:11). According to him (1958:70, italics his), Jesus envisaged that at the *eschaton* the Gentiles are to be saved directly by God and "the incorporation of the Gentiles into the Kingdom of God promised by the prophets, was expected and

announced by Jesus as God's *eschatological act of power, as the great final manifestation of God's free grace.*"

Beasley-Murray (1986:170) points out that the theme of the Gentiles participating in the eschatological banquet is never associated with the theme of the eschatological gathering of the nations. So, their coming is neither for the banquet nor for the judgement of Israel, but for their submission to Israel and for exalting Zion (Zeller, 1971:225; Beasley-Murray, 1986:170-172; France, 1971:63; and Allison, 1989:164-165). Zeller (1971:225) suggests that Jesus' logion should be understood against the Diaspora Jews' eschatological gathering (Psalm 107:3; Isaiah 43:5-6; 49:12; cf. Deut 30:4; Baruch 4:37; Ps. Sol. 11:3-7) and their banquet (Isaiah 25:6). Isaiah and contemporary Judaism ($1Q^{sa}$ 2.17-22; Shab. 153a; Ex R. 25.7-8; 45.6; Lev R. 13.3; Num R. 13.2; Eccl R. 9.8; m Ps 14.7; Pesik R. 41.5; Tg .Ps.-J. Num 11.26) expected a great eschatological feast of jubilance in commemoration of the victory of God (Donaldson, 1985:261). Jesus' language resembles the gathering of the Jews, according to him, more than the Gentiles' pilgrimage. This leads some scholars to conclude that Jesus envisages the future regathering of the Diaspora Jews (Davies and Allison, 1994:27-29; Allison, 1989:158-170; 1997:176-191; Horsley, 1999:283-284; 2003:88; cf. Sanders, 1985:219-220). Since Matthew expresses the hope of Israel's final restoration (19:28), according to Allison (1989:165; Bird, 2007:89), it is unthinkable that the logion implies the Gentiles' replacement of the Jews in the *eschaton.*

However, it should be noted that the return of the Diaspora Jews was linked with the pilgrimage of the Gentiles in the Old Testament (Isaiah 66:20-21; Jeremiah 3:17-18; Zechariah 8:7-8, 20-23) and Second Temple literature (*Testament of Benjamin* 9:2; *1 Enoch* 90:33; *Psalms of Solomon* 17:26, 31; *Tobit* 13:5, 11; 14:5-7)

(Bird, 2007:90-91). Even though the phrase 'east and west' may refer primarily to Israel's restoration, the pilgrimage of the Gentiles was anticipated "as either its sequel or prequel" (Bird, 2007:92). Also, the coming of the Diaspora Jews was not associated with the judgment of the Palestine Jews in any literature, either (cf. Jeremias, 1971:246; Meier, 1994:315). There is no legitimate reason why the Palestine Jews are expelled from and the Diaspora Jews are invited to recline at the eschatological banquet. Moreover, if "many" refers to Jews from Diaspora, it contradicts with Matthew's usage of the word. In Matthew, "many" stands for those who are destined to destruction (7:13, 22; 22:14), if it is used for contrast.[6] The immediate context of the logion in Matthew and eschatological scenarios in Isaiah 2 and 25 and Zechariah 8 do not allow Diaspora Jews for the meaning of the many (Carter, 2004:274 n.45).

The logion by itself without the latter part (the fate of the sons of the kingdom) and the preceding part (Jesus' commendation of the centurion's faith) could possibly refer to the eschatological gathering of the Diaspora Jews (Sanders, 1985:220). Since the logion appears in a different context in Luke, redaction critical scholars think that it is probably Matthew who linked the logion with the pericope of the centurion (Bird, 2007:85 n.136). There is some possibility that the logion itself before being incorporated into Matthew's version of the centurion could refer to the regathering of the Diaspora Jews (Brid, 2006:441-457; 2007:87). The logion in Matthew, however, is triply connected to both the latter and former parts and to the whole pericope of a centurion (France, 1977:261). So, its racial sense is unavoidable (France, 2007:316). Also, the reference to Abraham, the father of nations, at the feast gives an additional

[6] If it is used by itself, not being contrasted with another group, its connotation can be either positive (20:28; 26:28), negative (19:30; 24:5, 10, 11, 12; 26:60), or neutral (3:7; 4:25; 8:1, 16, 18, 30; 9:10; 12;15; 13:2, 17; 14:14; 15:30; 19:2; 20:29; 26:47; 27:52, 53, 55).

light on determining who will come from east and west (Bird, 2006:451-452; 2007:88).

The frame of the logion might have been borrowed from the theme of the eschatological gathering of the Diaspora Jews. However, the contents are differently filled (France, 1977:261). Many (presumably Gentiles) will recline with the patriarchs. Jesus could have read Isaiah in a synthetic way to associate Gentiles' pilgrimage and their participation at the eschatological feast (Keener, 1999:270; Bird, 2006:451). This element is surprising to readers. "It is precisely the force of this saying that it takes familiar OT categories and deploys them in a new shocking direction" (France, 2007:318; see also Hagner, 1993:205; Carson, 1984:202). What is more shocking is that the sons of the kingdom (presumably the Jews, cf. Keener, 1999:269) will be excluded from the kingdom of heaven. However, readers of Matthew have been prepared for this. Already readers have read a similar tone in John's message (3:9-10) and may be reminded of a stream of prophetic warnings (Ezekiel 33:24; Jeremiah 7:1-4; Amos 2:9-11; Hosea 1:10; 2:23; cf. 3 Maccabees 1:3). Moreover, if the evangelist presupposes reader's prior knowledge of the basic story of Jesus (cf. 8:10; 10:4), then this is not that shocking.

Also, it must be pointed out that the prophecies of the Gentiles' participating at the eschatological banquet are not missing at all in the Old Testament and in the Second Temple period Judaism. As Sanders (1985:213-215; 1992:290-295) suggests, there has been diversity of views in Judaism with regard to the Gentiles. Bird (2006:450) rightly says that "an expectation for the destruction of the gentiles in some literature does not necessarily assail the view that the logion alludes to the eschatological pilgrimage of the gentiles." If Jesus has meant the Diaspora Jews here, it will be "a curious contrast" or "a strange opposition" (Meier, 1994:315). There is no

proper reason that the Diaspora Jews are to be more favoured than the Palestine Jews (Lee, 1999:68; cf. Jeremias, 1971:246).

While not denying that by many it refers to the Gentiles, however, Reiser (1997:235-236; see also Becker, 1998:68) argues that it is "not Jesus' promise to the Gentiles." The whole logion should not be divided into two parts, according to him (1997:235). Also, he insists that it is functioning as "provocation, with intention of shaking up his hearers and warning them." His opinion is right that the first and immediate emphasis of the logion is a warning toward Jewish hearers. However, the logion contains "the participation of the Gentiles in the kingdom of heaven" as supplementary but important elements. This coincides with the universalism of Matthew reflected in the Ultimate Commission and also in other parts of the gospel including the beginning. Jesus' hyperbolical mention of the exclusion of the sons of the kingdom, however, does not mean that *all* the people of Israel are excluded (France, 2007:318; Hagner, 1993:206; Charette, 1992:69-72; Davies and Allison, 1994:31) or that their exclusion is final and irrevocable (Becker, 1998:68).

3.4.2 THE HEALING OF DEMONIACS AT GADARA (8:28-34)

Matthew reports in 8:28-34 (par. Mark 5:1-20; Luke 8:26-39) that Jesus healed two demoniacs in the area of Gadara. Matthew puts this pericope in his second narrative block about Jesus' miracles. Even though Matthew does not clearly mention if the two demoniacs are Gentiles, it is generally assumed so. However, some argue the possibility of Jewish identity of the demoniacs. Louw (1958:59-61), for example, conjectures that the demoniacs were "the Jewish owner of the herd of swine which he kept in violation of the Jewish law" (cited from Craghan, 1968:532). However, we don't have any positive evidence to confirm his speculation, while the existence of a heard of pigs and the close relationship between the herdsmen and the whole town

fully imply their Gentile identity. By the way, mainly focusing on Markan description, Derrett (1979:6) relies on the fact that the word ἄνθρωπος is always used to refer to a Jew in the synoptic gospels. However, the word is not used in Matthean version of the pericope at all. Moreover, the word ἄνθρωπος can be used for any man, Jewish or Gentile.

Their Gentile identity can be argued based on the following observations. The area of Gadara was a Gentile region. The other side of the Sea of Galilee (τὸ πέραν) was composed of many pagans (Josephus, *The Jewish War* 1.155; Strack and Billerbeck, 1922:492; Somerville, 1914:549; Cave, 1964:94). The exact geographical location that Matthew refers to is a topic of debate because of various textual testimonies and of transliteration (Metzger, 1971:23-24; Plummer, 1982:132; Baarda, 1969:181; Clapp, 1907:62-83; Burkitt, 1908:128-133; Nun, 1995:18-25; Safari, 1996:16-19; Hagner, 1993:224; Davies and Allison, 1994:79; Gundry, 1994:157). Among four possible readings (Γαδαρηῶν, Γερασηνῶν, Γεργεσηνῶν, Γαζαρηνῶν), our reading is most plausible (NA27; UBS4; Hagner, 1993:224; Metzger, 1971:23-24; Plummer, 1982:132; cf. Clapp, 1907:62-83; Burkitt, 1908:128-133). The Gentile-ness of the region is also supported by the presence of a herd of pigs (ἀγέλη χοίρων), for Jews do not rear pigs (Leviticus 11:7; Deuteronomy 14:8; Isaiah 65:4; 66:17; 1 Maccabees 1:47; *m. Baba Qama*, 7:7; cf. Str-B., I. 492; Somerville, 1914:550-551; Nolland, 2005:376; Jeremias, 1963a:129). Here Matthew uses μακράν, instead of Markan ἐκεῖ πρὸς τῷ ὄρει and thereby puts a space between Jesus and the pigs. This distance, however, does not put Jesus out of Gentile area (*pace* Davies and Allison, 1994:82; Gundry, 1994:160). It just implies that there was a herd of pigs *near* Jesus and the demoniacs that the bystanders could see the relationship between Jesus' exorcism and the drowning of the pigs. The parable of the prodigal son (Luke 15:15)

does not give us any hint if Jews can take care of pigs (*pace* Davies and Allison, 1994:83), because the point that the parable makes is the miserable situation of the son, being equal to one of Gentiles (Green, 1997:580; Stein, 1992:405).

Also, the communicability between Jesus and the demoniacs cannot be used against their Gentile identity (*pace* Davies and Allison, 1994:83). Jesus could have understood Greek, even though his teaching and preaching was mainly performed in Aramaic (Fitzmyer, 1992:58-63, 76-77; Casey, 1997:326-328). Jesus could have used both Aramaic and Greek for his ministry, as in the first century Aramaic might have been used in family, while Greek might have been more frequently used in their business (Selby, 1983:185-193). Porter (1993:199-235; 1994:123-154) even insists that Jesus taught in Greek. We can suppose that the Gentile demoniacs might have communicated in Aramaic. Whatever language situation it might have been, the evangelist does not care about their actual communicability when narrating the story, just like any other authors. A narrator uses a language that he/she and his/her readers are good at. A novel by a South African author would contain a conversation between a French politician and a German businessman in Afrikaans. If not necessary, the detailed communicability would not be explained. Likewise, all the Gentiles in Matthew had no problem in communicating (2:1-12; 8:5-13; 15:21-28; 27:11-25) (Lee, 1999:53). The actual communicability seems not to be the concern of the evangelist.

Craghan (1968:524) has analysed the Markan pericope to find three strata of Jesus, of the community, and of the evangelist. Then he asserts that he can find "the primitive community's midrashic presentation of the event in terms of universal salvation according to Is 65 ('Sitz im Leben der Gemeinde')" and "the evangelist's redaction which consists in making the former demoniac an apostle to the pagans ('Sitz im Leben des Evanglisten')." The Matthean version of the pericope, however,

lacks some elements that enable him to conclude so. So, Sim (1998:222-223; see also Luz, 2001:24; France, 2007:343; Saldarini, 1994:74-75) argues that "the venture of Jesus into Gentile territory ends in their rejection of him." Levine (1988:165) also points out that Gentile characters in Matthew neither became Jesus' disciples nor receive Jesus' instruction to follow. However, this is not uncommon for Jewish patients, either. It is only two former blind men who followed Jesus after healing (20:29-34). In most healings, we are not told about if they actually became Jesus' disciples (4:23-25; 8:1-4, 14-15, 16; 9:1-8, 18-26, 27-31, 32-33; 12:9-13, 15-16; 14:34-36; 17:14-18).

The request for Jesus to leave their region by the inhabitants can be interpreted as "a rejection of Jesus and his mission" (Sim, 1995:23; cf. Keener, 1999:288; Luz, 2001:24; France, 2007:343), or it could be an expression of their awe similar to Peter's confession (Luke 5:8) (Martin, 1914:381). It could be compared to the Egyptians' request to depart (Exodus 7:31) (Cave, 1964:97). The inhabitants' reaction might have been based on the loss of their property. Craghan (1968:527) admits that their request for Jesus to leave their region would be secondary to the pericope, if this is based on the loss itself (cf. France, 2007:343). Since the most natural response to Jesus' miracle is their amazement, it is natural to take their reaction as coming out of fear. However, it is not easy to decide (Luz, 2001:25).

Even if it is conceded that we should take their response as negative, this does not make the Gentile mission unthinkable as Sim suggests (1998:222-223; Schweizer, 1975:223). Rejection of Jesus in Matthew is a universal phenomenon. Not only Jews but also Gentiles, and not only the leaders of the people but also the whole crowd join in the rejection of Jesus. In this regard, it is noteworthy that in the next pericope (9:1-35), Matthew records the Jewish peoples' (especially their leaders') rejection of Jesus

(9:3, 11, 14, 24, 34). So, the whole block of Matthew's second narrative (8:1-9:35) is about Jesus' authority and people's rejection of it (Combrink, 1982:81). The rejection is a universal phenomenon and the Gadarenes' rejection cannot be interpreted as a rejection of the gospel by a special "ethnic" group. "Matthew is likely to be much more interested in the fact of the rejection than in the ethnic identity of the rejecters" (Nolland, 2005:378).

On the one hand, Matthew describes a universal rejection of Jesus and his ministry. On the other hand, he also suggests a universal mission: The risen Lord commissions his disciples to make disciples of all nations, not only Gentiles but also Jews and not only the crowds but also the leaders of the people. So, this pericope cannot be used for negative evidence against the Gentile mission in Matthew. Rather, it shows that Jesus did enter the Gentile region and healed two Gentile demoniacs.

To sum up, in this pericope, Jesus expanded his ministry to the Gentiles. This implies that Matthew's community was open to Gentile mission. The reaction of the inhabitants may be taken as an expression of their awe, rather than their rejection of Jesus and his ministry. Even if it is conceded that it was a rejection, this does not necessarily implies that Matthew's community was reluctant in Gentile mission. It is because rejection of Jesus and his ministry was a universal phenomenon.

3.4.3 THE HEALING OF A CANAANITE WOMAN'S DAUGHTER (15:21-28)

3.4.3.1 INTRODUCTION

It is generally agreed that the genre of Matthew is basically "a narrative," because it has "a story" and "a story-teller" (Combrink, 1983:66). It is a "*narrative with plot*, which is less often chronological and more often arranged according to a preconceived artistic principle determined by the nature of the plot" (Holman,

1972:335; quoted from Combrink, 1983:66). So, the story of the Canaanite woman is deliberately inserted according to its plot.

Matthew reports another healing of a Gentile in his portrait of Jesus.[7] While the healing of a Centurion's servant was done in Jesus' hometown, the healing of a Canaanite woman's daughter is done in the Tyre and Sidon area, the places where he visited. Tyre and Sidon are located in the province of Syria, which is quite far from Capernaum. So, Jesus' visit to Tyre and Sidon is seemingly intentional, not accidental. Matthew does not report any other events except this one in Tyre and Sidon. The Matthean Jesus travels there (15:21) and right away returns back to Galilee after this healing (15:29). So, in Matthew the pericope is not to be taken as "an aberration" (*pace* Sim, 1998:224; Davies and Allison, 543; Manson, 1964:23; Jeremias, 1958:30-31). Jesus' visit to Tyre and Sidon is presented as intentional in Matthew.

We have two versions of the pericope in the synoptic tradition (Matt 15:21-26; Mark 7:24-30). The Matthean version, which is our concern, has long been one of the most difficult passages in Matthew for expositors. The problems here arise mainly due to Jesus' harsh sayings against the Canaanite woman. Together with 10:5-6, this passage gives readers an implication that Matthew is racist or that Matthew's community is anti-Gentile or *intra muros*. However, a detailed examination of the text suggests the contrary.

3.4.3.2 THE SETTING OF THE PERICOPE

The setting of the story about Jesus healing a Canaanite woman's daughter is introduced with Matthew's report that Jesus left the former place and withdrew to the region of Tyre and Sidon (καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη

[7] The parallelism between Matt 8:5-13 and 15:21-28 has made Bultman (1968:38) think that they are variants of one incident. However, their differences are so many that we cannot accept this opinion.

Τύρου καὶ Σιδῶνος. 15:21). The former setting was Gennesaret (14:34), where Jesus was put into the controversy with the Pharisees and the scribes about defilement (15:1-20). From there, Jesus withdrew to a new setting, the region of Tyre and Sidon, a Gentile region (cf. §3.3.2). This corresponds to "the coming of the miracle-worker" motif in Theissen's category (1983:48). Now a Canaanite woman appears on the setting (καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἔκραζεν, 15:22a). The appearance of the woman is one of the motifs usually seen in the miracle stories called "the appearance of representatives" (Theissen, 1983:49).

Here there are two small but significant changes in Matthew in rendering the story. First, Matthew introduces the area as Tyre and Sidon, while Mark mentions Tyre only.[8] Tyre and Sidon are regularly paired and condemned as "typical heathen cities" and dangerous enemies in the Old Testament (Isaiah 23; Jeremiah 25:22; 27:3; 47:4; Ezekiel 26-28; Joel 3:4[MT 4:4]; Amos 1:9-10; Zechariah 9:2; cf. 1 Maccabees 5:15; Judith 2:28; 4 Ezra 1:11) (Gundry, 1994:214).[9] Second, Matthew introduces the woman as a Canaanite, a derogatory term, while Mark calls her as a Syro-Phoenician, a rather neutral term (Sim, 1988:223; Beare, 1981:341; Harrington, 1991:235; Davies and Allison, 1994:547; Levine, 1988:138-139). These changes can be interpreted differently. On the one hand, we can say that it reveals the evangelist's "negative attitude towards the original Gentile inhabitants of the land of Israel, including the woman in this pericope" (Sim, 1988:223), or we can say that the evangelist wanted to say that Jesus *did* enter Gentile areas. The answer should be sought from the broad literary context, by explaining how these derogatory terms function in the whole

[8] Some manuscripts of Mark such as ℵ, A, B etc. have καὶ Σιδῶνος after Τύρου, probably due to the influence from Matthean version or due to the familiarity of the Old Testament usages.

[9] Cf. Jackson (2002:27-59) for fourfold function of "Tyre and Sidon" in the Old Testament like examples of negative ethical behavior, outsiders to the Jewish faith, friends of Israel and participants in the same salvation as the Jews.

pericope.

3.4.3.3 THE COMPLICATIONS

This story does not have "preliminary incidents" or "occasional incidents," but introduces directly three complications, while in the Markan parallel there is only one. This is one of Matthew's most apparent features in rendering miracle stories: Matthew usually abridges the narrative while concurrently amplifying the discourse (Held, 1963:165-200). In the first stage, the Canaanite woman functions as the "representative" of the sick person, her daughter (Theissen, 1983:49). In the second stage the disciples function as the "representative" or more possibly "embassies" of the woman (Theissen, 1983:49). In the third stage, the woman comes up again on the stage as the "representative" of her daughter. Each entreat has been ignored and rejected by Jesus. His responses gradually become severer and more manifest. At first he did not answer a word. Then he declares that his ministry is limited only to the Israelites. Then he despises the woman by comparing her to a dog. These three complications are devices to increase tension in the story and to make a solution more difficult. These obstacles are exactly what the contemporary Jews would have expected from a Rabbi. The Gentiles are not worthy of receiving divine mercy.

The Canaanite woman appears in the first stage and requests Jesus to heal her daughter. Matthew reports that the woman used the designation "Lord, Son of David" when she called upon Jesus. "Son of David" is usually used in healing stories (cf. 9:27; 20:30-31). Duling (1975:235-52; 1978:392-410; See also Chilton, 1982:97; Gibbs, 1964:446-464) suggests understanding the designation against the background of Jewish thought that Solomon, the Son of David, was not only wise, but also a great healer (*Testament of Solomon*, 20.1). 1 Samuel 16:23 can also be a background for this designation, where David is described to have exorcised Saul the king of evil

spirit (cf. Joshepus, *Jewish Antiquities* 6:166-68) (Davies and Allison, 1994:136). It is also a highly Jewish term. Thus the designation is regarded to anticipate the limitation of Jesus' ministry (Gundry, 1994:311; Russell, 1980:267-268). Ironically, the Gentile woman is asking for help from that Jewish Messianic figure, "Son of David." This seems to function as a rhetorical device to make readers feel how absurd she is asking from Jesus. Jesus responded to the woman's first request with his initial silence. There seems no reason for the "Son of David" to respond to a Gentile. This is exactly what readers would expect.

Now Jesus' disciples appear in the second stage and ask Jesus to do something for her: ἀπόλυσον αὐτήν, ὅτι κράζει ὄπισθεν ἡμῶν (15:23). Some regard the disciples' role in this stage as an obstacle of the suppliant (Gundry, 1994:312-313; Theissen, 1983:53). According to them, the disciples just wanted Jesus to send her away without granting her request. This is possible as they usually play negative roles in other pericopes (14:15; 19:13) (Luz, 2001:339). Others think that it is a request on behalf of her (cf. Luke 18:1-8) (Davies and Allison, 1994:549; France, 2007:593; Hagner, 1995:441; Beare, 1981:341; Plummer, 1982:216; Margoliouth, 1921:2; Lachs, 1987:248; Burkill, 1967:161-177). If the former is the case, the obstacles are also piled up by the disciples against the woman, and Jesus agrees with the disciples. However, Jesus' response may be understood a bit more smoothly if the disciples have asked Jesus to send her away by granting her request. The word ἀπολύω is not used in the New Testament for forcing someone to get off, but usually used for releasing someone (cf. 18:27). Moreover, we can find a case where the word is used to denote releasing someone after making him satisfied (cf. Luke 2:29). If the latter is the case, Jesus rejects the woman's request in spite of his disciples' surrogating appeal. If the former is the case, the woman's obstacles are not just Jesus, but also his

disciples. Whichever it might be, Matthew hereby makes a solution more difficult. The woman faces the obstacles of antagonism, clearly expressed by Jesus, which is more hostile than his first silence.

Jesus rebuffed the disciples' petition by limiting his mission boundary inside the Jewish people: οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. This is one of the most startling utterances of Jesus in this pericope. Jesus' attitude toward the Gentiles seems coherent in Matthew for in his proclamation discourse he has also expressed the similar thought (10:5-6). In this sense, Matthew's description of Jesus' response is severer than Mark's (Burkill, 1966:27).

In the third stage, the Canaanite woman draws near Jesus and asks him to heal her daughter. Then Jesus told a short parable to her: οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις, which Beare (1981:342; also Vermes, 1973:49) regards as the "worst kind of chauvinism." By the "little bitch" Jesus clearly meant "the Gentiles like the Canaanite woman." Generally, Gentiles were regarded as dogs (cf. *Targum Neofiti Exodus* 22:30). The Canaanite woman clearly understood that she was compared to a "doggie" by Jesus. By the "children" Jesus meant "Israelites" (cf. Exodus 4:22; Deuteronomy 14:1; Isaiah 1:2, 4; 8:18; 30:1, 9; 43:5; Jeremiah 4:22; 31:17, 20; Lamentations 1:5; Ezekiel 20:21; Hosea 11:1; Matthew 3:9; 11:16-17; Luke 7:32; 15:31; John 11:52; Acts 13:26; Romans 9:4; *m. Abot* 3.15). By "bread," Jesus meant something like the blessing of salvation or at least the privilege of the benefits of Jesus' ministry. The plain meaning of the short parable, therefore, is that the Gentiles are not worthy of the divine mercy and, therefore, of Jesus' ministry. This is manifest to everyone. Everybody, including the Canaanite woman and the disciples, would have understood the meaning of the parable this way.

Matthew omits the Markan sentence ἄφες πρῶτον χορτασθῆναι τὰ τέκνα in

Jesus' response. Consequently, unlike Mark, there is no room for Gentiles at all in Matthew (Davies and Allison, 1994:553; Sim, 1998:224). Also, Matthew, who has a tendency of avoiding diminutive forms (cf. Matthew's preference of θυγάτηρ instead of θυγάτριον. 9:18; 15:22) retains the Markan diminutive word κυνάριον. To the Jews, who were not pet-lovers at all, dogs were only "the dirty, unpleasant and savage animals which roamed the street in packs, scavenging for food" (Dufton, 1989:417; cf. Strack and Billerbeck, 1922:722-25). Expositors are trying to alleviate the harsh tone by distinguishing a house pet dog and a wild dog, or a small and cute dog and a big dog (Plummer, 1982:217; Gundry, 1994:314; Gundry-Volf, 1995:517; Taylor, 1908:350; Davies and Allison, 1994:554; Luz, 2001:340; Nolland, 2005:634; Keener, 1999:416). However, in the pericope, the Canaanite woman is acting not like a house-pet, but "like a scavenger dog because she asks for what is not rightly hers" (Bird, 2007:48-49). Luz (2001:340; also Keener, 1999:416-417) lists some evidence of ancient customs of caring for pet dogs, however mostly Greco-Roman, not Jewish (France, 2007:595). Jewish evidence with regard to dogs is overwhelmingly negative. So, Jesus' saying is designed to insult the woman. To Jewish listeners, a little bitch is no less abusive (France, 2007:595; Burkill, 1967:173; Theissen, 1991:62; Bird, 2007:49), but could be more insulting than a bitch. Implying "insignificant paltry being" by the diminutive, a dog in a diminutive may be more insulting (Derrett, 1973:169). Only Western perspective would take the diminutive as alleviating the offence (France, 2007:594-595). It is questionable if the listeners might understand Jesus' saying as milder with the diminutive use (Burkill, 1967:170-171; Jeremias, 1958:29; Theissen, 1991:62; France, 1985:247; Harrisville, 1966:283).

In sum, a threefold obstacle is deliberately introduced in Matthew. Jesus' responses are exactly what the contemporary readers might have expected from a

Jewish rabbi. Matthew sets up a more severe obstacle than Mark, which makes the solution more complicated (Held, 1963:198). However, the dramatic reversal waits in the next scene.

3.4.3.4 THE CLIMAX

In spite of the threefold obstacle before her, the Canaanite woman did not give up. She confessed: ναί κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. The woman's clever answer constitutes the climax of the story. The Canaanite woman recognizes the priority of Israel (Davies and Allison, 1994:554). Leyrer (1999:218-219) insists that καὶ γάρ should be translated as "for even" rather than as "but even" and that the Canaanite woman admitted what Jesus said about the Gentiles and it was regarded by Jesus as her great faith. Not wanting to diminish Israel's privileges, she only desires "a superfluous crumb" (Cranfield, 1959:49).

It is noteworthy that Jesus did not overturn his rejection of the request by the Pharisees and Sadducees, who were ethnically Jews (16:1-4), while in this pericope Jesus did eventually heal the daughter of a Gentile woman. In her response parable, by the "dog" the woman meant "the Gentiles" especially including her and her daughter. By the "crumbs" she meant something like "superfluous blessing of salvation or at least a little bit of privilege of beneficiary of Jesus' ministry." In order to emphasize the small part or superfluous part of blessing, the woman has changed Jesus' ἄρτος into ψιχίον.

Jesus' short parable did not discourage the woman. Rather, the woman has understood the true intention of the parable with her deep faith and found the way to get Jesus' mercy. The real purpose of Jesus' use of parables is hereby revealed. Matthew reports that Jesus uses parables in order to hide the mystery of the kingdom

to some group and to reveal it to other group (13:11-13). The parable, which might work as a great obstacle never to be overcome, was nothing but a way to a solution for the woman (cf. Dufton, 1989:417). The Canaanite woman is proved as the one who has, to whom *more* shall be given (cf. 13:12). The first and plain meaning of the short parable manifest to everyone is not the ultimate intention of Jesus. It is designed to test the faith of the woman and has another function of leading the woman into the blessing, which is hidden to the one who has not, from whom even what he has shall be taken away (cf. 13:12).

Though there is much difference in wording of the woman's answer between Matthew and Mark, the meaning is not different. Their function, however, is much different: The answer of the woman in Mark functions as a request to change Jesus' original time table, i.e. a request to Jesus to grant a blessing to her at the same time with the other Jewish beneficiaries, while it is a request of healing itself in Matthew, i.e. a request to Jesus to grant a blessing to her contrary to his initial rejection.

3.4.3.5 THE RESOLUTION

Jesus saw the Canaanite woman's faith through her confession and applauded her faith. Matthew inserts ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. It is noteworthy that Jesus commended Gentiles' faith only in Matthew (8:10 and here), while he did not in other cases (9:2, 22, 29; cf. Mark 2:5; 5:34; 10:52). Her great faith contrasts with the little faith of disciples (14:33; 16:8) and the lack of faith in the Nazarenes (13:54-58). The whole thrust and main emphasis of the pericope lies in the fact that Jesus finally listened to the request of the Canaanite woman and healed her daughter. Matthew reports that the healing was performed right away (καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης), while in Mark the woman found her daughter healed when she returned home.

Therefore, the Matthean insertions, "I was sent only to the lost sheep of the house of Israel" and "It is not good to take the children's bread and throw it to the dogs" are not Jesus' *ultimate* and real intention. These rhetorically introduced sayings are eventually superseded by Jesus' healing of the Canaanite woman's daughter and his applause of her great faith. The whole pericope is not about Jesus' restriction of ministry, but about his going over the ethnical boundary (Allison, 2005:130). In this sense, Jesus' initial silence and harsh sayings are not designed to promote the idea of restraining the Matthean community's mission from Gentiles. They are rhetorically inserted in the pericope and function as literary complications to test the faith of the Canaanite woman. The literary complications are not uncommon in Jesus' healings (8:24; 9:18-26, 27-31; 20:29-34; cf. John 11:6) (Blomberg, 1992:243; Lee, 1999:49-50). They are designed "to amplify the effect of Jesus' healing, for the harsher Jesus' response is, the brighter the faith of the gentile woman glitters" (Lee, 1999:48; cf. Gundry, 1994:314. Theissen, 1983:52-53). The whole pericope should be interpreted with the happy ending in mind. Jesus' harsh saying should not be isolated from its context (Trilling, 1964:101). Jesus' eventual healing is the key to view the whole pericope. So, here we are informed about Jesus' expansion of his ministry (cf. O'Day, 1989:290-301). Through Jesus' applause of the Canaanite woman and his healing of her daughter, every obstacle is resolved. Thus, literary catharsis occurs here.

3.4.3.6 EVALUATION OF THE MATTHEAN VERSION OF THE PERICOPE

In sum, we are confronted here with Matthew's highly literary or rhetorical presentation of the incident. On the one hand, the narrator emphasizes Jesus' reluctance to respond to the Gentile woman's request. The whole thrust of the pericope, however, is that Jesus eventually healed the Canaanite woman's daughter. This literary or rhetorical technique seems to have been made to emphasize that

Gentiles are included in Jesus' ministry. By a series of delicate alterations and preservation, Matthew highlights the anti-Gentile tone of the pericope. The woman is designated as a Canaanite woman. Jesus entered the highly Gentile area, designated as Tyre and Sidon. Jesus initial refusal to perform a miracle to a Gentile is enforced in three steps of complication. Matthew retains the Markan expression of κυνάριον contrary to his tendency of avoiding diminutive forms and thereby keeps its insulting tone. Jesus in Matthew defines his mission to the lost sheep of Israel only and gives no implication that the Gentiles are cared for in the later time unlike Mark. All these features function as a highly anti-Gentile tone of the pericope.

Yet, at the same time he shows just as emphatically that the woman's request was eventually granted. The whole pericope functions, therefore, as evidence that Jesus did expand his ministry to the Gentiles. Moreover, the whole narrative can function as the basis legitimating the Gentile mission for Matthew's community. In this regard, it is noteworthy that that the same Jesus rejected the request of some Jews, i.e. Pharisees and Sadducees (12:38-42; 16:1-4).

3.4.3.7 THE BROAD CONTEXT OF THE PERICOPE

Now let us turn to the broad context of the pericope to understand its meaning within Matthew's literary structure. We can detect in Matthew five large blocks of teaching material alternatively inserted between the narrative sections (Bacon, 1918:56-66). The pericope about healing of the Canaanite woman's daughter is in the narrative section between the group of parables about the kingdom (13) and the sayings about Christian community (18). Jesus was introduced by Matthew as the Messiah, the Davidic king, who has brought the eschatological kingdom into the world. Jesus proclaims new laws for the citizen of the kingdom (5-7) and has proved the powerful realization of the kingdom through his miracles and proclamation.

However, his mission was met with objections from various people (8:34; 9:14; 12:2, 10, 14, 24; 15:2).

After these several objections, we meet the story about the Canaanite woman. Right before the pericope about the Canaanite woman is the controversy on the tradition of the elders. The close relation between two pericopes can be noticed by Matthean replacement of Markan δέ with καί. This is an opposite phenomenon to the fact that Matthew usually replaces καί with δέ (Hawkins, 1909:150-153). This unusual phenomenon betrays Matthew's effort to relate the Canaanite woman's pericope to the preceding defilement debate (*pace* Davies and Allison, 1994:548). So, the Canaanite woman's incident should be examined in relation to its preceding pericope (Gundry, 1994:310; Blomberg, 1992:242; O'Day, 1989:291). Jesus' ministry among the Gentiles in Tyre and Sidon could be an example of his termination of the clean-unclean separation in the preceding pericope. Jesus' debate with the Pharisees and scribes from Jerusalem sheds light on how to understand our pericope (Keener, 1999:414; cf. Margoliouth, 1921:7-8).

If the story of the Canaanite woman is an illustration of the preceding debate, then we can find a literary connection between the two pericopes. Jesus' severe sayings (15:24, 26) are compared to the Pharisees and scribes' protest against the defilement (15:2). So, Jesus acts like the Pharisees and scribes in our pericope, not representing his own thought (Margoliouth, 1921:2). At this, readers of Matthew would wonder why Jesus, who already performed a miracle for a Gentile centurion and for Gentile demoniacs in Gadara, said harsh things. Also, readers might have already noticed universalistic nuances in Jesus' parables. This curiosity will be eventually solved at his healing of her daughter in the end (France, 2007:590). France (2007:591) compares Jesus in this pericope as a good teacher, who "may sometimes

aim to draw out a pupil's best insight by a deliberate challenge which does not necessarily represent the teacher's own view." This solution coincides with Jesus' denouncement upon unrepentant Jewish towns, mentioning Tyre and Sidon (11:21-24) (Keneer, 1999:415). In the preceding pericope, Jesus counterattacks their logic (15:3) and nullifies Jewish traditional defilement code: "Eating with unwashed hand does not defile a man" (15:20). In our pericope, now Jesus' healing nullifies what he just said representing his contemporaries. There is no discrimination between the Jews and the Gentiles by God (cf. 5:45). "By uttering first the normal thought of Jewish people and then by nullifying the saying itself with his healing activity, he empathetically shows and dramatically demonstrates that he *was* sent to the gentiles as well as to the Jews" (Lee, 1999:49).

If we read the pericope with its ending in mind, Jesus' initial rejection functions like an irony. The literal connotation of the lost sheep of Israel would be ethnically Jewish people. However, its figurative meaning could refer to anyone who is lost from God's sight (cf. Margoliouth, 1921:8) or "the entire people of God to whom Jesus is sent" (Luz, 2001:339).

3.4.3.8 CONCLUSIONS

So far, we have examined the story of Jesus' healing of the Canaanite woman's daughter. On the one hand, Matthew highlights the anti-Gentile tone of the pericope. The woman is described much more derogatorily as a Canaanite woman from Tyre and Sidon area. Her journey to the healing is much more complicated than Mark's. The possibility of getting Jesus' healing in Matthew seemed much more difficult than in Mark. However, dramatically she was granted her request with Jesus' high commendation of her faith. The anti-Gentile and disparaging features are introduced in Matthew to serve Matthew's literary purpose: Jesus did expand his

ministry to a Gentile woman. Matthew deliberately connects our pericope to Jesus' debate with the tradition of elders, by his unusual replacement of Markan δέ with καί. Therefore, Jesus' healing of a Canaanite woman's daughter is presented as an example of his termination of the clean-unclean separation in the preceding pericope. Jesus' initial rejection of her request can be viewed as a literary device to enhance the dramatic effect of the message.

3.4.4 THE HEALING OF MULTITUDES

3.4.4.1 JESUS' HEALING OF SYRIAN PATIENTS (4:24-25)

Matthew reports that the news about Jesus' healing has spread throughout all Syria and "they" brought every patient to Jesus (4:24). The third person plural suffix of the main verb and various patients would include Syrians (Gundry, 1994:64; Smillie, 2002:87). Inclusion of the Gentile patients is fully understandable when we look at the geographical advantages of Jesus' base camp (see §3.3.1). The well developed Roman roads might have helped the news to spread rapidly. The contemporary patients who could not rely on medicines and medical techniques as we do must have responded to this news. It is unthinkable that Gentile patients would have simply ignored the news because of the ethnic difference (cf. 8:5-13; 15:21-28). There must have been a great gathering for cure from every geographical and ethnical group (Smillie, 2002:88). Matthew reports that Jesus healed them (4:24). There is no record in Matthew that he deliberately rejected some because of their ethnic status. We can legitimately conjecture that he did heal Syrian (and other Gentile) patients if they came to him, because he did heal Gentiles whenever he met them whether they have faith (8:5-13; 15:21-28) or not (8:28-34). There is no incident at all in Matthew that any Gentile patient returned without being granted Jesus' healing. Matthew

further records that great crowds followed Jesus. They are from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan (4:25). This also implies that there are many Gentiles in the beneficiaries of Jesus' healing ministry (Smillie, 2002:87).

Matthew's report is closely related to his interpretation of Jesus' settlement in Capernaum (4:12-17). He interprets it as an eschatological event fulfilling the prophecy of Isaiah. Now the people dwelling in darkness have seen a great light. Its commentary is followed immediately in 4:23-25 and also in Jesus' whole ministry throughout the gospel. Those who suffered from various diseases are now made whole with Jesus' miraculous healing. The eschatological benefit is not local, but universal. Isaiah calls not only lands of Zebulun and Naphtali, but also the way of the sea, beyond the Jordan, Galilee of the Gentiles. Though they are local names, it signifies the entire universe. In the same vein, the news about Jesus spread throughout all Syria and Jesus healed every patient from everywhere.

3.4.4.2 JESUS' HEALING AS FULFILMENT OF ISAIAH'S PROPHECY (12:15-21)

In Matthew, Jesus is presented as the eschatological healer. It is noteworthy that Jesus summarizes his ministry as healing and preaching when asked about his identity by John's disciples (11:4-5). Matthew not only reports Jesus' specific individual healings but also summarizes his ministry in general terms that he cured many patients (4:23-25; 8:16-17; 12:15-21; 14:13-14; 15:29-31; 19:1-2; 21:14).

Especially in 12:15-21, Matthew interprets Jesus' healing as a fulfilment of the prophecy of Isaiah 42:1-4. Here Matthew does not tell directly if the "many" could include the Gentiles. However, it seems that Matthew presupposes it. Matthew quotes the prophecy of Isaiah to interpret Jesus' healing in eschatological terms. Here the

main point of application is surely on a kind of the Messianic secret (12:19=Isaiah 42:2). However, Matthew, who is "strictly economical in the length of his quotations" (Gerhardsson, 1979:26), quotes not just Isaiah 42:2, but 42:1-4. So, this quotation is the longest. If only Isaiah 42:2-3 is applicable to Jesus, the whole quotation cited by Matthew would be superfluous (Neyrey, 1982:458).

Matthew interprets Jesus' healing as "the eschatological servant's proclaiming justice to the Gentiles" that eventually "will make them hope in his name." This kind of interpretation presupposes the inclusion of Gentiles in many who were healed (Lee, 1999:62).

Even though the Greek word κρίσις can be either positive (justice, as in 12:20; 23:23) or negative (judgment, as in 5:21, 22; 10:15; 11:22, 24; 12:36, 41, 42; 23:33), it cannot be taken as the latter sense here (Gundry, 1994:229; Kingsbury, 1991:94-95; Davies, 1969:131-137; Bruner, 2004:556; *pace* Buchanan, 1996:523; Sim, 1998:221; Barth, 1963:141). The apocalyptic discourse of judgment on the sheep and the goats (25:31-46) cannot be used as the basis for the eschatological judgment especially of "the Gentiles," for the eschatological judgment in the parable is universal inclusion of the Jews and the Gentiles alike (Carter, 2004:272; Nolland, 2005:1024; France, 2007:961; Donahue, 1986:3; for the debate on the identity see Jones, 1995:245-251). Even if it is conceded that it is about judgment for the Gentiles only (Stanton, 1992a:214), still the word κρίσις can be positive in our passage. If one should argue for its negative sense, the reason must be provided why Jesus' healing should be interpreted as the judgment for the Gentiles. On this, Sim (1998:222) is not successful. He regards 12:21 as a later interpolation or insists that the intended meaning is not clear. The textual evidence of 12:21, however, does not allow a later interpolation theory (*pace* Kilpatrick, 1946:94; Sim, 1998:222). Moreover, reading universalism

from 12:21 is not importing the Pauline concept into Matthew (*pace* Sim, 1998:222), for the universalistic theme is clearly expressed in the Ultimate Commission and Matthew is designed according to the themes of the Ultimate Commission (cf. France, 2007:472). Only to take κρίσις in a positive sense naturally corresponds to the last phrase that "in his name the Gentiles will hope" (12:21) (Balabinski, 2008:173).

Our passage (12:15-21) is located in the middle of the third narrative block of Matthew (11:2-12:50). Here Jesus denounces the unrepentant towns by comparing their fate with the Gentiles' (11:20-24). Then Jesus had two controversies on Sabbath keeping with the Pharisaic leaders of Jewish people (12:1-14), which eventually leads to their decision to kill him (12:14). So, he withdrew from there (from their Synagogue) (12:15a) and cured many crowds (12:15b). Our passage follows right after this report as an interpretation of this healing. After this quotation, Matthew reports another rejection by the Pharisees (12:24). Jesus then rejects the request of signs by the scribes and the Pharisees (12:38) and answers that only the sign of Jonah will be given (12:39). Again Jesus denounces this generation referring to the queen of the south (12:42). So, the whole narrative block is telling about the rejection of Jesus by Jewish towns and Jewish leaders, the resolution to kill Jesus by the Jewish leaders, Jesus' withdrawal from their synagogue, and Jesus' rejection of Jewish leader's request of signs. So, the whole narrative block is closely related to the eschatological salvation of the Gentiles. Neyrey (1982:457-473) rightly connects the events in chapter 12 to this quotation. Thus, the universalistic tone of the quotation, according to him, is closely related to 12:41-42, 46-50. Moreover, it is suitable to take this quotation as an interpretation of Jesus' whole ministry in Matthew (France, 2007:470).

It is interesting that Matthew picks "the Gentiles" from LXX, not "the coastlands" from MT and the "name" from LXX, not "law" from MT in which the

Gentiles will hope. The choice of those words is especially notable, while Matthew's quotation of Isaiah here is distinct from both of them (France, 2007:470; Stendahl, 1968:107-115; Gundry, 111-116; Grindel, 1967:110-115; Johnson, 1943:135-153; Beaton, 2002:141; Menken, 2004:67-88). The selection of the words should not be explained away as Matthew's available version at that time. It probably reflects the evangelist's theological viewpoint. In Matthew "the name" is closely related to salvation (1:18-25) (Beaton, 2005:72). Here the quotation is closely connected to Matthew' universalistic theme.

3.4.4.3 JESUS' HEALING OF MANY PEOPLE ON A MOUNTAIN (15:29-31)

Even though Matthew does not clearly specify the ethnic identity of Jesus' healing target on an anonymous mountain (15:29-31), there is much probability to accept their Gentile identity. France (2007:597) finds its clue in the evangelists' unusual report that the crowds gave glory to the God of Israel (15:31) and other puzzling literary techniques. In Matthew, such designation of God is not used except here. This unusual expression implies that the crowds there were Gentiles (Carson, 1984:357; Lee, 1999:56-57; Jeremias, 1958:29; Mounce, 1991:154; Somerville, 1914:551). Even though the phraseology "God of Israel" is frequently uttered by Jews (95%) rather than Gentiles in the Old Testament (Cousland, 1999:18; Nolland, 2005:641; Davies and Allison, 1994:564), we need to take it into consideration that this is the evangelist's expression of the crowds' response whatever the actual expression might have been (France, 2007:597). In the Old Testament, some occurrences of the expression are attributed to the Gentiles and it emphasizes the difference between Israel inside and the Gentiles outside the covenantal relationship with YHWH (cf. 1 Sam 5:7, 8, 10, 11; 6:3, 5) (Coulsand, 1999:18).

In this regard, Jesus' itinerary from the Tyre and Sidon area to the mountain near the Sea of Galilee needs to be scrutinized. France (2007:598) points out that Jesus used a boat to return after his ministry to the Jewish region of Magadan (15:39). This implies that at the time of healing on a mountain he was still on the opposite (east) side of the Sea of Galilee, a largely Gentile area (Plummer, 1982:219). Matthew does not name the area specifically as Decapolis, unlike his source (Mark 7:31). This is probably due to his assumption that his readers would understand geographical information so well and/or to his writing habit. So, this should not necessarily be interpreted as his intention to fade out the Gentile-ness of the pericope. Usually Matthew is less specific in reporting geographical information than Mark (8:14 [Mk 1:29]; 9:1 [Mk 2:1]; 14:34 [Mk 6:53]; 15:29 [Mk 7:31]; 21:1 [Mk 11:1], 21:12 [Mk 11:15]; 24:3 [Mk 13:3]). Then Matthew draws Jesus' itinerary first by road from Tyre and Sidon to the east side of the Sea of Galilee and second by boat from there to Magadan. France (2007:598) suggests the Golan area for his ministry for our pericope.

I have argued elsewhere (1999:59) that we can detect a *chiasmus* in 14:13-15:39. This can be expanded to the entire of the fourth narrative of Matthew (13:54-16:20), which cannot be found in Mark.

A: Rejection at Nazareth (13:54-58)
B: Herod's Response to Jesus (14:1-12)
C: New Exodus (New Manna and New Red Sea) (14:13-33)
D: Healing for the Jews (14:34-36)
E: Debate on Defilement (15:1-20)
E': Breaking the Jewish Boundary (15:21-28)
D': Healing for the Gentiles (15:29-31)
C': Feeding of the Gentile Four Thousand (15:32-39)
B': Pharisees' Response to Jesus (16:1-12)
A': Peter's Confession (16:13-20)

Matthew's structure shows the whole narrative block is heading to Peter's confession. Also, it shows that there is deliberate contrast between Jesus' ministry to the Jews and the Gentiles. If this pericope is about Jesus' healing of the Gentiles and if the feeding of the four thousand is done to the Gentiles, Matthew mirrors Jesus' Gentile ministries to his Jewish ones. So, the whole narrative emphasizes the expansion of his ministry to the Gentiles, and this will explain why Matthew duplicates the feeding (14:13-33; 15:32-39) and the summary of Jesus' healing (14:34-36; 15:28-31). France (2007:600) rightly points out that the second feeding is less dramatic than the first: fewer people, more loaves and fewer leftovers. Unless the feeding of the four thousand is for the Gentiles, the narrative sequence "to move from the more impressive miracle to the less, rather than building up to a climax" is surprising (France, 2007:600-601). Unless the second healing and feeding are for the Gentiles, then the function of debate on defilement will be lost. So, the whole narrative encompasses Jesus' universal ministry among the Jews and the Gentiles. The general summary of Jesus' healing (15:28-31) is not just a redundant repetition of what is already said in 14:34-36, but a device to tell his readers that Jesus did minister to the Gentiles. "It is the extension of Jesus' ministry to the Gentiles in such a way as to parallel closely what he has previously done among Jews that justifies the otherwise puzzling 'redundancy' of this section" (France, 2007:597). As we will see in the next section (§3.4.5), the feeding of the four thousand is not a redundant repetition of what is already said in 14:13-21.

3.4.5 THE FEEDING OF THE FOUR THOUSAND (15:32-38)

Since Hilary of Poitiers (c. 315-367) the feeding of the four thousand has been regarded as for Gentiles while the feeding of the five thousand was for Jews

(Cousland, 1999:1). This position is followed by many scholars (Beare, 1981:346; Blomberg, 1992:245; Carson, 1984:359; McNeile, 1915:232; Hill, 1972:255; Gundry, 1994:317-319; France, 1985:249; 2007:599-603; Frankemölle, 1974:117). However, there are also many scholars who regard the crowds as Jews (Cousland, 1999:1-23; Davies and Allison, 1994:563-564; Hagner, 1995:450; Donaldson, 1985:261; Levine, 1988:162-163; Plummer, 1982:218; Trilling, 1964:133-134; Meier, 1979:105; Schweizer, 1975:331; Keener, 1999:419; Bruner, 2004:107; Luz, 2001:344; Smit, 2008:225). It seems that Jewish identity is currently the majority.

However, we need to recall the argument in the previous section (§3.4.4.3) that Jesus' healing of many crowds at a mountain (15:29-31) is for the Gentiles. Unlike Mark, Matthew does not change the setting of the feeding from that of the healing, but reports through Jesus' words that they were with him for three days (15:32). By mentioning two geographical transitions (15:29, 39), Matthew connects the feeding to the healing as one unit (Davies and Allison, 1994:570). Therefore, the four thousand are not basically different from the crowd who came to Jesus for healing at a mountain on the eastern side of Galilee (France, 2007:601; Donaldson, 1985:122). So, our argument relies partially upon and will inversely reinforce the argument of the previous section.

As we have seen in the previous section (§3.4.4.3), Jesus' feeding of the four thousand is located in a *chiastic* structure of Matthew's fourth narrative. Matthew's narrative web is well understood, if the second feeding is for the Gentiles. Otherwise, this seems to be an ineffective duplication. Matthew's intention to put the second feeding where it stands now seems "to draw a parallel between Jesus' Jewish ministry and his ministry to Gentiles" (France, 2007:600). Matthew deliberately arranges the debate about purity and defilement (15:1-20) and Jesus' encounter with a Canaanite

woman (15:21-28) at the centre of his *chiastic* structure of the fourth narrative. Thus, Matthew emphasizes that the ethnical demarcation is now obsolete: The ritual hindrance that has prevented the Jewish people from encountering the Gentiles is broken and the door of eschatological salvation and blessing is open to all the people, including the Gentiles. Jesus not only healed the Canaanite woman's daughter (15:28), but proceeded to heal and feed many Gentile crowds (15:29-39). Subsequent to the healing of a Canaanite, the healing and feeding here is a demonstration that the Gentiles are to be fed equally with the Jews (France, 2007:601; *pace* Donaldson, 1985:130). It is noteworthy that Matthew omits Mark's somewhat "intervening account of the *ephphatha* healing" (Donaldson, 1985:127). Thus, the evangelist positions the feeding of the four thousand "in direct juxtaposition with" the healing of the Canaanite woman's daughter. Thus, the rhetorically introduced logia "I was sent only to the lost sheep of the house of Israel" (15:24) and "It is not good to take the children's bread and throw it to the dogs" (15:26) are not only nullified by Jesus' eventual healing of the Canaanite woman's daughter, but also by the following healing and feeding. If Matthew implies eucharistic meaning for his community from the pericope via the selected word like ἔκλασεν (15:36), then this feeding is "reinforcing the message of 8:11-12 that Gentiles are to share with Jews in the messianic banquet" (France, 2007:601).

Allegorical interpretations are possible here. While the twelve baskets stand for the twelve tribes of Israel, the seven baskets can stand for the nations (Wefald, 1995:22-23). *Four* thousand can stand for four corners of the earth. Numerical symbolism for the inclusion of the Gentiles is possibly intended, because Matthew uses *gematria* for his genealogy (France, 2007:600), but it is hard to demonstrate

(Bruner, 2004:110). Besides the allegorical argument, we may add the following supplementary evidence for the Gentile identity of the crowds.

Matthew uses the Greek word σπυρίς for the basket used here to collect the leftovers, while he uses the word κόφινος in the case of the feeding of the five thousand. It is known that the latter is usually used by Jews, while the former is usually used by the Greeks (Somerville, 551). In *Juvenal* (iii. 14; vi. 542), it is written that the poor class of Roman Jews usually used κόφινος to carry kosher food (Rawlinson, 1942:87). The former (σπυρίς) is the one used in Damascus to let Paul down over the wall (Acts 9:25). Later in Jesus' recalling of the feedings (16:9-10), Matthew maintains which basket was used for each feeding. Also, all four gospels agree on using the word κόφινος for the feeding of the five thousand. Therefore, the use of different basket seems not just due to a stylistic variation (France, 2007:603).

Interestingly Luz (2001:345) argues the Jewish identity of Matthean four thousand, while he acknowledges their Gentile identity in the case of Markan parallel. He seems to believe that Matthew could have altered the ethnic identity with some alterations, including the omission of the existence of some people from a distance (Gnilka, 1988:36). Still, there are many elements that Matthew maintains, which can be used for the demonstration of the Gentile identity of the crowds as we have seen.

Davies and Allison (1994:564; see also Donaldson, 1985:261) argue that Matthew has never used οἱ ὄχλοι for referring to the Gentiles. However, the crowd in this section is expressed variously: a plural noun with the definite article (v.36), a singular noun with the definite article (vv.31, 32, 35; cf. v.33), a plural noun without

the definite article (v.30) and a plural noun with an adjective πολλοί (v.30).[10] The last expression is used to denote the Gentile crowds in 12:15 (Minear, 1974:39).

It is noteworthy that Matthew locates the healing and the feeding of the four thousand on a mountain (15:29). The mountain setting of the pericopae reminds us of the eschatological hope expressed in Zion theology of the prophetical writings (Donaldson, 1985:122-135). In relation to our pericopae, especially the pilgrimage of the Gentiles and their participation in the eschatological blessings are to be noted. In fact, the attitudes towards the Gentiles in the prophetical and post-biblical writings are variegated greatly (Sanders, 1985:213-218). While on the one hand the Gentiles are destined to the final judgement in the eschatological hope (Isaiah 29:8; 54:3; Joel 3:9-21; Micah 4:11-13; 5:10-15; Zephaniah 2:10-11; Ben Sira 36:7, 9; 1 Enoch 91:9; Baruch 4:25, 31, 35; 1QM 12:10; *Testament of Moses* 10:7; *Jubilee* 23:30; *Psalms of Solomon* 17:25-27), on the other hand they are expected to join in the blessings of the restoration of Zion (Isaiah 2:2-3; 25:6-10; 45:22; 56:6-8; Micah 4:1-2; Zechariah 2:11; 8:20-23; Tobit 14:6-7; 1 Enoch 90:30-33). However, the goal of mentioning the Gentiles in the eschatological hope would be the same: The Gentiles are introduced to magnify the glorious state of the eschatological hope. In order to emphasize the restoration of "Israel," the Gentiles are to be defeated in contrast. In order to stress "how broad" the glory of the eschatological restoration is, the Gentiles are to be included in that blessing. Somewhat contradictory expressions about the fate of the Gentiles in the eschatological hope collaborate to show the perfect restoration of Zion (Halas, 1950:162-170; *pace* Croatto, 2005:155).

[10] While early MSS (4 century) such as ℵ and B omit ὄχλοι, still our reading is supported by various early (C, D, W; 5 century) and majority texts. The omission may be due to *homoioteleuton* (*pace* Metzger, 1971:31).

Isaiah 25:6 reads "On this mountain YHWH of hosts will prepare a feast of rich food for all the nations (πᾶσι τοῖς ἔθνεσιν, LXX), a feast of well-aged wine, of rich food full of marrow, of aged and well refined wine." Here the prophet foresees the eschatological feast on Zion where YHWH will brings all the nations into fellowship with God (Kaiser, 1974:200). The feeding of the four thousand on a mountain reminds the readers of the eschatological banquet in Isaiah 25:6, while the healing on the same mountain in the previous section (15:29-31) reminds the readers of the eschatological healing in Isaiah 35:5-6, Jeremiah 31:8, and Micah 4:6 (Ryan, 1978:38; Donaldson, 1985:127). Donaldson (1985:122-135) suggests Isaiah 25:6 for one of the backgrounds for the eschatological understanding of the feeding on a mountain, but fails to see that the Gentiles are among the recipients of the feeding. His evaluation of the pericope relies heavily upon his particularistic interpretation of the story of a Canaanite woman. However, as we have seen in the previous section (§3.4.3), Matthew's version of the Canaanite woman story dramatically express that the eschatological salvation has come to the Gentiles, too.

3.4.6 JESUS' MINISTRY AND THE ESCHATOLOGICAL REALIZATION

So far, we have examined Jesus' healing and feeding of the Gentiles. The current consensus regards them as exceptional and peripheral to Jesus' ministry. However, their theological importance cannot be ignored, when they are viewed from Matthew's point of eschatological realization.

Just like other gospels, Matthew presents Jesus' ministry of preaching, teaching, and healing as the eschatological realization (Hunter, 1957:29; Goppelt, 1981:139-142; Ladd, 1964:145-166). Matthew presents the salvation-historical viewpoint that the kingdom of heaven is already inaugurated and demonstrated in Jesus' ministry, especially in his healing and exorcism (12:28) (Perrin, 1976:42; Dodd,

1961:28-29; Beasley-Murray, 1986:91-96; Bird, 2007:93; Foster, 2004:159). His ministry is so powerful that we can say that the kingdom of heaven is forcefully breaking into the world (11:12).[11]

Even those who hold the consistently futuristic view of the kingdom of heaven at least acknowledge its present operation in Jesus' ministry (Beasley-Murray, 1986:79). Bultmann (1951:7) admits that the kingdom of heaven is "dawning" in Jesus' ministry. Conzelmann (1973:76-77) also says that "the kingdom is future, pressing near and now active in Jesus' deeds and preaching." Grässer (1974:23) mentions "the signposts of the kingdom." Almost every scholar agrees to the idea that in Jesus' ministry the rule of God can be detected, whether it is already realized or just dawning.

In his response to John the Baptist's inquiry, Jesus lists his various kinds of miraculous healing and his preaching to the poor as signs of his identity as the anticipated Messiah (11:4-6). Here Matthew views Jesus' ministry as the dawning of the *eschaton* announced by the prophets (Schweizer, 1975:256; Kümmel, 1961:111; Beasley-Murray, 1986:80-82). Jesus' miraculous healing is not to be taken just as a sensational device to attract people. Rather, it demonstrates that the long-waited sovereign rule of God has begun with Jesus' ministry.

The fact that the Gentiles were a part of the recipients of Jesus' ministry implies that the kingdom of heaven is also realized, or at least dawning, to the Gentiles as well as to the Jews (Lee, 1999:35). In Matthew, the message of the kingdom of heaven is not restricted to the Jews only. Rather, it is universal as we have seen in the beginning where the Gentile magi came from the east to worship the new

[11] Perrin (1976:46; cf. Pitre, 2005:166-169) translates the verse as "The Kingdom of Heaven has suffered violence, and men of violence plunder it." However, we can take the verb as middle and translate it into "The Kingdom of Heaven is forcefully advancing. Do men of violence plunder it?"

born king and in the Ultimate Commission where the universal proclamation of the gospel is issued. It is curious that Brown (1980:195), who acknowledges that "Jesus' healings and exorcisms are a sign of the presence of the kingdom... and they are not merely 'therapeutic' but salvific as well," regards Jesus' healing of the Gentiles simply as exceptions (cf. Sim, 1998:224; Kvalbein, 2000:59). If Jesus' healing "has eschatological significance and is always the sign and pledge of the breaking in of the Messianic age, an anticipatory participation in its blessing" (Jeremias, 1958:28), then healing of *the Gentiles* means the eschatological Messianic age has come, or at least is dawning, to the Gentiles, too. So, Hahn (1965:39) could contend that "Thus Jesus' message and works in Israel became a witness among the Gentiles, and still more: the eschatological event already began to be realized, salvation came within direct reach of the Gentiles."

Jesus' ministry to the Gentiles seems not frequent if compared to his ministry to the Jews. It is because his main ministry context was the Jewish society. However, the instances of Jesus' healing of the Gentiles are enough to say that they are not exceptional and that they were also on the horizon of Jesus' ministry. As we have seen in the previous sections, Matthew lists more than two cases of his ministry to the Gentiles. Two or more are enough to prove something in Jewish custom (cf. 18:16, 19-20; 26:60).

We have already examined the theme of eschatological banquet of the kingdom in the previous section (§3.4.5). Jesus' feeding of Gentile multitudes is a realization of the eschatological hope envisaged in the prophetical writings, especially in Isaiah 25:6. So, Jesus' healing and feeding of Gentiles are closely related to the eschatological realization of the kingdom of heaven.

In this regard, Bird has suggested understanding Jesus' inclusion of the Gentiles in his ministry through the viewpoint of Jewish restoration eschatology. His words (2007:123) are worthy quoting.

> In Jesus' healings and exorcisms a new day is dawning, for Gentiles too, who venture across God's messenger. This coheres with Wilson's summary: 'Jesus' response of healing shows that at least for these gentiles there was a participation in the kingdom of God which was, *in a partial and hidden manner, in the process of realization.*' The positive actions of Jesus towards Gentiles show how the restoration of Israel that he is announcing and performing impacts Gentiles in the present. There is no need to wait for the eschaton, but as the tide of restoration rises, more and more Gentiles get to experience its liberating power. This is evident particularly in the episode with the Syrophoenician woman who pleads that benefits for the Gentiles (like bread falling from a table) are already a possibility. The centurion in Capernaum exhibits the faith that Israel was meant to possess in the face of restoration and so warrants inclusion in the present blessings of the kingdom.

3.4.7 CONCLUSIONS

So far, we have examined Jesus' miraculous healings of the Gentiles including the feeding of them. Even though Jesus' miracles mainly targeted the Jewish people, Matthew presents that he did miraculously heal and feed the Gentiles, too. It is apparent that Matthew includes three healings of Gentiles (8:5-13, 28-34; 15:21-28). We may add some more cases of Jesus' healing (4:24-25; 12:15-21; 15:29-31) and feeding (15:32-39) as well.

Jesus healed the Roman centurion's servant and applauded his faith (8:5-13). Jesus' attitude toward the Gentile official was not reluctant, but willing to visit and cure the patient. Even if it is conceded that Jesus' answer should be a reluctant question, the implication of the whole pericope is positive toward the Gentile mission:

Jesus did heal a Gentile. Moreover, Jesus envisions the eschatological gathering of the "many" from east and west, by whom Matthew presumably implies the Gentiles, rather than the Diaspora Jews. Because of its current literary context, the logion, which by itself could possibly be a saying about the Diaspora, has become a saying about the Gentiles.

Matthew also reports of Jesus' exorcism in a Gentile region (8:28-34). The Gentile identity of two demoniacs is sometimes questioned, but affirmed not only by the fact that Gadara was a Gentile region, but by the existence of a herd of pigs and the close relationship of the herdsmen and townsmen. The whole pericope ends with the request of the people for Jesus to leave the town, which can be interpreted as an expression of awe similar to Peter's. If it is conceded that it is a kind of rejection, it does not necessarily render a negative tone on the Gentile mission, because the rejection of Jesus is a universal phenomenon in Matthew. This pericope shows that Jesus did not withdraw from ministering among the Gentiles.

The story of a Canaanite woman is somewhat complicated, because it contains Jesus' initial harsh attitude toward the woman. However, from the literary perspective, these are literary devices used to highlight Jesus' dramatic healing of a Gentile patient. Jesus' initial responses are exactly what the contemporaries would expect of a rabbi. However, Jesus, like a wise teacher who uses a tactic to give an impressive teaching, expressed his reluctance to heal. However, the whole pericope functions as a demonstration that he did expand his ministry to a Gentile patient.

Matthew also reports that Jesus healed all the sick several times in his gospel. Among them, three cases can be viewed as referring to Gentile healing (4:24-25; 12:15-21; 15:29-31). Also, the feeding of four thousand (15:32-39) is also to be viewed as Jesus' ministry to the Gentiles. Its literary location and other elements fully

imply that this feeding is for the Gentiles. These examples should not be overlooked as if they were peripheral or exceptional in Jesus' ministry. They should be viewed from Matthew's presentation of the kingdom of heaven. It is Matthew's theology that with Jesus, the kingdom of heaven is already realized or at least dawned. Therefore, Jesus' ministry among the Gentiles implies that the Gentiles are also the beneficiaries of the kingdom of heaven.

3.5 THE WORLD-WIDE PROCLAMATION BEFORE THE END (24:14; 26:13)

The Matthean community's participation in the Gentile mission is demonstrated in Matthew's recording of Jesus' discourse on the Mount of Olives. In his Olivet Discourse, Jesus predicts the world-wide proclamation of the gospel before the end (24:14). Some scholars argue that this is not about the community's actual involvement in the Gentile mission, but about the eschatological divine activity. Jeremias (1958:69) makes this argument, referring to the divine passive form of the verb: "In the last day the ultimate victory of God will be proclaimed by an angelic voice to the nations of the world." Sim (1998:244) accepts the possibility that Matthew's community could have seen "the eschatological necessity for a universal mission," but denies her actual involvement. The evangelist *envisages* proclamation of the gospel just prior to the end. However, the phrase καὶ τότε ἥξει τὸ τέλος rules out any possibility that the proclamation will be postponed until the *telos* (Foster, 2004:236). Even if we concede to Sim's interpretation, it is to be noted that the Matthean community perceived themselves as living in the end-time. The visit of magi with gifts signals the Gentiles' eschatological streaming to Zion (cf. Isaiah 60:6). With Jesus' birth, the end-time has begun (cf. §3.4.6). For Matthew, Jesus' ministry is

a demonstration that the kingdom of heaven is already realized (Perrin, 1976:42; Dodd, 1961:28-29; Beasley-Murray, 1986:91-96; Bird, 2007:93).

Also, the following considerations can be used for her active involvement in the Gentile mission. In 24:9, Jesus predicts persecution by all nations. Being recorded in the future tense, there is much probability that this prediction actually describes the current situation of the community (Sim, 1996:203; 1998:232-233; Luz, 2005a:193; Blomberg, 1992:356; Thompson, 1974:248-250; Keener, 1999:569; France, 2007:905; Balabinski, 2005:153-179; 2008:163-165; *pace* Hare, 1967:124). This is evidenced by the mention that the end is not yet (24:6)[12] but will come in the future (24:14) and that nobody except the Father knows that day and hour (24:36, 42). All these mentions are probably included to encourage Matthew's community to endure to the end, who are experiencing severe persecution. Thus, Matthew's church can be rightly compared to a little ship facing a great storm (Bomkamm, 1963b:55). The direct cause of the persecution is their faith in Jesus (24:9): Because of Jesus' name, the community is under persecution.[13] The evangelist admonishes his community to endure to the end, reminding them of the ultimate victory (24:13-14). The persecution inflicted on Matthew's community because of Jesus' name does not immediately presuppose their activity among all nations (Brown, 1979, n.28). However, when we take the following into our consideration, then we may deduce that Matthew's community was engaged in a universal mission.

---

[12] Trilling (1964:29-30) argues that for Matthew's community the delay of the *parousia* was not a problem. However, Matthew's insertion of Jesus' words that the end is not yet and that the gospel should be proclaimed before the end suggests otherwise.

[13] Cf. Hare (1967:133 n.3) argues that the name of Jesus should be taken as "the motivation for Christian involvement in the activity of being persecuted or hated" rather than that "of the persecutors or haters." However, Matthew 24:9 is not about "enduring" but about "being persecuted." If this passage is about the enduring Hare's opinion can be right. However, enduring appears later in 24:13.

The theme of persecution in this discourse has many similarities to that of the proclamation discourse (10:17-25) (cf. Luz, 2005a:192-193; France, 2007:904-905; Nolland, 2005:965-967; Sim, 1996:203-204). The following comparison will show how similarly the two discourses are constructed. Basically, they consist of descriptions of persecution and encouragement.

The Proclamation Discourse (10:17-23)	The Olivet Discourse (24:9-14)
Warning about Persecution - They will deliver you up to (παραδώσουσιν γὰρ ὑμᾶς εἰς) Sanhedrin (17b) - They will flog you in their synagogues (17c) - You will be dragged before governors and kings (18a)	Warning about Persecution - They will deliver you up to (παραδώσουσιν ὑμᾶς εἰς) tribulation (9a)
Admonition - Do not be anxious (19-20)	
Aspect of Persecution - Brother will deliver up brother to death (21) - You will be hated by all (καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων) (22a)	Aspect of Persecution - They will put you to death (9b) - Betrayal and false prophets (10-12) - You will be hated by all (καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων) nations (9c)
Reason for Persecution - For my sake (18b) - To bear testimony before them and the Gentiles (18c) - For my name's sake (διὰ τὸ ὄνομά μου) (22b)	Reason for Persecution - For my name's sake (διὰ τὸ ὄνομά μου) (9d)
Assurance - He who endures to the end will be saved (ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται) (22c) - Flee to the next town (23a). You will not have gone through all the towns of Israel, before the Son of Man comes (23b)	Assurance - He who endures to the end will be saved (ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται) (13) - This gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come (14)

The comparison of two discourses helps us to understand the literary function of 24:13-14. This part can be compared to 10:22-23. Both are positioned at the end of a section (cf. Luz, 2005a:192) and function as consolation and assurance for the community (Anno, 1984:316-319). The Olivet Discourse may be defined as an "exhortation based on some end-time motifs," rather than apocalyptic revelation (Keener, 1999:565). Even though the persecution is severe, the community is reminded of the final salvation for those who endure to the end (10:22; 24:13) and of the nearness of the end (10:23) or of final prevailing of the gospel (24:14) (cf. Sim, 1996:171).

Thus, the main focus of our logion (24:14) is probably not on the necessity of the proclamation of the gospel throughout the world before the end comes, but rather on the destiny of the gospel: Even though the gospel is currently persecuted severely, it will eventually prevail (cf. 13:23, 30, 32, 33, 41-42). The ending will be happy, not tragic. The assurance in the proclamation discourse also contains this aspect. The coming of the Son of Man implies the final victory of the gospel (10:23).

Thus, the assuring words in the Olivet Discourse (24:14) may not primarily imply the evangelist's encouragement for his community to get more involved in the Gentile mission. The evangelist's primary purpose seems not telling that their more active involvement in the missionary mandate would bring the *telos* sooner, even though this can be deduced or utilized as a derivative and secondary apodosis (France, 2007:908-909; *pace* Keener, 1999:572; Foster, 2004:236). Rather, he seems to be telling them that their current mission won't fail, but will be successful eventually. This understanding is partly supported by the function of the proclaimed gospel: a testimony against all nations (εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν). None should be able to excuse themselves in the final judgement (Stuhlmacher, 2000:19; Skarsaune,

2000:73). In 24:30, it is also said that when the sign of the Son of Man appears in the heavens, all the tribes of the earth will mourn.

Here Matthew implicitly reveals that the Gentile mission is currently executed by his community (Balabinski, 2008:171; Foster, 2004:235; Luz, 1995:16). Even though they are currently persecuted severely, the gospel of the kingdom will be proclaimed throughout the whole world and the *telos* that they are looking forward to will come. This passage betrays, therefore, the Matthean community's current involvement in the Gentile mission. The mention that the community is hated by all nations because of Jesus' name shows that they are already engaged in the Gentile mission (Luz, 2005a:194; Thompson, 1974:249). Even if we take the *telos* as referring to the destruction of the Jerusalem temple, not to the end of the world (France, 2007:909-910), the text implies the community's involvement in the Gentile mission. It is inadequate, therefore, to interpret the verb κηρυχθήσεται as a divine passive implying no human activities involved (Hill, 1972:320; Davies and Allison, 1997:344; *pace* Jeremias, 1958:69). The Matthean community's involvement in the Gentile mission is also betrayed in Jesus' saying in his anointing at Bethany (26:13). Here Jesus is not saying to begin a world-wide mission, but to remember the woman who anointed him in the proclamation of the gospel. The inclusive story of Matthew reveals the fact that Matthew's community is currently involved in the universal mission.

Most recently, Balabinski (2008:161-175; see also Donaldson, 1985:161) has argued that the Olivet Discourse should be read in comparison with the Ultimate Commission. According to him (2008:162-163), there are common denominators in both discourses, like their focus on the future, prominence of the imperatives, similar settings, close verbal connections, πάντα τὰ ἔθνη and allusion to Daniel 7:13-14.

Based on these, he (2008:170-174) goes on to say that the indicative in 24:14 should be read as imperative like 28:19, while the Ultimate Commission should be read in an eschatological sense. His argumentation seems a little bit farfetched, since the Olivet Discourse becomes an imperative, while the Ultimate Commission becomes an eschatological discourse. However, his basic opinion is right that the Olivet Discourse should not be interpreted isolated from the Ultimate Commission. When seen with the latter in mind, the former implies the universal mission.

3.6 THE GENTILES AT JESUS' CRUCIFIXION (27:54)

It seems not accidental that Matthew, who begins his version of Jesus' story with the coming and worshipping of the Gentile magi, includes the Gentile soldiers' confession in his presentation of Jesus' crucifixion. Similarities between Jesus' nativity and death are noticeable in terms of ethnic dimension. In the birth story, it is the Gentile magi, not Jerusalem, who came and worshipped the infant Jesus. Likewise, in the crucifixion narrative, the Gentile soldiers confessed that Jesus was the Son of God (27:54). When we include the following observations in our consideration, this narrative says something in relation to our topic. On the one hand, Pilate tries to release him (27:23) and to detach himself from the responsibility of his death sentence (27:24), even though his guilt cannot be abated with this. His wife is also introduced as the one who stands for Jesus' innocence (27:19). On the other hand, the Jewish crowds request Pilate to crucify him (27:22) and claim responsibility (27:25).

Senior (1993:324) says that "the ... death (of Jesus) ignites the faith of the centurion and the guards, the first representatives of the gentile community." Likewise, Kingsbury (1988a:90) says "they attest in this way as well that the time for embarking upon the universal mission is at hand." While arguing that the secret of Jesus' divine sonship is in fact a major motif in Matthew's story, Kingsbury

(1986:655) contends that with this "Matthew arranges for the Roman soldiers at the foot of the cross to be the first humans to affirm both publicly and correctly the divine sonship of Jesus." Sim (1993:401-424), however, challenges this understanding and suggests understanding their confession of Jesus' divine sonship as a cry of defeat at the divine power.

He (1993:404) may be right in equating the centurion and his soldiers with the very soldiers "who humiliated, tortured and finally crucified him earlier in the narrative." The soldiers are not concretely identified, because the focus of the narrative is not their individual detailed identities, but on their doing: their persecution and confession. Kingsbury (1988a:89) rightly points out that "as characters who appear on the scene only briefly, it is not for the soldiers but for the reader to grasp the full import of their words." Even though the actual soldiers might have been replaced according to their turn, they form a corporate identity and are to be taken as identical in Matthew's literary purpose. The soldiers who confessed the divine sonship of Jesus are those who watched over him (25:36, 54) (Sim, 1993:404). Still, there is one thing that could be interpreted as the contrary: the introduction of the centurion. He could have been present at the scene of torture, but did not come to the fore. Only at the confession, he appears as the main character who confessed Jesus' divine sonship. Here Matthew changes Markan ὁ κεντυρίων into more friendly term ὁ ἑκατόνταρχος. While Matthew changes the subject of the confession into plural according to his customary multiplication, he does not omit the centurion from the confessing subject. From the literary perspective, the centurion reminds readers of another centurion, who responded to Jesus with great faith (8:5-13). The multiplication seems not so much related to their identification with those who tortured Jesus as sure vindication of Jesus' divine sonship. Then there is a possibility

that Matthew has deliberately distinguished those who confessed from those who tortured. However, we cannot tell which one is right with confidence.

Even if they are identical and depicted so negatively in 27:26-27, it is not only unnecessary but also illegitimate to interpret their confession as a negatively-coloured cry of defeat (*pace* Sim, 1993:418). Change of attitude is always possible. The only instance that permits no change is the case of the demoniacs (8:29). By definition, the demoniacs cannot be changed, but should be removed. However, any person can be changed (Meier, 1979:205 n.249; Heil, 1991a:87). Those who rejected, betrayed, or deserted Jesus could be changed or at least be remorseful (26:69-75; 27:3-9; 28:16-20). Therefore, comparing the soldiers' confession to the demons' cry is not valid (*pace* Sim, 1993:412).

While in most cases faith precedes miracle, it would be an exaggeration to say that faith "*never* results from" miracle (Sim, 1993:409, italic is mine; see also Held, 1963:276-277). Miracles can and did generate or reinforce faith. Thus, Jesus denounced the towns because their inhabitants did not properly respond to his miracles (11:20-24). His denouncement presupposes the possibility that miracles could bring forth faith or repentance (cf. 13:58) if their heart was like good soil (cf. 13:3-9, 18-23). Jesus' miraculous healing did generate the crowds' faith and they could bring patients to Jesus and follow him (4:23-25). His miracles generated, and at least reinforced, the faith of those who experienced them (8:23-27, 28-34[14]; 9:2-8; 14:22-33; 15:29-31; 16:13-20; 20:29-34; 28:9, 16). While in most cases faith preceded Jesus' miracles, the latter in turn generated and reinforced the former. So, it is not right to exclude any possibility that the apocalyptic miraculous signs could have changed the soldiers' heart.

[14] Cf. Martin, 1914:381.

As Sim insists, the confession of the soldiers may not be the same as that of disciples. Since they have not yet experienced Jesus' resurrection, their knowledge of Jesus' divine sonship must have been restricted (Sim, 1993:417). Their deficient faith, or "faith of the weakest kind," as Sim (1993:408) names it, could be a positive response to miracles. Even the faith of disciples was deficient (Held, 1963:291). The lesser degree of their confession, therefore, does not imply negative role in the narrative. Unlike the demons, they can be changed. Unlike Jewish religious leaders, they did not reject confessing. Therefore, it is not right to regard their cry as a cry of defeat. It could be their real confession of the divine sonship.

Sim (1993:410) points out that unlike the women who visited the tomb of Jesus, the soldiers did not receive words of comfort from the angel and finds its reason from the fact that the soldiers were agents of the Jewish leaders and considered bad characters in the narrative. However, lacking reassuring words in the case of the soldiers' fear is simply due to literary necessity. When they saw Jesus' miracle and were afraid (ἐφοβήθησαν), the crowds gave glory to God (9:8) and there is no mention of assurance here. It is because assuring words are not conducive to its context. Even though the crowds, as a corporate identity, later turned out to be the Jewish leaders' ally in accusing Jesus, at least at this moment they were overwhelmed by his miracle and gave glory to God. A lack of reassuring words does not imply the negative character of their confession.

The similarity of the words of confession in both the disciples (14:33) and the soldiers (27:54) is noteworthy (Senior, 1975:327-328). The disciples said: ἀληθῶς θεοῦ υἱὸς εἶ. The soldiers said: ἀληθῶς θεοῦ υἱὸς ἦν οὗτος. Since the disciples confessed in front of the living Jesus, their confession is in second person singular present tense. The soldiers' confession is in third person singular imperfect tense,

because Jesus is now dead on the cross. Until the resurrection is fully taken into consideration, the soldiers' viewpoint was not different from that of other disciples (27:57-60; 28:1, 17). It is also noteworthy that Matthew omits ὁ ἄνθρωπος from Mark's text and that Matthew keeps θεοῦ υἱὸς, while Luke changes it into δίκαιος.

Therefore, the confession of the soldiers at the cross signals that the Gentiles were also welcomed in Matthew's community (cf. Senior, 1993:324; Kingsbury, 1988a:90). At least Matthew's community was not anti-Gentile.

3.7 OTHER POSSIBLE EVIDENCE

3.7.1 POSITIVE CITATION OF THE OLD TESTAMENT GENTILES (10:15; 11:20-24; 12:38-42)

In Matthew, we meet several conventional uses of the Gentiles in a negative way. We will discuss this in later section (§4.4). At the same time, however, we find positive use of the Gentiles in Matthew, too (10:15; 11:20-24; 12:38-42). When he denounces Jewish towns, Jesus compares their fate to that of the Gentile cities. On the day of judgment, it will be more bearable for the Gentile lands like Sodom, Gomorrah, Tyre, and Sidon than for Jewish towns like Chorazin, Bethsaida, Capernaum (10:15; 11:21-24). In some sense, the descriptions of the Gentiles here are not 100% positive. The Gentile cities are only cited to compare the severeness of the judgment that the Jewish cities will face. The presupposition upon which Jesus' denunciation stands and the common sense that he shares with his hearers are that the Gentiles are those who are doomed.

However, Jesus' words probably reflect the Matthean community's current situation (Luz, 2001:152). Out of these texts, Sanders (1985:114; so Funk and Hoover, 1007:181) detects the later Christian community's frustration of their mission to the

Jews. At the same time, Jesus' conditional utterance (11:21) might reflect the current success of the Gentile mission. Matthew 11:20-24 "reflects his [the evangelist's] concern to clarify the relationship between Jesus and the Jews" (Comber, 1977:502).

This is clear when Jesus refers to the pericopae that the men of Nineveh repented at the preaching of Jonah (12:41) and that the queen of the south came to hear the wisdom of Solomon (12:42). These Gentiles from the Old Testament "epitomize the type of response that Jesus requires of his own audience" (Bird, 2007:58). Jesus' saying does not work without Jewish disparagement of the Gentiles. However, the message here clearly betrays that it is the Gentiles, not the Jews, who responded to the gospel. By using the Gentiles from the Old Testament as an example, Matthew betrays the Matthean community's open attitude toward the Gentiles and that they are included in the kingdom of heaven. Jesus' initial mention of the sign of Jonah is not so much directly linked to the Gentile mission as to Jesus' death and resurrection (12:40) (Bird, 2007:60). However, the positive response from the Gentiles (12:41-42) can be read. Therefore, the preaching to the Gentiles is alluded to here (Murray, 1989:224-225; Keener, 1999:368).

3.7.2 THE MATTHEAN COMMUNITY'S MISSION AS SALT AND LIGHT (5:13-16)

After encouraging his disciples to accept persecution with joy (5:10-12), Jesus in Matthew continues to explain his disciples' identity as the salt of the earth (5:13) and the light of the world (5:14-15). These two images are closely linked to suggest a combined idea: The disciples are to let their light shine before men (5:16). Even though its first listeners were Jesus' disciples, Matthew's community must have understood Jesus' words as their mission (Liebschner, 1993:101; Stanton, 1992a:161; Viljoen, 2006a:137).

Due to the nature of the parables, it is not easy for interpreters to determine exactly what the salt and the light stand for and to understand their functions in relation to what the earth and the world are supposed to stand for. Unfortunately, Matthew does not provide many clues. However, scholars have suggested that these parables are relevant for the Gentile mission as far as the target of their mission is concerned (Jeremias, 1958:66-67; Bird, 2007:133-134; Schnabel, 2004:314; Davies and Allison, 1988:472, 478; Gundry, 1994:75). Manson (1979:92-95) suggests understanding this passage with Isaiah 42:6 and 49:6 as its background.

The salt and the light are defined as "of the earth" and "of the world," respectively. Even though Shillington (2001:121) tries to understand the genitive "of the earth" as qualifying the salt and deprive "the world" from its meaning, it should be noted that both the salt saying and the light saying are arranged together to render a unified meaning (Davies and Allison, 1988:473). Thus, the genitive τῆς γῆς renders the same connotation as that of its parallel τοῦ κόσμου (*pace* Buetler, 1994:85-94, who interprets it as the land of Israel). The earth is the sphere for τὸ ἅλας to show its function, just as τὸ κόσμος is for the light. The word ἡ γῆ is used in Matthew to denote the universal dimension in several instances (6:10; 11:25; 17:25; 24:30, 35; 28:18).

If τὸ ἅλας refers to potash, phosphate, or ammonia rather than sodium chloride (Shillington, 2001:121), it is profitable for the vegetation. Then the earth is referring to the sphere or the object (all the people on the earth) for which the salt should show its function, rather than the origin or the attribute of the salt. It can also, and more plausibly, refer to salt for flavouring or preserving foods (Luz, 2001:206). Then the word ἡ γῆ can metaphorically refer to the sphere or the object for which the salt should show its taste or function (France, 2007:174; Davies and Allison, 1988:472;

Schweizer, 1975:100).[15] The light saying shows more clearly that the world is the sphere where Matthew's community should function as light. The world refers to all people and has thereby something to do with the universal mission (cf. 4:12-16).

Together with the preceding ninth and concluding beatitude (5:11-12), the salt and light sayings (5:13-16) constitute an encouragement and admonition for those who face the severe persecution (cf. Luz, 2001:205 n.20; Stanton, 1992a:297). This section reminds Matthew's community that being persecuted is not a disaster, but a blessing that their ancestor prophets are participating in (5:11-12). Then they are encouraged to rejoice and be glad at the time of persecution (5:12). The salt and light sayings are introduced to remind Matthew's community of their mission at the time of persecution. Even though they should face severe persecution, it is their mission to be salt to the all the people on earth and to shed light to the entire world (Luz, 2001:205). It is of no use for them to hide at the time of persecution, since a city on a hill cannot be hidden (5:14b) (Davies and Allison, 1988:476).[16] Rather, this section promises that their continuous mission as salt and light will eventually win the people (5:16). Like the other encouragements (10:17-23; 24:9-14; cf. §3.5), the ninth beatitude contains various facets of persecution (5:11=10:21-22a; 24:9b-12), reason for persecution (ἕνεκεν ἐμοῦ, 5:11d=10:22b; 24:9d), and assurance (your reward is great, 5:12=10:22c-23; 24:13-14). The salt and light sayings can be compared to additional encouragement to perform the mission (10:24-42; 24:32-51). All three encouragement sayings are related to the universal mission.

---

[15] Even though Deatrick (1962:44-45; see also Gundry, 1994:75) argues the use of salt as soil fertilizer, the soil applied with salt is generally regarded as barren (Deuteronomy 29:23; Judges 9:45; Psalms 107:34; Jeremiah 17:6; Zephaniah 2:9) (France, 2007:174; Nolland, 2005:212).

[16] Usually the city is regarded as implying the New Jerusalem (Campbell, 1978:335-363; Donaldson, 1985:117; von Rad, 1966:242; Betz, 1995;161-162), "5:14b is perfectly understandable if any city is meant" (Davies and Allison, 1988:475; also Luz, 2001:207).

3.8 CONCLUSIONS

So far in this chapter we have examined positive evidence of the Matthean community's open attitude toward, or engagement in, the Gentile mission. Matthew, who completes his gospel with the Ultimate Commission, betrays his interest in the Gentile mission from the beginning. Jesus' genealogy is intentionally structured to evoke that Abraham was promised to become the father of all nations. Also, the inclusion of four, or at least two, Gentile women conveys implications for the universal mission. We can also detect the Matthean community's engagement in the Gentile mission in Matthew's inclusion of the magi's visit and Jesus' flight into Egypt.

Matthew describes Jesus' ministry as mainly among the Jews. However, it also depicts that Jesus did minister to the Gentiles. Matthew interprets Jesus' settlement in Capernaum as meaningful for the Gentiles. It is to be noted that Jesus applauded the faith of the Gentiles, while he denounced the Jewish towns. Jesus' healing of a centurion's servant also includes the vision that many will come from east and west. Jesus' healing of a Canaanite woman's daughter demonstrates that Jesus did minister to a Gentile, contrary to the contemporary Jewish expectation. Jesus' healing and feeding of the Gentiles should not be regarded as peripheral or exceptional, since they are enough examples to prove that Jesus expanded his ministry to the Gentiles. Seen from Matthew's presentation that the kingdom of heaven is realized or at least dawned in Jesus' ministry, Jesus' ministry among the Gentiles implies that they are equally, with the Jews, blessed in the realized kingdom.

Matthew also reports Jesus' envisagement that the end will come after the world-wide proclamation of the gospel. Since Matthew's community understands that they were in the last days, the world-wide proclamation of the gospel is not an absolute future, but already being realized in their time. The inclusion of

encouragement to endure during persecution and to work as salt and light to the world implies that Matthew's community was engaged in the universal mission.

Matthew contains much positive evidence which betrays his community's engagement in the Gentile mission. This corresponds well to the ending of the gospel, i.e. the universalistic message of the Ultimate Commission.

CHAPTER 4

THE GENTILE MISSION IN MATTHEW: SEEMINGLY NEGATIVE EVIDENCE

4.1 INTRODUCTION

As we have seen in the previous chapter, the gospel of Matthew contains much evidence that his community was open to the Gentiles. However, there are seemingly negative tones toward the Gentiles in Matthew, too. Jesus in Matthew excludes the Gentiles and the Samaritans from his disciples' mission target, while commanding his disciples to go to the lost sheep of Israel's house (10:5-6). This theme appears again in the Canaanite woman's pericope (15:24). Moreover, there are also generally negative descriptions of the Gentiles in Matthew (5:46-47; 6:7-8, 31-32; 18:15-17). The omission of πᾶσιν τοῖς ἔθνησιν in 21:13 may have something to do with Matthew's anti-Gentile tone. Manson (1964:3) suggests that 7:6 could be a veiled prohibition against the mission to the Gentiles. Scholars tend to emphasize these seemingly negative tones toward the Gentiles against the positive evidence. Sim (1996:210; 1995:30-31; 1998:235-236) refers to the Matthean community's past experience of Gentile persecution as a main reason for the community's negative attitudes. However, we have examined the positive evidence in the previous chapter and concluded that Jesus' ministry among the Gentiles is not peripheral or exceptional and that Jesus expected the Gentiles' eschatological coming to the kingdom of heaven. If the Ultimate Commission is the key to view the whole gospel, and if Matthew shows positive attitude toward the Gentiles in his presentation of Jesus' story, then the seemingly anti-Gentile passages should be interpreted in the light of the Ultimate Commission and in connection with other universalistic passages.

In this chapter, I would like to scrutinize the seemingly particularistic passages in the light of the Ultimate Commission. We have already examined the function of Jesus' logion in the Canaanite woman's pericope. The logion seems to show as if the Matthean Jesus was anti-Gentile, but is designed to emphasize that the Gentiles are benefitted from Jesus' ministry (§3.4.3). In section §4.2, we will reinterpret Jesus' command not to go among the Gentiles (10:5-6), which is usually thought to show Matthew's anti-Gentile stance. In section §4.3, we will examine Jesus' apothegm not to give dogs what is holy from the literary critical perspective to determine whether it could be a veiled prohibition of the Gentile mission. In section §4.4, we will examine Matthew' conventional use of the Gentiles to see if the negative descriptions of the Gentiles reveal Matthew's anti-Gentile attitude. In section §4.5, we will examine if Gentile persecution of Matthew's community might have led them to withdraw from the Gentiles. Our study will show that seemingly anti-Gentile passages are not incompatible with and can be understood under the light of the Ultimate Commission.

4.2 THE PROCLAMATION DISCOURSE (10:5-6)

4.2.1 INTRODUCTION

Jesus' prohibition of his disciples from going to the Gentiles or to the Samaritans (10:5b-6) is one of the most vexing passages in Matthew. Therefore, Clement of Alexandria (*Stromateis*, III.18.107), Hippolytus (*Refutatio Omnium Haeresium*, V. 23.18) and Cyprianus (*Evangelium Matthaei Commentariorum*, XI. 17) have adopted an allegorical interpretation and interpreted it as a prohibition of the Gentile way of life or doctrine. However, an allegorical interpretation does not solve, but only hides the problem.

The source-critical approach has sought to assign each strand of attitude to different sources, leaving seemingly contradictory sayings unreconciled. Strecker (1962:15-35; cf. Nepper-Christensen, 1958:204-205; Barth, 1963:90; Hill, 1972:185) assumes that the conservative evangelist has preserved the logion even though it is contradictory to his overall universalism. Abel (1971:138-152; see also Trilling, 1964:102, 192) presupposes two redactors, i.e. an early pro-Jewish redactor and a later anti-Jewish redactor. However, if the anti-Jewish redactor had touched the gospel of Matthew, why did he leave the pro-Jewish sayings untouched? Once the evangelist is viewed as a creative redactor or an able writer, then this kind of solution is not a solution at all (Meier, 1976:14 n.82). The seemingly contradictory passages cannot be attributed to Matthew's conservative retention (Sim, 1995:29). Goulder (1974:341) points out that Matthew was not that conservative in adopting Markan logia about the Sabbath, divorce, and the dietary laws and oral laws into his gospel. Moreover, we cannot draw a clear-cut distinction between tradition and redaction. Rather, it is conceded that the evangelist had the freedom to choose what to include in his narrative. Therefore, it is right to say that "his own view coincided with that of his source" (Sim, 1995:30; see also Stanton, 1992a:41-42). Since Matthew's handling of the materials shows transparency for his community (Von Dobbeler, 2000:22-23), we cannot simply assign some of them as belonging in the past and not being applicable for the author's present community.

Like Strecker, Meier (1979:59) regards Jesus' restriction as the Jewish-Christian traditions of Matthew's community. However, he goes on to say that it is included only to be superseded by a higher synthesis. This *Heilsgeschichte* interpretation suggests Easter as the turning point. The particularistic sayings are only applicable to Jesus' lifetime (Bornkamm, 1971:217; Vögtle, 1964:266). According to

this interpretation, the salvation-historical event of Jesus' crucifixion and resurrection opens the door to the Gentiles. This kind of interpretation, however, overlooks the data in Matthew that Jesus did heal and minister to some of the Gentiles even before the resurrection (Lee, 1999:13; *pace* Luz, 2001:74). There is no clear-cut border to distinguish the Jewish mission and the universal mission, since Matthew presents the universalistic feature from the very beginning of his gospel (§3.2). In Matthew, the seemingly exclusive sayings are sided with the universalistic materials (Hahn, 1965:120). Trilling (1964:102, 192) suggests that the final form of Matthew was a Gentile Christian revision of a Jewish *Vorlage* and the evangelist just kept the Jewish material for apologetic reasons.

Hare (1967:263 n.7) ascribes the pro-Jewish materials to the redactor's Jewish roots, while ascribing the anti-Jewish ones to his efforts of legitimation of his conversion. Contending that Matthew is thoroughly anti-Jewish, Cook (1983:142) suggests that seemingly pro-Jewish materials are deliberately arranged as a literary device to "punctuate the transition from Jesus' original intention to his final abandonment of the lost sheep of Israel." Some ascribe the contradictory words in Matthew to the diversified situation of Matthew's community. Brown (1978:73-90l cf. McDermott, 1984:230-240; Scobie, 1984:56) argues that the evangelist wants to promote the Gentile mission among the Jewish Christian community with a strong particularist strain. Still, the problem in their views is that Jesus' prohibition seems more serious than they think.

Patte (1946:145) regards the command as only applicable to the Twelve, whose vocation is appropriate for the lost sheep of Israel, presuming that there will be another kind of people, like the apostle Paul, whose vocation is appropriate for the Gentiles. Similarly, Goulder (1974:343) argues that the Ultimate Commission is

applicable to the entire church, while the Proclamation Discourse is applicable only for the Twelve. However, it is generally agreed that the disciples in Matthew transparently represent any Christian and Jesus' command to his disciples is also applicable to all Christians in Matthew's community (Brown, 1978:74-76). Moreover, this kind of explanation cannot explain the Ultimate Commission, where the very Twelve, excluding Judas, are commissioned to make disciples of all nations (Luz, 2001:73). Levine (1988:55-57; also Von Dobbeler, 2000:30) tries to understand the logion from a social dimension. According to her, the emphasis is not on Israel in an ethnical dimension, but on the lost sheep in a social dimension. With a sociological lens, she (1988:14) regards the lost sheep of Israel not "as the entire Jewish community which is in a lost state," but "the people betrayed by and distanced from their leaders and the structures of patriarchy these leaders uphold." Her argument can stand, however, only if 10:5b were missing. With the prohibition, the phrase οἴκου Ἰσραηλ should be taken as an epexegetical genitive, not a partitive (Hooker, 1971:362; Morosco, 1984:549 n.16; Luz, 2001:73; France, 2007:382; Cousland, 2002:91). For the same reason, it is not permissible to understand Jesus' prohibition in a geographical way, rather than an ethnical perspective (so Keener, 1999:315-316; France, 2007:381-382).

4.2.2 A NEGATIVE UNDERSTANDING OF THE COMMAND

The key to solve our problem is in the characterization of Jesus' command. So far, without any sufficient grounds, his command "Do not go on the way of the Gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel" is usually assumed as pro-Jewish. In fact, it is not. Just as John the Baptist's message toward Herod the tetrarch (14:4) cannot be interpreted as pro-Herod, Jesus' sending his disciples to Israel should not be taken as pro-Jewish. Rather,

the logion can be understood negatively, since the mission to Israel presupposes their miserable state. It presupposes their fallen state. Just as the fallen people of Israel in the Old Testament times needed the prophets' proclamation, Jesus sends his disciples to his contemporary Jews. In this sense, it is not the Gentiles nor the Samaritans, but the Israelites, who need to hear the message of the kingdom. This would have been a shocking reversal for the contemporary Jews, for the Jewish people had a very positive self-portrait. On this, Jeremias (1958:48) writes:

> According to the popular view in the time of Jesus, Israel's superiority over the Gentiles consisted in the fact that Israel, by virtue of its lineal descent from Abraham, enjoyed the benefits of the vicarious merits of the patriarchs, and the consequent assurance of final salvation. It was the current belief that no descendant of Abraham could be lost.

Compared to this notion, Jesus' sending of his disciples to Israel is a kind of shocking reversal that it is the Jews, not the Gentiles or the Samaritans, who needed to hear the message of the kingdom. It presupposes the miserable state of the Jews. This kind of reversal is already seen in John the Baptist's criticism of his fellow Jews (3:7-10). Just as he has challenged his fellow Jews' assumption that they are the sons of Abraham, here Jesus is challenging his contemporary Jews. The Gentiles and the Samaritans are rhetorically introduced to emphasize the miserable state of the Jews (cf. 10:15; 11:20-24; 12:41-42). They are in the state of jeopardy more than the Gentiles and the Samaritans. They are more Gentile than the Gentiles. Jesus saw and had compassion for the crowds, because he felt that they were harassed and helpless, like sheep without a shepherd (9:36).

This point can be enforced by the following observations. First, Matthew's viewpoint on the Jews is generally negative. They are reluctant to believe in Jesus

(11:20-24; 23:37-38). They are the ones who requested Pilate to crucify Jesus (27:15-25). They don't believe the resurrection of Jesus (28:15). Salvation is not guaranteed for them just because they are the sons of Abraham (3:7-10). If they do not repent, they will perish (10:15; 11:20-24; 12:41-42; cf. 8:12).

Second, the logion itself defines Israel as "the lost sheep" (Weaver, 1990:192 n.63; Hagner, 1993:270; Hill, 1972:185). Grammatically speaking, οἴκου Ἰσραηλ can be either epexegetical (Hooker, 1971:362; Morosco, 1984:549; Davies and Allison, 1994:167) or partitive (Levine, 1988:55-57). However, it should be taken as an epexegetical genitive, because the phrase "the lost sheep of Israel" is coupled with and compared to the Gentiles and the Samaritans. Here the Jews are viewed as being in a miserable state. Interestingly, later (10:16) the mission-targets become wolves, while the messengers become sheep (cf. Beare, 1970:7). Comparing the Jews to the wolves also reveals the character of the mission target. They are not a people in a privileged state, but hostile to the kingdom of heaven. They are in a miserable state and need to repent and receive the gospel of the kingdom.

Third, the general tone of the Proclamation Discourse is somewhat negative toward the Jews. As Weaver (1990:89) notes, "the climax toward which the entire passage builds is negative." The message that the disciples should preach among the Jews is the imminence of the kingdom of heaven (10:7). Usually the message of the kingdom is accompanied with the call for repentance (3:2; 4:17; cf. 11:20). Even though Matthew omits it here, the message of repentance is implied and assumed. The two messages are so closely coupled together that one evokes the other. Jesus' disciples are to go to the Israelites to preach the coming of the kingdom to make them repent and ready for the approaching judgment. This is evidenced by the statement that those who do not listen to the disciples' words will be subject to judgment

(10:14-15). So, the sending his disciples to Israel is comparable to John the Baptist's message toward Herod the tetrarch (14:4). Just as the latter cannot be interpreted as pro-Herod, the former should not be taken as pro-Jewish. The purpose of sending is closely related with proclaiming judgment of the imminent kingdom and with a call for repentance. Only when the listeners accept the gospel and repent, does it become pro-them. Otherwise, it will be a judgment (10:14-15). Sending the disciples to the Jews, therefore, constitutes only a little favouritism toward Israel, if any. It is noteworthy that Jesus directs his disciples to shake the dust from their feet, if the gospel is rejected (10:14). Shaking the dust off shoes was a custom of the Jews when they returned from a Gentile area to the holy land (*b. Sanh.* 12a; *m. Tohar.* 4:5; *m. Ohol.* 18:6) (Strack and Billerbeck, 1922:571; Manson, 1979:76; Hagner, 1993:273). Here the Jews who reject the gospel are never better than the Gentiles (Keener, 1999:320).

Fourth, we can categorize the disciples as preachers since they are to proclaim (κερύσσετε) the coming of the kingdom (10:7). Traditionally, this discourse has been called a "missionary discourse" implying that the disciples were sent as missionaries (Witherington, 1990:133-135; Davies and Allison, 1994:153; Hagner, 1993:265; Hooker, 1971:362; Caird, 1969:41; Hahn, 1965:40-41). In a strict sense, however, they are not so much missionaries as preachers or messengers (cf. Keener, 1999:313-314). In the ancient times, a preacher is sent "into enemy territory ahead of an advancing army to warn the enemy of certain destruction unless they accepted the proffered terms for peace. In this situation the *kēryx* was empowered either to accept surrender on behalf of his king or to declare war if those terms were rejected" (Hugenberger, 1986:942). This practice is widely attested in the ancient world (cf. Deuteronomy 20:10). Hugenberger (1986:942) notes that in the LXX the word

κερρύσσω was applied to none but Jonah among the Old Testament prophets. He was only "commissioned to bring the demand of unconditional surrender into non-Israelite territory ahead of his Lord's advancing armies."

The role of the disciples can be compared to that of the ancient preachers who were sent ahead of imminent invasion.[1] The disciples are sent to warn the people of the imminence of the kingdom of heaven (10:7). Matthew describes the kingdom of heaven as invading into the world with force (11:12). The preachers are to offer peace (10:12). If the listeners accept it, there will be peace (10:13). If they reject surrendering, they will be subjected to destruction (3:11-12; 10:14-15). In this sense, John the Baptist can be categorized as a preacher or messenger, who preached the coming (invasion) of the kingdom of heaven (3:2) and offered repentance as the peace terms (3:2, 7-10). Matthew describes his role as "making straight paths" (Isaiah 40:3), which can be understood as an act of subjugation (cf. Isaiah 45:2).[2] In the ancient times, the preachers were sometimes harmed by the enemy. Such cases incurred "the swift and fierce retribution" (Hugenberger, 1986:942). Likewise, Jesus warns such harm for his disciples and at the same time assures that the Son of Man will come before they have gone through all the towns of Israel (10:16-23). In this sense, Jesus' sending out of the disciples is "not so much an evangelistic mission as a political manifesto" (Caird, 1969:41).

In the Proclamation Discourse, Jesus anticipates the people's rejection of the kingdom of heaven (10:13b-14). Their rejection of the kingdom will result in their devastation (10:15). The coming of the Son of Man is equivalent to the eschatological judgment upon the unbelieving people (cf. 25:31-46; Daniel 7:9-14). Thus, it will be a

[1] Cf. Goulder (1974:338) who says "Matt. 11 carries the war into the enemy's territory."
[2] Nolland (1989:143) thinks that John was preparing the way straight because "only a perfect road will be fit for him to travel upon." However, with the same expression, Isaiah 45:2 gives the imagery of subjugating the enemies.

vindication of and consolation for his persecuted people. The function of 10:23 is similar to that of Jonah's warning: "Yet forty days and Nineveh shall be overthrown" (Jonah 3:4) (Lee, 1999:86). Later Jesus reminds his listeners of how the people of Nineveh responded to the message of Jonah (12:41). Jesus' promise should not be taken as evidence that the Gentile mission was out of Matthew's sight (*pace* Sim, 1998:158, 232).[3] Rather, this functions as an assurance for those who are persecuted (cf. §3.5). Since the disciples were the preachers of the kingdom of heaven sent to the people for offering peace before the final and imminent invasion, there were risks for them to face (10:16-22a). Therefore, assuring words follow. Even though the persecution is severe, the community is reminded of the final salvation for those who endure to the end (10:22) and of the nearness of the end (10:23).

4.2.3 IMPLICATIONS

If our understanding is right, then Jesus' command not to go on the way of the Gentiles and not to enter any town of the Samaritans should not be taken as anti-Gentile (cf. Barta, 1979:129). Rather, they are rhetorically introduced to emphasize the fact that the Jews are in more desperate need of the gospel and should repent more urgently than the Gentiles (cf. 8:12; 10:15; 11:20-24; 12:41-42; 23:37-38). "Not to the Gentiles or the Samaritans, but to the lost sheep of Israel" should be understood as a dialectical negation, a kind of a hyperbolical contrast (Du Toit, 1986:179-181). What Jesus in Matthew emphasizes is the urgency of going to the lost sheep of Israel, leaving the issue of the Gentile mission untouched.[4] It has nothing to do with the restriction in relation to the community's mission target. Therefore, it is not strange

[3] McDermott (1983:235) contends that the evangelist's purpose in inserting this verse was to describe the relative failure of the Jewish mission and to promote his community to see "the wider fields ripe for the harvest in the Gentile mission."

[4] For more examples of hyperbolical contrast, see Exodus 16:8; Proverbs 8:10; Hosea 6:6; Mark 9:37; Acts 5:4; 1 Thessalonians 4:8.

that the very disciples, who are directed to go to the lost sheep of Israel, will be dragged before governors and kings for Jesus' sake, to bear witness before them and the *Gentiles* (10:18). Also, it is not strange that Jesus himself did heal the Gentiles and work among the Gentiles. While Jews in the Second Temple period were reluctant to contact the Gentiles, it seems that Matthew's community was not.

If our understanding is right, the problem of relation between the Proclamation Discourse and the Ultimate Commission does not exist. Usually the relationship is presented in the following three ways. First, the Ultimate Commission would be an expansion of the first exclusive mission (Entschränkungsmodell), if the term πάντα τὰ ἔθνη means all nations (Kilpatrick, 1971:122-123; Hahn, 1965:127; Frankmölle, 1974:121; Bartnicki, 1987:155-156; Gnilka, 1986:362-363; Levine, 1988:46; §5.2). Second, the Ultimate Commission would be a cancellation or a replacement of the former mission (Substitutionsmodell), if the term πάντα τὰ ἔθνη means all the Gentiles (Luz, 2001:74-75; Trilling, 1964:103; Anno, 1984:325-327).[5] Then the exclusive mission to Israel functions to highlight the guilt of the Jews (Trilling, 1964:99; Hooker, 1971:363). The problem with these two positions is that the exclusive statement does not seem to allow any room for the expansion or replacement in the Ultimate Commission. Also, the second option does not explain the point of such change. Matthew presents the Gentile healing and ministry of Jesus as already done even before Easter (Lee, 1999:13). Third, the Ultimate Commission is not that important for Matthew's community. Sim (1998:244) argues that the evangelist was a typical Jewish writer, who can just retain the universalistic elements without endorsing them. He does not think that Matthew's community was actually

[5] Luz (2000:65) contends that the opposition of extension and invalidation of the first mission is faulty, because he sees that only the exclusivity is invalidated by the Ultimate Commission, while Israel is not abandoned.

involved in it. Against this view, I have argued the importance of the Ultimate Commission in interpreting the materials in Matthew in chapter two (cf. Abel, 1971:148; Clark, 1980:165; Cook, 1983:137-138; Meier, 1976:27-30). If our understanding is right, every discussion so far is done with a wrong presupposition. Jesus' prohibition is not about the restriction of his disciples' mission field, but about the urgency that Jews must repent and accept the kingdom of heaven.

Some argues that the particularistic mission to Israel only belongs in the past and is not applicable for the present community. A usual assumption that the logion has originated from Palestine Christian circles that rejected the Gentile mission (Bultmann, 1968:155-156,163; Hahn, 1965:54; Hengel, 1983:62; Scobie, 1984:56; Sanders, 1985:220; Barrett, 1988:65-66; Park, 1995:98; Funk and Hoover, 1997:168; Meier, 1994:542-544; Luz, 2001:72 n. 15; cf. Theissen, 1991:57) faces difficulty due to a lack of historical evidence. In early Christianity, there were no disputes on whether to evangelize the Gentiles, but on what terms were to be required of the converts (Sanders, 1985:220). Even though Ebionites opposed Paul's law-free Gentile mission, they did not deny the validity of the Gentile mission (Bird, 2007:54 n.46). Therefore, postulating the existence of such a group has been a problem.

The seemingly exclusive logion has been one of the most difficult issues in the synoptic problem (Davies and Allison, 1994:163). If our understanding is right, however, the origin of the logion should not be a great problem. Our understanding does not require such forced postulation.

4.3 DO NOT GIVE DOGS WHAT IS HOLY (7:6)

Jesus' apothegm, not to give dogs what is holy and not to throw your pearls before swine, by itself does not tell if this is a veiled prohibition of the Gentile mission (Manson, 1955:3; 1979:174; Fiorenza, 1983:137). Moreover, it seems to be

isolated from its immediate context. Those who interpret the saying as anti-Gentile consult the words in the Babylonian Talmud (*b. Hagigah* 13a): "As the sacred food was intended for men, but not for the dogs, the Torah was intended to be given to the chosen people, but not to the Gentiles."[6] The first and literal meaning of this apothegm is not that difficult, because all the words used are simple and plain. It is not easy, however, to grasp its function in its literary location and its secondary, spiritual, or educational meaning for the readers (Dibelius, 1935:250).

Textual critically speaking, there are no significant variants and it is translated, "Do not give what is holy to the dogs [A], and do not throw your pearls before swine [B], or they will trample them under foot [b] and turn and tear you apart [a]." This chiastic (A-B-b-a) apothegm is constructed as *parallelismus membrorum* and thus we can see many parallels in it. (1) Do not give = Do not throw (2) what is holy[7] = your pearls (3) to the dogs = before swine (4) they will trample them under foot = they will turn and tear you apart. So, its first and literal meaning can be summarized as "Do not give what is valuable to the unworthy (A=B). Otherwise, they will ruin it or attack you (b=a)."

However, readers are not satisfied with its first meaning and look for a more spiritual or educational meaning, either for the first recipients of Matthew's community or for the general readers. The apothegm is located immediately after Jesus' teaching on judging (7:1-5) and before his instruction on praying (7:7-12) as a part of the Sermon on the Mount (Matthew 5-7). Its specific location in Matthew provides us a hint to interpret the apothegm allegorically. It is neither about real dogs

[6] Cf. *m. Temurah* 6.5: "Animal offerings may not be redeemed to feed them to the dogs."

[7] Jeremias (1963b:271-275) suggests that τὸ ἅγιον is a mistranslation of the Aramaic קְדָשָׁא, "ring. Llewelyn (1989:97-103) thinks that it is not just a mistranslation, but rather Matthew's interpretative change. This line of interpretation remains at best an interesting conjecture, for there is no textual evidence to support it (McEleney, 1994:494).

or swine, nor about real pearls. There must be something more spiritual or educational behind them. That's our impression. But it seems that we have no clue with which to decode the enigmatic message.

4.3.1 VARIOUS EXPLANATIONS ATTEMPTED

Its oldest interpretation is from Didache 9:5, where what is holy is regarded as the Eucharist. So, the teaching is applied to those who to distribute the Eucharist. Discretion is needed in its distribution! This interpretation or, more exactly, application, has won favour for a long time (Plummer, 1982:112). To Calvin, what is holy could also mean God's word (1949:349-350) as well as the Eucharist (1960:1232). This line of interpretation is possible, but not probable and does not have any *logical* or *literary* ground, which is also true of other allegorical interpretations. It could mean anything and readers can choose their own application as they wish.

Similar to the above solution is Gundry's view (1982:122) that this admonition is about discretion in accepting new members into the church. Then this has a "balancing" effect to 7:1-5 (Guelich, 1982:353). While Jesus' teaching on judging prohibits any judgment on others, 7:6 allows a kind of judgment in the process of accepting new members in terms of discretion. Then Jesus is distinguishing discretion from wicked judgment.

To Sim (1998:237), "what is holy" or "your pearls" denotes the kingdom of heaven (see also Davies and Allison, 1988:676; Hagner, 1993:171),[8] while "dogs" or "swine" refers to the Gentiles (see also Hare, 1967:123; Monson, 1979:174; Argyle, 1963:61). He bases this allegorical interpretation on the fact that the kingdom of heaven is compared to pearls (13:45-46) and the common factor of "uncleanness" for

[8] Cf. McEleney (1993:496), who opposes the application of kingdom of heaven metaphor to this text.

dogs and swine (cf. Lev 11:7; Deut 14:8) and the Gentiles. In fact, Jesus disregarded the Gentiles comparing them to dogs in 15:26. So, Sim (1998:238) understands the apothegm as a commandment to exclude the Gentiles in proclamation of the kingdom of heaven.

This interpretation has some merit in that he refers to the usage of the words like dogs and pearls in the other part of the same gospel. There is a possibility, however, that those words are used with two different meanings, as he admits (Sim, 1998:239). For example, leaven is used to stand for both the power of the kingdom (13:33) and the wrong teaching of the Jewish leaders (16:5-12). So, why not the dogs? Dogs and pigs can stand for anyone who refuses the kingdom of heaven (Davies and Allison, 1988:676-677; Hagner, 1993:172; Levine, 1988:150). In Matthew, it is rather the Jewish religious leaders (21:45-46) or towns (10:15; 11:20-24; 12:41-42) than the Gentiles (8:5-13; 15:21-28) who reject Jesus. In Matthew, Jesus himself refuses to show a sign from heaven to the Jewish leaders (16:1-4), while he eventually grants the Gentile woman's request (15:21-28). Therefore, it is not right to interpret the dogs and pigs as the Gentiles.[9] There is no any clue in Matthew to interpret that way. Sim does not provide any logical legitimation of the apothegm's literary location. It is just an isolated apothegm to him.

Davies and Allison (2004:676-677) argue that dogs and swine stand for those whose hearts are stubborn and who are not willing to hear the message of the kingdom. So, this is an admonishment for the evangelists not to waste their time and efforts on such people (see also Hagner 1993:171-172). Similarly, Levine (1988:149) interprets the passage as "a warning against the Jewish leadership who, according to

[9] In other New Testament passages, dogs are never used for referring to the Gentiles. Rather, the biblical authors use the term as the metaphor for evil doers, apostates, sorcerers, fornicators, murderers, idolaters, and liars (2 Pet 2:22; Rev 22:15; cf. Phil 3:2).

the mission discourse, will 'turn to attack' (cf. 10:17)." Also, Gundry (1994:122-123) understands dogs and swine as potential false disciples, while Overman (1996:100) take them as the wicked within Matthew's community. Still, this kind of explanation does not provide any logical reason for its current literary location. Moreover, this kind of interpretation is not compatible with the fact that Matthew does not discourage the proclamation to the stubborn hearers (10:16-20, 26-31).

Contending that Matthew quotes a well-known proverb that discourages sharing of something precious with the despised, McEleney (1994:498) argues that the evangelist's intention was to oppose it with the sayings on generosity (7:7-12a). "A disciple of Jesus must be willing to share," according to him, "even such precious and holy objects as the Mosaic law and its interpretation with the Gentiles." If he is right, then this proverb should not be viewed at face value, even if it refers to prohibition of the Gentile mission. However, the connection between 7:6 and 7:7-12a is weak. These are not connected with a saying like "You have heard ... but I say to you," unlike Jesus' six antitheses (5:21-48).

4.3.2 DO NOT JUDGE

I would like to suggest understanding our passage by connecting it to its precedent passages on judging. The first person who recognized that the parable is a modification of the teaching on judging is Grieve (1920:707), who was followed by Bennett (1987:371-386). Bennett tries to find the author's motivation to place the proverb there.

Saying that "Matthew was a conservative author; he took it over from his tradition because it stood in his copy of Q," Luz (1989:419) discourages us to interpret the text in its Matthean context. This is understandable because, it seems isolated or detached from its immediate literary context (cf. Calvin, 1949:349): It

seems hard or impossible to connect our text to the following teaching on prayer (7:7-12) or to the previous teaching on judging (7:1-5). His judgment seems to me, however, an aged source-critical solution posed as if the redaction criticism had not been introduced.

Besides the general insights of redaction criticism (Bennett, 1987:376) and literary criticism, there are two more reasons why we should look at its literary context to understand our text. First, this saying does not belong to Q (*pace* Luz, 1989:419). Luke does not have it. It could be Matthew's special source. This implies that the insertion of this short saying after Jesus' teaching on judging might have been done with intention.

Second, we see a pattern in our text that is found also in the whole Sermon on the Mount: Jesus' teaching on a specific subject is followed by an apothegm, a conclusion, or a summary. For example, Jesus' teaching on prayer (7:7-11) is followed by a short apothegm called "the golden rule" (7:12). Quickly reading, it seems that there is no relationship at all between the former and the latter. However, a detailed and deeper reading would lead us to see their relationship. "Your heavenly father answers your prayer (7:7-11). Now show your mercy to others, just as God responds to you (7:12)." Likewise, Jesus' new teachings on murder (5:21-26), adultery (5:27-30), divorce (5:31-32), oaths (5:33-37), revenge (5:38-42) and love (5:43-47) are followed by their summary admonition to be perfect as the Heavenly Father (5:48). Jesus' other teaching on prayer (6:5-13) is also followed by his teaching on forgiveness (6:14-15). Jesus' admonitions to give or fast in secret and before God (6:1-3, 16-17) are followed by their conclusions (6:4, 18). Jesus' teachings on material (6:25-32) is also followed by their conclusion (6:33-34). We have many examples in the Sermon on the Mount that Jesus' teaching on a specific subject is

followed by a short saying, which functions as a summary, a conclusion, or a related admonition.

Third, Jesus' teaching on judging (7:1-5) and his apothegm (7:6) have much in common. Both are negative commandments, i.e. prohibitions: Do not judge (7:1). Do not give. Do not throw (7:6). There are counterparts for these actions: Your brother (7:3-5). Dogs and swine (7:6). There will be counteractions from those counterparts if you do: You will be judged (7:1). They will trample what is holy under foot and turn and tear you apart (7:6).

As we see in the previous section, Jesus' teaching on judging is closely related to the apothegm. Therefore, judging is compared to giving what is holy to dogs and throwing pearls to swine. When you judge others, you would expect good responses from those who are judged. What you will actually get is, however, is counter-judging with the judgment you use (7:2). When you judge, your original intention would be good, like taking the speck out of other's eye (7:4). However, your good intention will not be honoured by those who do not know the worth of your judging. The conclusion again is "Do not judge."

This short parable is designed to show how foolish judging others will be. It is already explained in 7:1. However, the parable makes the point vivid and real. We will not look for all the correlations between the details of the former (7:1-5) and those of the latter (7:6). Usually the attached summary, conclusion, or related admonition does not catch all the points of its preceding teaching. Only some points are repeated and emphasized.

Therefore, Jesus' admonition not to give dogs what is holy should not be used as supplementary evidence of the anti-Gentile tone of Matthew.

4.4 MATTHEW'S CONVENTIONAL USE OF THE GENTILES (5:46-47; 6:7-8, 31-32; 18:15-17; 20:25)

Sim (1988:218) rightly points out that Matthew's treatment of the Gentiles is "a mixture of both positive and negative attitudes." He further contends that we should not overemphasize the pro-Gentile element of Matthew. Then, ironically, he overemphasizes the anti-Gentile element. To him, together with the Gentiles' role in the passion narrative, the negative portrait of the Gentiles in Matthew (5:46-47; 6:7-8, 31-32; 18:15-17; 20:25) identifies Matthew as an anti-Gentile document. He ascribes it to the evangelist's Jewish heritage (1996:204).

The question is whether his choice of a negative portrait of the Gentiles for Matthew's stance is legitimate. In the previous chapter, we have studied many pro-Gentile elements in Matthew. Is the negative portrait of the Gentiles powerful enough to overturn our findings? The existence of the negative portrait does not necessarily make the gospel anti-Gentile. Matthew's conventional use of the Gentiles is not unique. For example, the book of Isaiah contains a renunciation of Gentile idolatry and inhumanity (Isaiah 44:6-20) and various oracles against Babylon (Isaiah 46-47), while at the same time it envisages that Gentiles may receive the divine eschatological blessing (Isaiah 42:6; 49:6; 51:5) (Bird, 2007:50). Even in Pauline letters we find similar usages to Matthew's (Galatians 2:15; Ephesians 4:17–19) (Smillie, 2002:74-75).

Moreover, just like in Matthew (6:32), the Gentiles are disparaged as those who only seek for carnal things in Luke (12:30), who is more open to the Gentiles. Just like in Matthew (20:25), the Gentile ruler is disparaged as the one who lords over the people in Mark (10:42) and in Luke (22:25). The Gentiles' role in Jesus' passion is not unique in Matthew (20:19; 27:1-65), but also apparent in the other three gospels

(Mark 10:33; 15:1-45; Luke 18:32; 23:1-52; John 18:28-38). Gentile persecution of the community is not only prophesied in Matthew (10:9, 18; 24:9), but also in Luke (21:24).

Jesus' use of the Gentiles as a bad sample in his teaching on love (5:47) and prayer (6:7) and his mention in his teaching on community ruling (18:17) are missing in other gospels, but can be found in Matthew. However, the pericopae relating to the last two are almost missing in other gospels (cf. Luke 17:3; John 20:23). Therefore, it is only 5:47 where Matthew has "the Gentiles," where Luke has "sinners" (6:34). Since this belongs to Q, our problem hangs on which one is authentic. It is a better explanation that Matthew just keeps the original while Luke changes it to sinners than *vice versa* (Luz, 2007:289; Davies and Allison, 1988:559; Marshall, 1978:263; cf. Plummer, 1922:187). Then negative uses of Gentiles in Matthew may be contemporary and conventional. The term "Gentiles" can function as a literary and rhetorical device for referring to those who do not know or do the will of God (Smillie, 2002:75).

Only with this conventional and shared understanding of Gentiles are Jesus' ministries among and prophecies about the Gentiles shocking to the readers. Matthew is "countering the conventional Jewish identification of Gentiles with pagan-sinners by narrating numerous stories of Gentiles who either serve as examples of right(eous) behavior with regard to Jesus or else exemplify faith in Jesus' merciful character" (Smillie, 2002:75). Matthew's positive tone is more apparently revealed with its comparison to his conventional use of the Gentiles. A mixture of positive and negative attitude towards the Gentiles in Matthew, therefore, positively reveals the Matthean community's actual involvement in the Gentile mission.

4.5 GENTILE PERSECUTION OF MATTHEW'S COMMUNITY

Having examined how Matthew's community experienced Gentile persecution, Sim argues that the Gentile persecution has led the community into an anti-Gentile position (1996:210; 1995:30-31; 1998:235-236). Matthew's community adopted a policy to avoid and shun the Gentile world, according to him (1995:35-39), due to their experience of Gentile persecution during and after the Jewish war. While this kind of reasoning makes some sense, we would like to examine the validity of this statement.

First, the persecution that Matthew's community has faced is universal. Matthew's community seems to have been persecuted not only by the Gentiles, but also by the Jews, as Sim (1995:37) admits.

> The post-war period witnessed the emergence of what can be loosely termed 'formative Judaism' which was led by a coalition of the Pharisees and the scribes. This coalition attempted to impose some uniformity within Judaism, and as a result its members came into conflict with Jewish Christians (or Christian Jews), including those of Matthew's community. The result of this dispute was that Matthew's group parted company with the Jewish synagogue and established itself as a rival and independent institution. Its sectarian perspective is firmly evidenced by the fact that it held much in common with the parent body (e.g. monotheism, the emphasis on prayer and fasting, and the validity of the Torah), but was simultaneously in dispute with it and was probably persecuted by it as well (Mt. 5.10-12; 10.17-42; 22.1-10; 23.34-39).

Curiously enough, Sim (1995:35) concludes that the Matthean community's avoidance of the Gentile peoples resulted from the universal (both Jewish and Gentile) persecution of the community.

Second, is it legitimate to take the persecution in 24:9 as referring to the Gentile persecution during the Jewish war (so Sim, 1996:205; 1995:38)? Sim sustains that "since we are dealing with mob violence, it is unlikely that a bloodthirsty crowd, intent on harming all Jews, would have known or cared about the finer details of a theological (and christological) dispute between traditional synagogue Jews and their Jewish Christian opponents." In this sense, Matthew's community "would have shared the same terrifying experiences and ultimately harboured the same resentment of the Gentiles which all the Jews of the region must have felt." However, the description of the persecution (24:9) in the Olivet Discourse is somewhat different from his explanation. The implication of the persecution in 24:9 is universal, not just of the Gentiles (Luz, 2005a:193; Nolland, 2005:965; Hare, 1967:124).

The reason for the persecution is not a racial issue, but the faith that Matthew's community holds. The belief that they hold has caused the trouble in the contemporary setting. To the Jews, they are heretical. To the Romans, they are seemingly anti-imperial. Sim's conjecture does not coincide with the description of Matthew, which lists "Jesus' name" (i.e. their belief in Jesus) and nothing else as the cause of the hatred.

Third, the experience of the Gentile persecution may not necessarily have led Matthew's community to shun the Gentile world, as Paul did not. He has experienced a great violence from the Gentile mobs (Acts 14:1-7; 16:19-24; 19:21-41; 1 Corinthians 11:26), but did not abandon his mission to the Gentiles. Why should we think the contrary for Matthew's community?

Matthew includes a warning that the mission will not be welcomed (5.10-12; 10.17-18; 24.9-14). This warning would be negating evidence to Sim's claim. Carter (2004:280) writes.

Perseverance *in a continuing mission* is required for participating in God's saving purposes (10.22; 24.9-13). The community is not to be deterred by this hostile response from living as disciples of Jesus on the basis of the presence of God's empire. Just as the empire resisted Jesus, so it will resist disciples in mission (10.24-25).

4.6 CONCLUSIONS

So far, we have scrutinized seemingly negative evidence with regard to the Matthean community's attitude toward the Gentiles. In section §4.2, we have questioned if Jesus' restriction of his disciples not to go to the Gentiles is to be understood as pro-Jewish. This saying should be understood as a shocking reversal that it is the Jews, rather than the Gentiles or the Samaritans, who are in a desperate situation and who need repentance at the news of the kingdom of heaven. This understanding is supported by several considerations. Matthew's general viewpoint on the Jews is negative. The saying itself describes Israel as the lost sheep. Moreover, the discourse itself describes Israel as the wolves. The general tone of the proclamation discourse is negative. Jesus foresees that his disciples will face severe objections from their hearers. The disciples are to be categorized as preachers, who are to offer terms of peace before the invasion of the kingdom of heaven. Jesus' sending of his disciples is a kind of proclamation of war against the Jews. It should not be understood simply as pro-Jewish. Geographical or ethnical restriction is not the main point of the discourse. Therefore, Jesus expects the very disciples who he ordered to go to Israel to be dragged before the Gentiles to bear witness (10:18).

In section §4.3, we have examined if Jesus' short proverb not to give what is holy to those who are unworthy can taken as a veiled prohibition of the Gentile mission. Allegorically speaking, it is not impossible. However, it is not convincing

just as all other allegorical interpretations. We have examined its meaning from its literary context and argued that its most plausible function in its literary context is to wrap up its previous admonition not to judge.

In section §4.4, we have examined Matthew's conventional use of the Gentiles, to see if it can be taken as evidence of the Matthean community's negative attitude toward the Gentiles. The disparagement of the Gentiles is not a unique phenomenon in Matthew. Even in other gospels and Pauline letters, whose general tone toward the Gentiles is very positive, we can find similar expressions like those of Matthew. Therefore, we should not take Matthew's conventional use of the Gentiles as evidence of the Matthean community's negative attitude toward the Gentiles. It was a general viewpoint of the Second Temple period Jews. Based on this notion, Matthew's reversal is working.

In section §4.5, we have examined if the Gentile persecution of Matthew's community can be used as an explanation of the Matthean community's shunning of the Gentiles. We have found that the persecution that the Matthean community experienced was not only by the Gentiles, but also by the Jews. Therefore, it would be wrong to argue that the persecution might have led them to withdraw from the Gentiles. Matthew says that they were persecuted and hated because of their faith in Jesus. Sim's suggestion that the Romans would not distinguish between the Jews and Matthew's community during and after the war does not coincide with Matthew's description of their persecution. Moreover, Matthew does not encourage his community to stop being salt and light, or to abandon the Gentiles. Rather, he encourages enduring all the persecutions. Therefore, it is not right that the persecution made the community withdraw from their mission.

Scholars have often relied on seemingly negative sayings in Matthew to argue that the Matthean community was reluctant to go to the Gentiles. However, through our detailed examination of those passages, we have come to the conclusion that there is none that can be safely classified as anti-Gentile.

CHAPTER 5

THE JEWS AND MATTHEW'S COMMUNITY

5.1 INTRODUCTION

So far, we have seen that the gospel of Matthew reflects the Matthean community's missionary activity among the Gentiles. Some scholars have gone to the extreme to say that now the mission of Matthew's community is exclusively directed to the Gentiles. "In Matthew's gospel," Hare (1967:152) says, "the rejection of Israel is permanent and complete." Matthew's community abandoned the Jews. Being *extra muros*, they did not seek any conversion of Jews. Their mission target is now the Gentiles only, since the Ultimate Commission (28:18-20), according to his exegesis, has replaced the exclusive mission to the Jews (10:5-6). Luz has joined this interpretation, but later (2000:64-65) changed his stance. Still, for him, Matthew's community was pessimistic about Jewish conversion, even though they did not abandon the Jews. He says that while Matthew's community does not abandon their natives, they could not expect or did not pursue their conversion. This is an exactly reverse view of Sim (1988:245-246), who thinks that the Gentile mission was theoretically approved but not pursued in Matthew's community.

The issue is not about the possibility of the conversion of any individual Jew. Even Hare (1967:148, 153) admits this. It is not about the actual results of Jewish conversion in Matthew's community. It is rather about the general attitude of Matthew's community toward Jewish people. On the one hand, Hare and Luz argue that it was pessimistic. On the other hand, Sim, Overman and Saldarini argue that Matthew's community was mainly Jewish Christian, detached from Gentiles. Since I have argued that Matthew's community was open to the Gentiles in the previous

chapters, in this chapter I would like to tackle the opposite and radical view to balance our view.

The following arguments are suggested as evidence for the position that Matthew's community abandoned or was pessimistic about the Jews (cf. Luz, 2000:64-65). First, the mission target after Easter has been changed to the Gentiles only (28:19). Second, Matthew's community experienced severe Jewish persecution (23:29-39; 10:16-33; 5:10-12; 22:6). Third, Matthew describes that Israel has rejected Jesus (9:33-34; 12:24; 27:24-25; 28:15). Fourth, Matthew describes that Israel as a whole has been rejected and replaced by a nation (8:11-12; 11:20-24; 13:11-15; 21:43; 22:8-9; 23:37-39; 28:18-20). In opposition to this view, I would like to argue that Matthew's community did not abandon the Jews. By this statement, I do not mean that they were optimistic in terms of results. Their propaganda seems to have failed among the Jews and they probably could not expect a positive response from the Jews. However, this does not necessarily seem to have led the community to withdraw completely from their zeal to win their fellow Jews. Even though they had hard times with the Jews, Matthew's community seems to have continually performed their mission to the Jews as well as to the Gentiles. It was pessimistic in that they could not expect any significant results from the Jews, but it was not pessimistic in that they did not lose their heart or zeal to win the Jews.

In section §5.2, we will examine the meaning of πάντα τὰ ἔθνη through scrutinizing various usages of the phrase and its literary context to see if Matthew's key passage has meant an exclusive Gentile mission or for a universalistic mission for all nations. In section §5.3, we will examine the persecution that Matthew's community had in order to see if it was a universal one or a Gentile persecution. In section §5.4, we will examine who Matthew says rejected Jesus, to see if it is right to

say that the Jews as a nation rejected him. Then in section §5.5, we will examine two parables, which seem to imply Israel's forfeiting of their privilege. Here we will also examine Jesus' pronouncement of judgment upon Israel to see if it is prophetic or real. Lastly in section §5.6, we will examine positive evidence that Israel is not abandoned at all.

5.2 THE MEANING OF πάντα τὰ ἔθνη

Who are the target group in Jesus' commandment to make disciples? Scholars are divided on translating πάντα τὰ ἔθνη. Some (Kvalbein, 54-57; Meier, 1977a:94-102; Sim, 1998:243; France, 1989:235-237; Stanton, 1992a:137-138; Trilling, 1964:12-14, 26-28; Davies and Allison, 1997:684; Gundry, 1994:595-596; Hanger, 1995:887; Carter, 2000a:552; Blomberg, 1992:431-432; Keener, 1997:401; Saldarini, 1994:59-60, 78-81; Nolland, 2005:1265-1266; Hill, 1970:71-72; Gnilka, 1988:508-509; De Kruijf, 1993:19-29; Luz, 2000:64; Hahn, 1965:125; Segal, 1991:24) translate the phrase as "all nations" or "all peoples" and do not exclude the Jews from the target. For them, Matthew's community could be either *intra muros* or *extra muros*. Others (Hare and Harrington, 1975:359-369; Hare, 1967:148, 1979:39-40; Clark, 1980:1-8; Sparks, 2006:655; Levine, 1988:186-192; Luz, 1995:139-140; Gaston, 1975:37-38; Bavinck, 1960:118; Gager, 1983:147) opt for "all the Gentiles" for this phrase and thereby exclude the Jews from the missionary target group.[1] For them, Jews are now excluded from the mission of Matthew's community, whose tie with the synagogues has been totally or significantly broken, and her social status is, therefore, *extra muros*.

[1] There are some scholars who try to understand the phrase denoting the diaspora Jews. Robinson, for example, suggests understanding the phrase as designating "Jews of the Dispersion, those scattered among Gentile nations" (OBrien, 1976:73). Similarly, Overman (1996:406) tries to understand the phrase as "all the world."

According to Bertram (1964:365), the Greek word ἔθνη is generally used in the LXX to render for the Hebrew גוים (the Gentiles), while λάος is used for עם (the chosen people). In the New Testament, however, both terms are sometimes used interchangeably, while in many passages we see the same phenomenon as the LXX (Bertram and Schmidt, 1964:369-370). In Matthew the meaning of the Greek word ἔθνος seems to differ according to whether it is singular or plural and whether it is modified by an adjective πᾶς. We can find fifteen instances where Matthew uses the term: three times in singular (21:43; 24:7[2x]), four times in plural with adjective πᾶς (24:9, 14; 25:32; 28:19) and eight times in plural without adjective πᾶς (4:15; 6:32; 10:5, 18; 12:18, 21; 20:19, 25).

5.2.1 GENTILES: USED IN PLURAL WITHOUT πᾶς

In the instances where the term is used in plural without adjective πᾶς, it seems to always mean "Gentiles." It seems that there is no difference in meaning whether it has an article with it or not. (1) 4:15 is the citation of Isaiah 9:1 [8:23 MT] and evidently defines the Galilean region as "of the Gentiles" (Sim, 1998:220; Hagner, 1993:74; Meier, 1977a:95; Hare and Harrington, 1975:362). By citing a passage from Isaiah, Matthew tells us that Zebulun and Naphtali are regions where there are many, or at least some, Gentiles. (2) In 6:32, the term is used to pejoratively to denote a group of people who are interested only to the worldly things. Based on our understanding that in the Second Temple period the Gentiles are generally despised in this way and on our assumption that Jesus' audience was Jews, the most probable meaning of the term is "the Gentiles" (Meier, 1977a:95; Hare and Harrington, 1975:362). 6:32 shows that the word ἔθνη can be used interchangeably with its cognate word ἐθνικός, which always renders a derogatory meaning in Matthew (5:47;

6:7; 18:17). (3) In 10:5, disciples are instructed not to go εἰς ὁδὸν ἐθνῶν. It clearly refers to the Gentiles, because it is coupled with Samaritans and is compared to the lost sheep of Israel. (4) In 10:18 it is prophesied that the preachers will be dragged before governors and kings to bear witness before them and τοῖς ἔθνεσιν. Since they seem to be distinguished from those who flog the missionaries in their synagogues (10:17), τοῖς ἔθνεσιν seem to denote the Gentiles. (5) We have two instances in 12:18-21, where Isaiah 42:1-4 is cited. Matthew uses the word ἔθνη as a translation of two Hebrew words גוים and איים respectively. Matthew probably has not translated (or targumized) the quotation independently (*pace* Stendahl, 1968:109), but might have utilized the already existing version available to him (Menken, 2005:54, 67-88). We have no specific reason to think that here Matthew's changing the original sense of the Hebrew words by introducing the Greek word (*pace* Nolland, 2005:493). (6) In 20:19, Jesus prophesied that the Son of Man would be delivered to τοῖς ἔθνεσιν. Because Jewish high priests and scribes are delivering him to τοῖς ἔθνεσιν, as is confirmed in the later passion narrative, it obviously refers to the Gentiles. (7) In 20:25, Jesus takes the rulers of the ἐθνῶν as a contra-model for his disciples not to imitate. Even though every ruler, either Jewish or Gentile, has a tendency to lord it over or exercise authority over the people, and even though it is more natural to think that the comparison is made not to the Jewish rulers, but to the disciples, I think, it is better to translate the word into "Gentiles" (see Hare and Harrington, 1975:362; *pace* Meier, 1977a:96). It is because by adding τῶν ἐθνῶν to the rulers, Jesus seems to be emphasizing the derogatory meaning to his admonition (cf. 6:32; also see 5:47; 6:7; 18:17). It is also possible in this case, however, to translate the word into "nations."

5.2.2 A NATION: USED IN SINGLUAR

In the case that the term is used in singular, it seems to mean "a people" in a collective sense or "a nation" in a political sense, depending upon its context. (1) In 21:43, it is said that the vineyard will be given to ἔθνει who produces its fruits. Here obviously it cannot be a nation as a political unit, but a people in a collective sense (Meier, 1977a:97). Here we see a contrast between Israel and the church, a new people, which is "composed indiscriminately of Jews and Gentiles" (Hare and Harrington, 1975:363).[2] Therefore, the term includes the Jews.[3] (2) We have two instances of the term in 24:7. Here Meier (1977a:98) argues that one ἔθνος is referring to Jewish people, while the other to some other nation engaging it in war, based on the idea that this could allude to the Jewish revolt in 66-70 C.E (see also Hare and Harrington, 1975:362). Then we see the possibility that the Jewish people could be denoted by ἔθνος. However, the text does not speak of Israel's engagement in war with another nation.[4] Rather, it explains 24:6, "You will hear of wars and rumours of wars." 24:7 depicts a situation where there will be wars between the nations. Here Israel could probably be the nation who will be engaged in wars. But the *first and primary* reference of the term in this case is "a nation."

---

[2] Ironically Hare and Harrington categorizes 21:43 in the passages that obviously mean Gentiles, while acknowledging the inclusion of the Jews in the same page.

[3] Cf. Buchanan (1996:838, 841) who thinks the term does not denote the Gentiles, but the Jewish nation only, while taking the wicked tenants as Romans who "instead of adequately financing Palestine by paying 'rent,' in fact, collected taxes from their heirs, the rightful owners of the vineyard." With this parable Jesus meant, according to him, that God would take Palestine from the Romans and give it to the Jews. Though quite creative it might be, it cannot explain the response of the chief priests and the Pharisees (v.45).

[4] This is an example that scholars bring historical understanding too much into the text. The historical understanding should serve for the better understanding of a text, not impose a meaning upon it.

5.2.3 ALL NATIONS: PLURAL WITH πᾶς

In the case that the term is used in plural with adjective πᾶς, it seems to always mean "all nations" not necessarily excluding Israel. We have four cases in Matthew. (1) In 24:9, we hear an apocalyptic warning from Jesus that the disciples will be hated by πάντων τῶν ἐθνῶν because of his name. Here it seems that "all nations" fits in this context better, because the text is talking about the severity of the tribulation. It is also said in 10:17 that the disciples are to be persecuted by the Jews. Both 10:17 and 24:9 are probably dependant on Mark 13:9-13 and could mean the same situation (Meier, 1977a:97; Trilling, 1964:27). Hare and Harrington (1975:362) appeal to the alteration Matthew has made to Mark 13:13, which shows the evangelist's intention to change the force. However, the author's intention is not as clear as they think. Matthew would just have understood it as Mark. We have no reason to exclude Israel from the view. (2) In 24:14, we have an apocalyptic prophecy of Jesus about the end. Here it is said that before the end the gospel of the kingdom will be proclaimed throughout the whole world as a testimony to πᾶσιν τοῖς ἔθνεσιν. In this case, "all nations" is a better translation than "all the Gentiles," because it conveys an idea that there will be no "left behind" people or nation in hearing the gospel by the phrase, ἐν ὅλῃ τῇ οἰκουμένῃ (Zahn, 1903:655). (3) In 25:32, we are informed about the last judgment in the heaven. There πάντα τὰ ἔθνη will be summoned before the heavenly Judge. Even though it is unclear what "the least of my brethren" refers to (for various opinions, see Davies and Allison, 1997:422), it is natural to assume that it is a final judgment and here every nation including the Jews will be summoned (Trilling, 1964:27). Hare and Harrison (1975:364-365; see also Hooker, 1971:363), however, presuppose two judgments and insist that this is a judgment for the non-Christian Gentiles. The

Matthean context, however, does not support the two judgments and there is no reason to exclude the Jews from here (Davies and Allison, 1997:422-423).

5.2.4 USAGE IN THE OTHER PART OF THE NEW TESTAMENT

So far, we have come to the following observation with regard to Matthew's use of the word: The plural form without the adjective πᾶς usually denotes "Gentiles," while the plural form with the adjective πᾶς is used to denote "all nations" (Nolland, 2005:1266; *pace* Luz, 2005b:249). Let's see if our observation in Matthew is also applicable to the rest of the New Testament. Our word ἔθνος is used 147 times in the rest of the New Testament, among which 19 cases are used with the adjective πᾶς.[5] Among them, 17 cases are used to primarily denote the meaning "all nations" (Luke 24:47; Acts 2:5; 10:35; 14:16; 17:26; Romans 1:5; 15;11; 16:26; Galatians 3:8; 2 Timothy 4:17; Revelation 7:9; 12:5; 14:6, 8; 15:04; 18:03; 18:23), which does not exclude Jews or Israel in their concept, except Acts 2:5. Even in Acts 2:5, the phrase is used to denote the idea that there were men from every corner of the world. It is used as an opposite concept to "a" nation, not to "Israel." There are two cases where the primary meaning should be "all the Gentiles" (Luke 21:24; Acts 15:17). From our observation, we have found that the phrase can be used either to denote "all nations" or "all the Gentiles," while the former usage is more frequent in the whole New Testament.[6]

---

[5] In the case of Luke 12:30 the adjective may modify ἔθνη or ταῦτα. If the former, the count will be 20.

[6] In the case of the LXX, we have quite a different result. Since the occurrence of the word ἔθνος is 1,010 times, let's narrow down our study to the Pentateuch, excluding Genesis, where there is no Israel as a nation, yet. Among 115 occurrences of the word in Exodus through Deuteronomy, the plural form with the adjective πᾶν counts 27 times. All of them exclude Israel in their scope. It seems, however, due to the special relationship of Israel and the other nations. All of them are introduced in the midst of talking about or to Israel, either chosen or distinguished. In contrast, we have no Israel to compare in the Ultimate Commission.

We have come to the conclusion that the target of the mission charge of the Ultimate Commission is "all nations." There was no other choice for Matthew but πάντα τὰ ἔθνη in order to convey the idea that the commission was aimed at all human beings, including Jews. Πάντες οἱ λαοί, as suggested by Hare and Harrington (1975:368), cannot work for Matthew, because the word λάος usually means the people of Israel only (1:21; 2:4, 6; 4:16[7], 23; 13:15; 15:8; 21:23; 26:3,5, 47; 27:1, 25, 64). Translating the phrase into "all the Gentiles" and thereby excluding the Jews from its connotation does not coincide with the risen Lord's claim of the universal authority (Stuhlmacher, 2000:27; Kvalbein, 2000:54-55). The word study favours the translation of the phrase into "all nations" rather than "all the Gentiles."

However, the word study cannot deductively define the usage of a word or phrase in any specific sentence. Therefore, we need to look at its immediate literary context (Levine, 1988:187-188; Silva, 1983:137-148).

5.2.5 THE MEANING IN ITS LITERARY CONTEXT

Even though we have come to the conclusion through the word study in the previous section that the phrase πάντα τὰ ἔθνη should be rendered into "all nations" rather than "all the Gentiles," it is necessary to examine the Ultimate Commission in its literary context. Those who see the Ultimate Commission from the literary point of view tend to take the Ultimate Commission as exclusive of the Jews. They include the following for their logic. First, in the resurrection narrative, the Jews are described as rejecting Jesus. In his article originally written in German in 1993, Luz (2005b:249), for example, suggests a comparison between the disbelief of "Jews" in 28:15 and the mission to "the Gentiles" in 28:19. Second, the Ultimate Commission is compared and opposed to Jesus' earlier command (10:5-6). So, the Ultimate Commission

[7] Sim 1998:220; Luz, 2007:159.

implies that "for Matthew's church the orientation toward the mission of Israel has been *replaced* by the world-mission" (Luz, 2005b:249). Third, Luz (2005b:14) also takes the story of the magi and other elements related to Jesus' nativity as "the clearest signals" to the ending of the Jesus story. If all the literary devises of Matthew point to the transferring of special status from Israel to the Gentiles, as Luz insists, the possibility of translating 28:19 as "all the Gentiles" would become probability.

Luz (2005b:244-245) analyses Matthew's story as consisting of "the prologue and five main sections." The prologue is not only about the birth of Jesus, according to him, but also anticipates the whole story of Jesus. The main narrative thread of the Gospel of Matthew tells "a story of Jesus' increasing conflict in Israel." Jesus' ministry has revealed "Israel's unrepentant cities." Jesus and his disciples withdrew from Israel's leaders. Later "Jesus confronts Israel and its leaders" and "leaves Israel's temple." "The Passion and Easter narratives... have a double ending. The story of Jesus' resurrection (28:1-10) is a story of death for Jews and its leaders. They fail to recognize 'to this day' (28:15) the truth of Jesus' resurrection." "The two pericopes 28:11-15 and 16-20 mark the double ending of Matthew's story, leading to hopeless situation for Jews and a new mission within salvation history for the community." This inclusive story implies the situation of Matthew's community. "In future their mission to the Gentiles will be central. The mission to Israel is complete" (Luz, 2005b:245).

In his analysis of the immediate literary context, Luz (2005b:246) insists that the parable of the wicked tenants implies that the kingdom of God will be taken not only from Israel's leaders but also from the people of Israel to be transferred to a new people (=the Gentiles). In the next parable on the wedding banquet, Luz sees the Gentile mission after the destruction of the city. Luz (2005b:247) also finds a shift of

the announcement of judgment: It has been addressed initially only to the leaders (23:1-33), but later also to "this generation" (23:35-36). Now "the whole people, led astray by their leaders, will be subjected to judgment." Also, the lament over Jerusalem (23:37-39) implies that the whole people were rejected. Luz (2005b:250) insists that for Matthew, "the mission to Israel is over."

Similar to Luz, Matera (1987:243) asserts that "the plot of Matthew's Gospel concerns the rejection of Jesus' messiahship and the movement of the Gospel from Israel to the nations." He takes notice of the following features in Matthew's plot. First, even though Matthew organizes his narrative according to the life of Jesus, the inclusion of his genealogy, "which extends back to Abraham," and of the resurrection appearance, which "points to the close of the ages (28:20)," implies that "the plot of Matthew's gospel has something to do with salvation history" (Matera, 1987:241). Second, "the effective response Matthew's narrative seeks to produce" can be glimpsed from the Ultimate Commission (Matera, 1987:242). Matthew's plot makes use of causality, according to him, to expect "the readers to worship Jesus as the risen Lord and to be confident that he is present to the church until the close of the age." Third, in terms of "a sense of inevitability and necessity," Matera (1987:243) states that the attitude of Israel toward Jesus has changed from initial acceptance to later rejection and concludes that "the plot of Matthew's Gospel concerns the rejection of Jesus' messiahship and the movement of the Gospel from Israel to the nations."

I agree with most of Matera's analysis of the plot of Matthew. However, I do not agree to his analysis of inevitability and necessity of the plot. Luz and Matera have emphasized "Israel's role" too much in their rejection. Matthew's emphasis is not on "Israel," but on "rejection." In Matthew, the Gentiles also take roles in the

rejection of Jesus (10:18; 10:18-19; 27:26, 27-31, 54).[8] Rejection of Jesus was a universal phenomenon, as much as reception of him was also universal (see §5.4). Rejection was great, while reception was limited, as the parables of the mustard seed (13:31-32) and of leaven (13:33) imply. Interestingly, current Matthean scholarship is divided on who persecuted Matthew's community. Hare (1967) suggests Jewish persecution, while Sim (1998:231-236) suggests Gentile persecution. Matthew's inclusive story, however, reveals that there was universal persecution of Matthew's community (see §5.3).

So, the inevitability and necessity of the plot of Matthew is not Israel's "rejection of Jesus' messiahship and the movement of the Gospel from Israel to the nations" (Matera, 1987:243). Rather, it is Jesus' victory over the whole world (Wright, 1996). Universal rejection of Jesus was overcome by his resurrection from the dead and now his victory should be proclaimed universally.

The contrast between Jesus' first mission charge (10:5-6) and his last command (28:19) has been continuously made. There are two points of similarity that make the contrast possible: Jesus' command to go with mission and its target ἔθνη, either it is avoidable or inevitable (Luz, 2005b:249; Levine, 1988:191). So, the Ultimate Commission is usually taken either as "a replacement" or "an expansion" of Jesus' first mission charge. It will be a replacement, if the Ultimate Commission excludes the Jews in its scope (cf. Von Dobbeler, 2000:24-26). It will be an expansion, if it includes the Jews (cf. Von Dobbeler, 2000:26-27). So, to contrast the Ultimate Commission with Jesus' first mission charge does not help to decide the meaning of the phrase πάντα τὰ ἔθνη.

[8] The response of the Gadarenes (8:28-34) to Jesus' miracle cannot be taken as the Gentiles' rejection of Jesus (*pace* Sim, 1995:23). This can be taken as their awe of Jesus. For this, see chapter 4. For the Roman Centurion's response (27:54), see §2.2.1 note 6.

The most immediate literary context to the command to make disciples is the risen Jesus' authority claim over heaven and earth. The command to make disciples is closely related to the authority claim by using the conjunction οὖν.[9] It is, therefore, most natural to think that the scope of the Ultimate Commission does include all of humanity in a corporate sense and does not exclude the Jews (Davies and Allision, 1997:684; Carter, 2000a:552; Kvalbein, 2000:54-55). Later Luz (2000:64) seems to have changed his mind and agree to this.

5.2.6 CONCLUSIONS

So far, we have found that the Ultimate Commission is about making disciples of "all nations," not "all the Gentiles" exclusive of the Jews. We have examined the usage of the Greek phrase πάντα τὰ ἔθνη. While the Greek word ἔθνος used in plural without πᾶς or in singular could mean "Gentiles" or "a nation" respectively, the plural form with πᾶς means "all the nations." This meaning is also supported by its literary context. The evangelist expects his readers to take part in the universal mission. Jesus has been raised from the dead and claims the universal authority. The same Jesus calls his disciples to go and make disciples of all nations. We cannot say that the mission target has been changed after Easter from the Jews to the Gentiles. Matthew nowhere expressly rescinds a mission to Israel.

The readers will identify themselves with the disciples. The inclusive story of Matthew about Jesus also reveals some features of Matthew's community. There is much probability, therefore, that Matthew's community engaged in the universal (both Jewish and Gentile) mission.

---

[9] Textual evidence strongly supports this, though there are other variants. Manuscripts like ℵ, A, 0148^{vid}, f13, Maj, and bo^{pt} omit οὖν, while D has νῦν instead.

5.3 UNIVERSAL PERSECUTION OF MATTHEW'S COMMUNITY

Hare (1967:146-166) suggests Jewish persecution as a main reason that has led Matthew's community to abandon the Jews. It is his contention that the hostility and persecution that missionaries experienced affected the way they saw the Jews. Their painful experience must have affected their understanding of Israel's place in the salvation history, their mission strategy, and their point of view on the destruction of Jerusalem. Basically, I agree with his idea that the persecution must have affected Matthew's community in various ways. However, it is questionable if it made them abandon the Jews or lose their hearts to win them, just as we can find a similar case in Paul (Acts 13:46; 18:6; cf. 28:28). Even Paul did not lose hope for the Jews. Acts describes that he continually visited Jewish synagogues (19:8; 28:17-24) and he himself expressed his hope to win some of his fellow Jews (Romans 11:1-14; cf. 1 Corinthians 9:20; Romans 11:26). I do not agree with Hare or Luz on this, based on the following considerations.

First, the persecution that Matthew's community experienced was universal. It was not only the Jews, but also the Gentiles, who persecuted Matthew's community. As Hare (1967:80-129) amply provides, Matthew also betrays his community's experience of Jewish persecutions (23:29-39; 10:16-33; 5:10-12; 22:6). Even though they are recorded in a future tense, they probably reflect the Matthean community's past and current experiences. There is no sufficient ground to say that Gentile persecution is "of little concern to Matthew" (Hare, 1967:126).

Matthew shows hints that his community was persecuted universally, not only by the Jews, but also by the Gentiles. This is especially expressed in 24:9. A comparison with its Markan parallel shows that Matthew has added τῶν ἐθνῶν and thereby clarified that the ethnical identity of the persecutors was not just "all the Jews"

but "all nations." However, Hare (1967:124) simply regards this as "a genuine prediction, an expression of apocalyptic expectation." Here I should ask his criteria to assign any Matthean expression as a *vaticinium ex eventu* or a genuine prediction. As I have argued with other scholars in §4.5, there is much probability that 24:9 reflects the past or current situation of Matthew's community (Sim, 1996:203; 1998:232-233; Luz, 2005a:193; Blomberg, 1992:356; Thompson, 1974:248-250; Keener, 1999:569; France, 2007:905; Balabinski, 2005:153-179; 2008:163-165).

Matthew's community seems to have experienced and also to currently experience Gentile persecution. Then what kind of persecution is it? Sim (1998:233-235) identifies the persecution as the one that took place after the outbreak of the Jewish revolt. According to him, Roman soldiers persecuted the Jews without asking if they belong to the formative Judaism or to Matthew's Christian community. However, this does not fit into the picture that Matthew himself describes (see §4.5), because he lists faith in Jesus as the cause of persecution (διὰ τὸ ὄνομά μου).

Matthew also includes Jesus' saying that the preachers will be dragged before governors and kings for Jesus' sake, to bear witness before them and the Gentiles (10:18). Even though it is not clear, by the governors and kings, Matthew could have meant the Gentile authorities as well as local Jewish rulers (Hare, 1967:107; Sim, 1998:232). It is to be noted that Matthew adds καὶ τοῖς ἔθνεσιν to the Markan parallel (13:9). It is not clear if this reference is designed to convey the idea that the Gentile officials like governors and kings "conduct their persecution *on behalf of* the whole Gentile world" (Sim, 1998:232; italics are mine). However, this verse refers to Gentile persecution, even though the preachers are instructed not to go on the way of the Gentiles and to enter no town of the Samaritans, but to go rather to the lost sheep of the house of Israel (10:5-6). Matthew also includes Jesus' prediction that his

preachers will be hated by all (10:22). Even though Matthew does not clarify if he means all the nations by "all," it surely conveys an idea that their persecution is a universal phenomenon. Matthew is not interested in the general persecution of the Jews by the Gentiles. His concern is only the persecution due to faith.

In several mentions of persecution in Matthew (5:10-12, 44; 13:21; 25:36), persecution is described in general terms. Therefore, we should not categorize these specifically as a Jewish persecution. We have no clear reason to accept that the persecutors are Jews in these passages (*pace* Hare, 1967:120). The reference that Israelite prophets have always been persecuted by unfaithful Israel (5:12) does not necessarily colour the persecution of the Beatitude as a Jewish one.

If our understanding is right, i.e. Matthew's community experienced both Jewish and Gentile persecution, there is no reason to think that they must have abandoned the Jews and chosen the Gentiles for their mission target. Interestingly, Hare lists Jewish persecution as a reason for the Matthean community's turning to the Gentiles, while Sim lists Gentile persecution for a reason of their withdrawing from them. However, Matthew clearly expresses that the persecution that Christians are facing is a universal one.

Second, in relation to the first, persecution *per se* might not necessarily have led Matthew to shrink from their mission. Rather, we find the evangelist's encouragement of his community to continue their mission in spite of persecution. Even when they are advised to flee, it does not mean abandonment of their mission (10:23) (Kvalbein, 2000:55; Luz, 2000:65; Brown, 1978:87). Even though there is also Jesus' direction to leave the one who does not accept the gospel of the kingdom (10:14), it is an abandonment of rebellious individuals (house or town) and does not mean an ultimate abandonment of the Jews as a whole. The preachers are to endure to

the end (10:22). They are also encouraged to take the cross and follow Jesus, i.e. to the point of death (10:38). Also, in the Olivet Discourse, Matthew's community is encouraged to endure the persecution (24:13). Jesus' eschatological discourse written in future tense may not suggest that Matthew's community is to refrain from their mission. Rather, it says that the gospel of the kingdom should be proclaimed throughout the whole world, which surely includes Israel (24:14). Similar to this, Jesus' salt and light saying seems to encourage those who are persecuted (5:10-12) to continually do their mission as salt and light (5:13-16) (see §3.7.2). Even though there is no direct instruction to endure and keep preaching the gospel of the kingdom to the Jews in the eighth and ninth Beatitudes, the tone is similar to that. "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven" (5:10). The ninth Beatitude changes the person into second plural and makes the admonition more vivid. "Blessed are you when others 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 they persecuted the prophets who were before you" (5:11-12).

Psychologically speaking, Matthew's community must have been frustrated with the severe persecution by the Jews and the Gentiles. However, it does not seem right to say that their experience of persecution has led them to have lost their hearts or zeal for winning their Jewish or Gentile neighbours. I do not mean that all the members of Matthew's community were in accord with this. There must have been some members who were frustrated and lost their hearts to win over the Jews. That is why Matthew encourages his community to hang on. Matthew reveals that he himself, representing the community, did not abandon the Jews. The Ultimate Commission, as Matthew's hermeneutical key, encompasses both the Gentiles and the Jews for its

target (§5.2). The risen Lord who claims universal authority commands his disciples to go and make disciples of all nations.

The parable of the produce[10] implies this (13:3-9, 18-23). Almost all the seeds (three out of four) sown by a sower could not make it. However, once they fell on good soil, they will produce grain, some hundredfold, some sixty, some thirty (13:8, 23). Thus, the parable expresses confidence that the gospel will prevail in the end (Nolland, 2005:529-530). This parable seems to reflect the Matthean community's current situation. The seeds that fell on rocky ground stand for those who eventually lost their faith because of tribulations or persecutions (13:21). The produce of good soil reminds the community of the assurance in the ultimate harvest despite failures. The evangelist encourages his community to hang on and not to withdraw from their mission.

5.4 UNIVERSAL REJECTION OF JESUS

Matthew describes that the primary enemies and antagonists of Jesus are Jewish religious leaders, such as the chief priests, the elders of the people, the scribes, the Sadducees, and the Pharisees. While the Pharisees play a prominent role among them, it seems that the evangelist is not interested in differentiating between those groups. Rather, they are presented as one homogeneous force against Jesus (Tilborg, 1972:1-6; Anderson, 1994:98; Kingsbury, 1988a:18; Repschinski, 2000:322-327).[11] They have shown negative responses to Jesus' miraculous healings (9:34; 12:24; 13:54-58), his fellowship with the tax-collectors (9:11), and his proclamation of

[10] Usually this parable is called "the parable of the sower," taken from its narrative scene. Scholars are not satisfied with this title and sometimes name it as "the parable of the four types of ground," focusing on the contents of the parable (France, 2007:503). However, this title presupposes a kind of interpretation. I prefer to call this as "the parable of produce," implying that this is not about readiness of our hearts, but about our assurance in times of failures.

[11] However, Matthew sometimes distinguishes Pharisees and the Sadducees (22:23-34) (France, 1987:222).

forgiveness of sins (9:3). They were angry about and confronted Jesus (12:2, 10; 15:1-2, 12; 21:15, 23). They tested Jesus (12:38; 16:1; 19:3; 22:15) and conspired to kill him (12:14; 20:18; 21:45; 26:3-5, 14-16, 47, 57, 59, 65-66; 27:1-2, 12, 20; cf. 16:21). They resisted and tried to conceal the resurrection of Jesus (27:62-66; 28:11-15). Religious or political leaders are suggested as the main subject who persecute the preachers sent by Jesus (10:17-18). Based on this, Levine (1988:5-6) proposes a dichotomy in Matthew in terms of a social axis (central and marginal), not in terms of ethnical one (Jewish and Gentile).

However, her dichotomy does not work because of the following reasons. First, we can also find positive responses from the Jewish leaders. Matthew reports that a ruler came to Jesus and asked him to cure his daughter (9:18-26). Even though the name Jairus is omitted and his position is described just as "a ruler," he cannot be any other person than a ruler of a synagogue (*pace* Luz, 2001:41; Gundry, 1994:172). If this is a Jewish context (so France, 2007:362), what else can he be except one of the Jewish religious leaders? Nolland (2005:394 n.195) points out that the term "ruler" does not necessarily imply a political sense. Also, Joseph from Arimathea, a rich man, is reported as a disciple of Jesus and asked Pilate for his body to bury (27:57-60). Here Matthew omits Mark's "a respected member of the council." Matthew seems not interested in clarifying his status in Jewish leadership (Nolland, 2005:1228). However, this change does not make him a layperson. Still, he is the one who can approach Pilate to ask for Jesus' body.

Second, we can find a negative attitude also from Jewish crowds. Matthew describes the Jewish crowd as accusers of Jesus, standing together with the chief priests and the elders of the people. Through a series of changes to the Markan report, Matthew inculpates the crowds in Jesus' death (Cousland, 2002:227-239). It is

reported only in Matthew that they willingly claimed the responsibility for the execution of Jesus, saying "His blood be on us and on our children" (27:25). This seems to constitute the final climax of the Jewish rejection of Jesus that appears as one of main themes from the beginning to the end in Matthew. This attitude is contrasted with the Gentile acceptance of Jesus in Matthew. Luz (1995:65) takes note of the contrast in the end of the gospel of Matthew. On the one hand, the Jews are depicted in Matthew as the ones who reject the truth of Jesus' resurrection (28:15). On the other hand, Jesus' disciples are sent to the Gentiles only.[12] While the Gentiles are described positively occasionally in Matthew, according to Luz, the Jews are depicted as the ones who finally rejected Jesus.

The crowds also appear as the allies of the chief priest and the elders. Matthew describes Jerusalem's negative response to the nativity of Jesus and contrasts it with the visit of the magi (2:3). Even though persuaded by the chief priests and the elders, the Jewish crowd asked Barabbas to be released and Jesus to be executed (27:20-23). They even claimed responsibility for the execution of Jesus (27:25). Jesus commented that he could not find such great faith in Israel as that of a Roman centurion (8:10).[13] Jesus expected general rejection of the kingdom of heaven (10:14-15, 18, 22). The crowds are deliberately distinguished from the disciples and presented as those who are devoid of understanding in chapter 13 (Cousland, 2002:241-260). Most people did not understand who Jesus is (11:3, 19; 13:19; cf. 9:24) and refused to repent (11:20-24). Christians will be universally hated by all people (10:22). Therefore, Levine's

[12] Later he (2005a:631) changes his position a little bit and says that the target of the Ultimate Commission is all the nations, including the Jews. However, he still thinks that Matthew's community was pessimistic about winning the Jews.

[13] This expression may have been used as a cliché to indicate an extraordinary experience, not necessarily implying the literal meaning (cf. 9:33).

social axis is not a correct tool to view the dichotomy in Matthew. Not only the Jewish religious leaders, but the crowds also rejected Jesus.

However, it is not correct, either, to interpret Matthew with an ethnical axis. It is not correct to say that the Jews as a whole rejected Jesus for good. First, Jerusalem at the news of Jesus' nativity, the Jewish people at Jesus' judgment scene, and other Jews who opposed Jesus' ministry cannot stand for the whole of Israel, no matter how many they might have been in number (*pace* Patte, 1946:380; Luz, 1995:135). Jesus' first followers are formed from the Jews. Matthew's community consisted mainly of Jewish people. Second, Matthew presents the rejection of Jesus as a universal phenomenon. Kvalbein (2000:52-54) rightly points out that in Matthew, all the people betrayed or stood against Jesus in his judgment before Pilate and in his crucifixion. In spite of his gesture of washing his hands, Pilate's responsibility cannot be relieved (27:24). Matthew takes advantage of him for apologetic purpose, while making him a coward (Kvalbein, 2000:50).

In sum, Jesus' rejection was a universal phenomenon. Not only did the Jewish religious leaders reject him, but also the Jewish crowds. Both Jews and Gentiles are presented as the subject who mocked and crucified Jesus. Therefore, it is not right to say the Jews have been abandoned, based on their rejection of him.

5.5 PARABLES OF REPLACEMENT

Jesus' two parables of the wicked tenants (21:33-46) and of the wedding banquet (22:1-14) have a similar theme: The original recipients of God's blessing are disqualified and new people or new guests will take their place (cf. 8:11-12). However, it is not clear what stands for what in those parables. Scholars seem to generally agree that a nation (21:43) and new guests (22:9-10) refer to the church or more specifically Matthew's community (Hare, 1967:153; Sim, 1998:149; Stanton,

1992a:151).[14] However, their views differ on whom the wicked tenants and the originally invited guests stand for. On the one hand, Hare (1967:153) insists that Israel as a whole lost its chance and now Matthew's community are taking over a special relationship with God. Stanton (1992a:151) joins him, arguing that Matthew's community viewed themselves as "a separate and quite distinct entity over against Judaism." On the other hand, Sim (1998:149) argues that the Jewish religious leaders, not all the Jews, lost their privileged position.

An important interpretive key to these parables can be obtained through comparison of all the parables that are given to the chief priests and the elders of the people in response to their question of Jesus' authority, including the parable of two sons (21:28-32) (Tilborg, 1972:47-52). All three parables are related to the failure of the current religious leaders to answer the divine call to repent (Lambrecht, 1991:102). The challenge that the chief priests and the elders of the people had made against Jesus (21:23) was the background of these parables (Carter, 1998:148-155).

The first parable shows the clear stamp of its background. It clearly aims at the Jewish religious leaders (Keener, 1999:507). Since they are obeying with lips, not actually practicing the will of God (cf. 15:8; 23:3), they are like the second son who said yes to his father but did not go to the vineyard (21:29).[15] They are contrasted with the tax collectors and the prostitutes, who repented at the preaching of John the Baptist (21:32). It is difficult to read the divine rejection of the Jews from this parable itself, without referring to other corroborating passages in Matthew (Levine,

[14] There are some eccentric interpretations that disregard Matthew's literary contexts of the parables. For example, Buchanan (1996:838) interprets the parable as God's returning Palestine from Romans (old tenants) to the Jews (a new tenant). Newell and Newell (1972:226-237) interpret the parable as a warning against the zealots who fight against Romans, which would eventually bring a worse situation.

[15] The textual evidence is complicated. Cf. Metzger (1971:55-56), Aland and Aland (1987:307-311), Jones (1995:393-396), Derrett (1971:109-113) and Foster (2001:26-37). However, it might not much matter which was the real answer of the religious leaders, since in the oriental mentality an impolite answer could be as bad as disobedience (Langley, 1996:228-243).

1988:204-206; *pace* Carlston, 1975:7; Abel, 1971:149). The parable of two sons is related to Matthew's comment that the religious leaders could not answer positively to Jesus' question if the baptism of John is from heaven, because they did not believe him (21:25). Therefore, the primary target of the polemic seems to be the religious leaders. However, its application can be extended to anyone who rejects Jesus (cf. 21:31, 43; 22:7) (France, 2007:800; Lambrecht, 1991:103-104). The contrast here should be viewed neither from a social axis nor from an ethnical axis, because Jesus does not seem to have closed the possibility that the Jewish officials could believe and repent. The gospel seems still open to anyone, as the risen Lord commissions his disciples to make disciples of all nations. With this in mind, let's examine two parables.

5.5.1 THE PARABLE OF THE WICKED TENANTS (21:33-44)

The parable of the wicked tenants (21:33-44) appears next to and is very similar to the parable of two sons (21:28-32). They are constructed to show the contrast between the good and the bad. Just as the second son disobeyed his father, the original tenants went in opposite to their landowner's will. However, their disobedience is far worse than the second son's. They not only refuse to give the owner's portion, but also beat, kill, and stone the owner's servants (21:35-36) and even his son (21:39).

In between the sayings about the rejected stone (21:42, 44), Matthew adds its interpretation: "Therefore I tell you, the kingdom of God will be taken away from you and given to a people (ἔθνει) producing its fruits" (21:43). Since this part is missing in Mark, it is generally thought to be Matthew's contribution (Stanton, 1992a:11, 331 n.3; Hare, 1967:153; Sabourin, 1982:773-774; Allen, 1912:232; Gundry, 1994:429; Davies and Allison, 1994:186), while Hill (1972:301) suggests the possibility that

Matthew could receive this as a tradition, based on his use of "the kingdom of God," instead of his favourite expression "the kingdom of heaven." It betrays Matthew's own understanding of the parable. The logion should be compared to its counterpart in the parable of two sons: "Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you." (21:31). Here "the tax collectors and the prostitutes" are paralleled to "a people producing its fruits." If the tax collectors and the prostitutes signify a partial or sample representative who has responded to the message of the kingdom of heaven, ἔθνος is used as a comprehensive or collective term to signify all who have responded with faith. If the parable of the wicked tenants is about positive response to the gospel, the difference between the parable itself and its interpretation should not be a problem. Lohmeyer (1956:315) has points out that the issue has been changed from "giving the landlord his due" to "fruit-producing." To the evangelist, giving the landlord his due is not different from producing fruits, in that they all signify the obedience to the word of God or positive response to the kingdom of God.

The vineyard may not be regarded as an allegorization of Israel (*pace* Sim, 1998:60; Saldarini, 1994:60; Harrington, 1991:304; Hill, 1972:298; Davies and Allison, 1997:176; Morris, 1992:539; Plummer, 1982:296). While the imagery of vineyard is frequently used to refer to Israel in the Old Testament (Psalms 80:8-19; Isaiah 5:1-12; Jeremiah 2:21; Ezekiel 19:10-14) and rabbinical literatures (Feldman, 1924:129-130; Jeremias, 1963a:88), it does not seem to be the case in our parable (cf. 20:1-16; 21:28-32). Jesus interprets it as the kingdom of God (21:43). By the kingdom of God, it probably means "the special relationship between God and his chosen people" (Hare, 1967:153; cf. Kingsbury, 1986:647; Snodgrass, 1983:76; Allen, 1912:362; Lohmeyer, 1956:315). If we borrow the expression of Snodgrass (1983:93),

the vineyard stands for "the election of God and its privileges, or more specifically as in Matthew, the Kingdom of God with its fulfillment of the promises given to Israel." Just as it is the privilege to enter the kingdom of God that the "you" will lose in the parable of two sons, it is "the kingdom of God" that the "you" will lose in the parable of the wicked tenants.

Then, who are the wicked tenants? Sim (1998:149) argues that they are not the whole people of Israel, but the religious leaders (see also Levine, 1988:207-209; Hill, 1972:298; Snodgrass, 1983:91; Saldarini, 1994:59-60; Harrington, 1991:304; Overman, 1996:303; Gundry, 1994:424; Kingsbury, 1986:645; Kloppenborg, 2006:191). Sim further insists that this parable implies that "Matthew's Christian Jewish group claimed (albeit unsuccessfully) a leadership role within Jewish community." However, this faces a serious problem of presupposing that the privileges are previously given to them (Lee, 1999:72). If the vineyard stands for the prerogatives of God's chosen people, it is not right to say that only the religious leaders were endowed with them. Rather, it would be better to take the parable as targeting the whole of Israel (Hare, 1967:153; also Trilling, 1964:63; Hill, 1972:298; Gundry, 1994:424; Martin, 1969:136; Lambrecht, 1991:119). The word ἔθνει prevents interpreting the wicked tenants as the religious leaders (Dodd, 1961:99; Bornkamm, 1963a:43; Strecker, 1962:33-34, 110-113; Jeremias, 1963a:70; Kingsbury, 1975:156; Hagner, 1995:623; Meier, 1979:150). The privilege of the vineyard is not transferred to another group within Israel, but to a new people (cf. Beare, 1981:431; Luz, 2005a:42). Also, the history of Israel of rejecting and persecuting God's prophets may corroborate for this interpretation. The parable recapitulates the Israel's history of persecution of the prophets (21:35, 36). The whole of Israel, not just the leaders, is condemned in this parable. Furthermore, Matthew accuses all the Jewish crowds of

responsibility for Jesus' death (27:15-26; cf. Acts 2:23). Rejection of Jesus was universal (cf. §5.4). At the same time, the response to the parable by the chief priests and the Pharisees (21:45) may not be the obstacle against this interpretation, since Jesus' intention of uttering the parable is one thing and the hearers' interpreting of it is the other (cf. Trilling, 1964:45 n.54; *pace* Levine, 1988:209).

It is not right, however, to argue the final rejection of the Jews from this passage (*pace* Hare, 1967:153; Trilling, 1964:45, 95-97, 162, 213; Meier, 1977a:98; 1979:17, 55; Tilborg, 1972:70-71; cf. Fenton, 1964:345; Jeremias, 1966:51, 57, 63; Abel, 1971:149, 151). The new recipient ἔθνει does not imply the Gentiles *vis-à-vis* ethnical Israel. If it does, we should have expected an arthrous form (Lohmeyer, 1956:314). They are just a new people *vis-à-vis* those who have failed in obeying God (cf. Trilling, 1964:61; Dillon, 1966:20; Davies and Allison, 1997:186). This should be understood in line with the prophetic warning of the Old Testament (Ezekiel 33:24; Jeremiah 7:1-4; Amos 2:9-11; Hosea 1:10; 2:23) (Baum, 1961:44). The prophetic judgment is also "the principal theme of many early Jewish writings in which prophetic preaching of judgment, especially the announcement of the day of YHWH, was taken up and developed" (Reiser, 1997:302). The prophetic warning in the Old Testament usually consists of the divine punishment and the expectation of restoration. Hare (1967:153) opposes this viewpoint, arguing that we can find neither doctrine of remnant nor prophecy of a future restoration in Matthew. However, we can see Matthew's theology of restoration in Jesus' viewpoint toward Israel as the lost sheep without a shepherd (9:36; 10:6; 15:24; cf. 12:11-13; 18:12-14) (Chae, 2006:195, 205-233; Willits, 2007:181-202). Also, we can see a kind of restoration theology in Matthew's depiction that Jesus chose twelve disciples (10:1-4; 19:28) (McKnight, 2001:203-231; Bird, 2007:32-34; Chae, 2006:313). In addition to these, there is much

positive evidence in Matthew that the Jews are not abandoned, which we will examine in section §5.6.

5.5.2 THE PARABLE OF THE WEDDING BANQUET (22:1-14)

Matthew reports that Jesus delivered another parable to the chief priests and Pharisees as his response (ἀποκριθεὶς) to their negative reaction of his former parable (21:45-22:1). The parable of the wedding banquet is similar to its preceding parables (21:28-32, 33-44) in many points (Luz, 2005a:20; Patte, 1946:301). The owner of the vineyard (21:33) and the king (22:2) stand for God. The repeated sending of the servants in both parables (21:34, 36; 22:3, 4) and the mistreatment of the servants (21:34, 36; 22:3, 5-6) remind readers of the Jew's rebellious history. In our parable, the original invitees rejected the invitation and their privileges are taken away. Consequently, originally neglected people are invited instead.

We need to identify who the original invitees and who the substitutes are and to determine the implications of the message of the parable. Since it is unthinkable that only the religious leaders were initially called for the kingdom of heaven, it is natural to think the original invitation was issued for all the Israelites. As a transparent story, the parable of wedding guests probably reflects the current situation of Matthew's community: The Jewish people are rejecting the invitation of Christian missionaries (Luz, 2005a:53). The curiously and unrealistically radical response of the invitees (22:6) and the king's radical counter-response (22:7), which are lacking in Luke's version, can be understood, when it is conceded that it mirrors the current situation of Matthew's community (cf. 10:16-23) (cf. Luz, 2005a:54; Lambrecht, 1991:133).

Can we identify the newly invited guests as Gentiles? There are many clues for the identification (Allen, 1912:236; Blomberg, 1992:327; Hill, 1972:302; Mounce,

1991:205; Luz, 2005a:55). First, they are contrasted to the originally invited guests, i.e. the Jews. The original guests are introduced as those who were called (κεκλημένοι), implying God's chosen people (Davies and Allison, 1997:199; Hagner, 1995:630). Second, the substitute guests are called outside of the city (Jeremias, 1966:51), as the expression, ἐπὶ τὰς διεξόδους τῶν ὁδῶν, is not just pointing to crossroads but to "the point where the roads end or begin" (Luz, 2005a:55). Third, the parable is presented as the sequel to the previous parable of the wicked tenants, where readers are informed that the kingdom of God will be transferred to another people (ἔθνει) who will produce its fruit (21:43) (Luz, 2005a:55). It is difficult to view the substitute invitation as the third Jewish invitation (*pace* Sim, 1998:38), because the substitute guests are those who were originally neglected from the king's initial invitation in the parable. Therefore, this parable shows that Matthew's community was open to and engaged in the Gentile mission (cf. Jeremias, 1958:24; Manson, 1979:130; Hahn, 1965:130; Meier, 1979:153; Davies, 1964:329).

Can we detect a social axis in this parable? While opposing the application of ethnic categories to this parable, Levine (1988:212) argues that "Matt 22:1-14 depicts the rejection of members of elite groups and the invitation to all lacking status and authority in the social structure." She insists that the first invited guests are not to be identified with all the Jews, but with their leaders only (also Manson, 1979:130; Jeremias, 1963a:179-180). Her reasoning seems to make sense in that the first invitees are formally invited (Kim, 1975:391; Luz, 2005a:52), while the substitute invitees are invited by chance, who are from the streets, not on farms and in businesses (22:9). The first invited guests are initially privileged and seem to have relationship with the king. Levine (1988:212-213) connects the first invitees to the wicked tenants in the previous parable. However, this kind of interpretation does not match with Matthew's

depiction of Jesus who was engaged with the outcasts from the beginning (Jülicher, 1910:418). The theme that the originally privileged people will be de-privileged, while originally neglected people will be given chances is surely construed with social axis. However, with the social-dimensioned parable, Matthew is telling about the spiritual dimensions. Every Jew, whether he/she is socially high ranked or despised, is in a spiritually privileged position, because Jewish people are called first (cf. Reiser, 1997:243). Therefore, the social dimension of Matthew conveys the ethnic dimension (*pace* Levine, 1988:213). The presence of a guest without wedding garments helps us to abandon the social axis in interpreting our parable. Since the wedding garments represent faith in and obedience to God (cf. Revelations 3:4, 5, 18; 19:8; 22:14; 1 Enoch 62:15-16) (Luz, 2005a:56; Levine, 1988:214), qualification for the kingdom of heaven is not to be viewed literally with social axis but metaphorically with spiritual axis (Luz, 2005a:55; cf. Weder, 1978:189; Harnisch, 1985:252).

Then does this parable imply the cessation of Jewish mission? Hare (1967:121-122, 148) and Luz (2005a:55) think so, even though they do not deny the possibility that individual Jews can convert into the faith. Tilborg (1972:168) also thinks that the parable reflects the downfall of Jerusalem (22:6-7) and the Jewish people have lost their right (also Strecker, 1962:117). However, the following considerations make their opinion weak. First, the Ultimate Commission, the hermeneutical key of Matthew, envisions the universal mission including both the Jews and the Gentiles. Second, the main focus of the parable is not on who the invitees are, but how they respond to the king's invitations. It seems less important who the original invitees or who the substitute invitees are. More important is the question whether the invitees respond properly or not (Weder, 1978:189; Harnisch, 1985:252). This is supported by the later part that the one who reclines at the banquet

table without a wedding garment is expelled into outer darkness (22:11-14). For the evangelist, "the only valid position, a seat at the heavenly banquet, is determined by faith manifested in action" (Levine, 1988:8).

> The manifest disintegration of the existing system is to be preliminary to the appearance of a new way of religion and a new community to embody it. And yet, it is the *same* temple, first destroyed, that is to be rebuilt. The new community is still Israel; there is continuity through the discontinuity. It is not a matter of replacement but of resurrection (Dodd, 1970:90).

Third, the parable of the wedding banquet should be understood in line with the prophetic warning of the Old Testament. It is rhetorically designed to bring a sense of seriousness to its hearers, not necessarily sentencing the final and irrevocable judgment upon them (Vögtle, 1971:195). The purpose of the parable is calling the hearers to repent and respond to the kingdom of heaven, not sentencing the final judgment.

5.5.3 PROPHETIC JUDGMENT ON ISRAEL

In the previous sections, we have examined the parables of replacement, where we can find the theme of judgment on Israel (21:41, 43; 22:7). In addition to these, there are some other utterances of Jesus about the judgment on Israel. At the Roman centurion's exceptional faith, Jesus adds a comment that the sons of the kingdom will be thrown into the outer darkness (8:12). Jesus pronounces woes over unrepentant Galilean cities (11:21-24). It is prophesied that the men of Nineveh and the queen of the South will rise up at the judgment with this generation and condemn it (12:41-42). Jesus warns that those who reject the preachers will have to go through severer judgment than Sodom and Gomorrah (10:14). We may add Jesus' lamentation

on Jerusalem (23:27-39) in this category. In the previous sections, we have come to the conclusion that the parables of replacement do not convey the idea of cessation of Jewish mission. This is also true for other Jesus' utterances about the judgment on Israel (Kvalbein, 2000:56; Bird, 2007:131). These hyperbolic warnings are designed to challenge Israelites to repent.

Israel's rejection and the divine judgment upon them should not be taken as implying the cessation of the Jewish mission, for "the judgement belongs to God alone, and the mission to Israel and to the Gentiles is the duty of the disciples until Jesus comes, even if they meet rejection and persecution both in synagogues and before kings" (Kvalbein, 2000:56). Jewish towns' rejection of Jesus should not be taken as the rejection by all the people of the towns. Therefore, Jesus' judgment upon the cities is to be understood proleptically (Luz, 2001:152). Gentiles will not replace Israel, but participate in the kingdom of heaven along with Israelites (Isaiah 2:2-3; 60:3-4; Micah 4:1-13; Zechariah 8:20-23).

However, Hare (1967:154) sees the final judgment of Israel in these passages. He argues that by ὁ οἶκος ὑμῶν it means the commonwealth of Israel, not just the Jerusalem temple (23:38) and asserts that Jesus' lamentation implies the permanent rejection of Israel, not just desolation of the city. Similarly, referring to 8:11-12, Trilling (1964:67) argues that Jesus' lamentation on Jerusalem does not convey any expectation of a conversion of Israel at the last moment.

We need to view Jesus' pronouncement of the judgment upon Israel within the larger framework of biblical eschatology (Ezekiel 33:24; Jeremiah 7:1-4; Amos 2:9-11; Hosea 1:10; 2:23; cf. 3 Maccabees 1:3). Then it can be viewed as a prophetic warning upon Israel (Baum, 1961:44). In the Old Testament, the prophecies of judgment are issued toward the rebellious Israelites. However, they are a paradoxical

corollary of and a kind of demonstration of the fact that Israel is elected by God (cf. Hebrews 12:6-8). The prophetic pronouncement of judgment in the Old Testament is almost always linked to a call for repentance (Isaiah 1:18-20; Jeremiah 3:12-14; Zephaniah 2:3). Sometimes they seem to be irrevocable and the chance of repentance has already passed (Jeremiah 19:11; Amos 5:2). However, the divine judgment is never meant to be final. There is always the word of promise and the hope of restoration (Amos 9:11-15; Isaiah 40-66). We can see a similar expression in *Testament of Benjamin* (10:10), which says "Then he shall judge Israel by the chosen gentiles as he tested Esau by the Midianites who loved their brothers. You, therefore, my children, may your lot come to be with those who fear the Lord" (Kee, 1983:828).

5.6 POSITIVE EVIDENCE

So far, we have examined the passages that scholars argue betray the Matthean community's abandonment of the Jews and we have concluded that they don't. Now we would like to examine more positive evidence that the Matthean community did not abandon the Jews.

First, Jesus is introduced as the one who will save his people from their sins (1:21). Even though the exact connotation of the Greek expression of τὸν λαὸν αὐτοῦ can be disputed, it most probably refers to the Jewish people. In accord with this, Matthew records the explanation of the wine at the Lord's Supper as the blood of the covenant poured out for the forgiveness of sins (26:28). Also, Matthew quotes the prophecy of Micah 5:2 and identifies him as "a ruler who will shepherd my people Israel" (2:6).. Even the Gentile magi came to Jerusalem and called him "the king of Jews" (2:2) and later Jesus himself affirmed this at the question of Pilate (27:11; cf. 27:42).

Second, Jesus is introduced as the one who will save all the people. It seems that the beginning of Matthew corresponds to the later scene of the institution of the Lord's Supper. Here Jesus interprets his death as vicarious atonement for many (26:28). While "many" could be interpreted as the expansion of the target of salvation from just Jewish people to all the people, the replacement of the Jews by the Gentiles is not implied at all. Likewise, the terms "all the nations" and "people" must have included the Jews in their connotation (4:16; 28:19).

Third, the main target of Jesus' ministry was the Jews. As we have examined in the previous section, not all of them rejected Jesus (§5.4) and were eventually rejected in return (§5.5).

Fourth, Matthew shows that Jesus' purpose was to restore Israel. Jeremias (1971:234) finds Jesus' particular program in his selection of the twelve disciples: "The *twelve messengers* correspond to the twelve tribes of Israel (Matt. 19.28 par. Luke 22.29f); they represent the eschatological community of salvation."

5.7 CONCLUSIONS

So far in this chapter, we have examined anti-Jewish sayings in Matthew to see if Matthew's community has abandoned the Jews. In section §5.2, we have found that the target of the Ultimate Commission's command to make disciples is all-inclusive. There is no hint in it that the risen Lord who claims the authority over all heaven and earth excludes the Jews. Based upon the usage in Matthew and from its literary contexts, the phrase πάντα τὰ ἔθνη should be translated inclusively into "all nations."

In section §5.3, we have examined if the Matthean community's experience of Jewish persecution could be related to their abandonment of the Jews. It should not necessarily have been the case, because they were persecuted universally, i.e. not only

by the Jews, but also by the Gentiles. Moreover, the persecution itself could not necessarily have led the community to lose their hearts to win their fellow Jews. Matthew encourages his community to endure the persecution. The Matthean community's self understanding as salt and light also reveals that they did not abandon their mission.

In section §5.4, we have examined if Matthew emphasized Jewish rejection of Jesus and found that his emphasis is not on their ethnicity, but on the rejection itself. In Matthew, not only the Jews, but everyone has rejected Jesus. In Matthew, it is not only Jewish religious leaders, but also the Jewish crowd, and not only the Jews, but also the Gentiles who rejected Jesus.

In section §5.5, we have examined the parables of replacement. Even though the parables of the wicked tenants and of the wedding banquet contain words that the original recipients of the divine blessing will be de-privileged and substituted by another people, it should not be taken as implying the abandonment of the Jews. It should be understood in line with prophetic judgment, which is a demonstration that the Jews are still God's chosen people. Jesus' prophetic judgment does not imply the abandonment of the Jews. Even though Jesus' pronouncement of judgment seems to be irrevocable, it rather demonstrates that the Jews are God's chosen people. If the Jews were abandoned, there would not have been any warning or judgment announcement toward them.

In section §5.6, we have examined positive evidence in Matthew that the Jews are still viewed as the people of God. In Matthew, Jesus is introduced as the one who has come to save his people and shepherd them.

In sum, it is difficult to accept that the Matthean community's embracing of the Gentiles has caused the exclusion of the Jews. Matthew's community must have been engaged in the universal mission including both the Jews and the Gentiles.

CHAPTER 6

THE LAW AND MATTHEW'S COMMUNITY

6.1 INTRODUCTION

Since Sanders (1977), Second Temple Period Judaism is generally viewed in terms of covenantal nomism. According to this view, Israel is chosen as God's elect people through a holy covenant and thereby is in a special status. Those born as Jews don't need to do something to enter into the covenantal relationship, because they are already members of the elect by virtue of birth. However, in order to remain in that covenantal relationship, Israelites are expected to uphold the commandments of God, which are spelled out in the Torah. The most important stipulations include the worship of monotheistic God, the circumcision as a sign of the covenant, observance of the Sabbath and the purity rules including dietary laws (Sanders, 1992:190-240; Dunn, 1983:108-110).[1] The Jewish sectarian movements of the Second Temple Period, according to Sim (1998:13), never derailed from such basic principles of Judaism and the same is the case for Matthew's community.

Sim (1998:252-255; See also Saldarini, 1994:199; Levine, 1988:78) insists that Matthew's community accepted Gentiles as far as they abandon the Gentile life and comply with the law, just as the proselytes are always welcomed in Judaism (cf. Neusner, 1995:281-305). Sim categorizes Matthew's community as Christian Judaism *vis-à-vis* Gentile Christianity. This is similar to Type One in Brown's four types of Jewish/Gentile Christianity (Brown, 1983:77), even though he (1998:19 n.54) opposes Brown's classification. While they shared the gospel of Jesus, Christian Judaism and

[1] Trypho mentions that the Jews keep the commandments like Sabbath, circumcision, months, and washing regulations (Justin Martyr, *Dialogue with Trypho*, 46).

Gentile Christianity were different from each other in that their messages can be defined as either the law-observant or the law-free gospel, respectively. While Paul belonged to the latter and parted from Judaism, according to Sim, Matthew's community belonged to the former and was *intra muros*: They maintained the characteristics of Judaism like the worship of one God, circumcision of the covenant, observance of the Sabbath, and observance of purity rules including dietary restrictions. Gentiles were accepted into Matthew's community, Sim (1998:216) insists, only if they were circumcised and upheld the requirements of the law, but they were not actively sought (1998:237). A similar view has been presented by Overman (1990:87) and Saldarini (1994:124-125). This position seems to be gaining scholarly consensus at this time (Hare, 2000:264).

In opposition to Sim's position, however, I would like to argue in this chapter that Matthew's community was not a Christian Judaism *vis-à-vis* Gentile Christianity, by arguing that they neither observed the Jewish boundary markers like the Sabbath and dietary laws nor required the converts of the circumcision as the sign of entering into the covenantal relationship. In relation to this, it is to be noted that the pericopae of Jesus' healing of the Gentiles does not show any implication that Jesus lays upon them any prerequisite requirements (like the process of conversion into Judaism) in order to get his healing (Bird, 2007:123). On top of this, it is to be noted that Matthew's community parted from monotheistic Judaism by worshipping Jesus as the son of God (cf. §2.2.1). They did not remain in Jewish heritages that marked them as a race apart from other peoples. Therefore, they should be classified as a Gentile Christianity, if we use Sim's terminologies, even though the community seems to have consisted mainly of Jews, or they should be classified as Type Four, if we use Brown's classification, since Matthew shows that Jesus is superior to the Temple

(12:6) and that the Temple's function is terminated (21:12-17; 24:2; 27:51; cf. 26:61; 27:40; 9:13; 12:7). Because they did not comply with the basic principles of Judaism, the Jews in Matthew's community were no longer members of Judaism in the normal sense of the term. Therefore, they were *extra muros*.

6.2 THE SABBATH

As a regulation of the covenant, Israelites are required to observe the Sabbath commandment not to work on that day (Exodus 20:8-11; Deuteronomy 5:12-15). Those who violated the Sabbath were cut off from the covenant and destined to the death penalty (Exodus 31:13-17; Numbers 15:32-36). The specific examples of work prohibited on the Sabbath are introduced with various Biblical laws and stories. They include preparing food (Exodus 16:22-30), kindling fire (Exodus 35:2-3), gathering firewood (Numbers 15:32-36), buying goods (Nehemiah 11:31), and transporting things (Nehemiah 13:15-22; Jeremiah 17:21-22), etc.

Observing the Sabbath was one of the Jewish boundary markers that showed a person's Jewish identity in the Second Temple period (Sanders, 1992:190-212; 1990:6; Goldenberg, 1979:414-447; Whittaker, 1984:63-73). Therefore, those who want to convert into Judaism should observe the Sabbath. The Book of Jubilees, 1 Maccabees, the Covenant of Damascus, and early rabbinical documents have extensive and stringent examples or discussions of prohibited works on the Sabbath. Compared to them, however, it is notable that Matthew does not list any examples of prohibitions, but shows a lax attitude toward the Sabbath. We can look into the Matthean community's attitude toward the Sabbath from two controversies over the Sabbath (12:1-8, 9-14) and other related passages (24:20; 19:18).

6.2.1 SABBATH CONTROVERSIES (12:1-14)

Matthew reports that Jesus had conflicts with his contemporary religious leaders in relation to the proper observance of the Sabbath. Matthew presents two pericopae relating to Sabbath observance as one narrative block. The Pharisees' plotting to destroy Jesus (12:14) is probably not only the response to the second pericope, but to both pericopae. This betrays the existence of controversies on the Sabbath between formative Judaism and Matthew's community. The Pharisees' reaction to kill Jesus implies that the Sabbath issue was not just a simple difference between two parties, but a life-or-death issue. Matthew's redaction that tightens up the disputes betrays the degree of intimidation that the Matthean community felt from their adversaries on the issue of the Sabbath keeping.

The Pharisees accused Jesus' disciples that they broke the Sabbath, a covenant marker, that God himself kept (Genesis 2:2; cf. Jubilee 2:16-18) (Davies and Allison, 1994:306). Their accusation is not directly rooted on the Torah *per se* (cf. Genesis 2:2, Exodus 20:8-11; 34:21; Deuteronomy 5:12-15; Nehemiah 13:15-22; Isaiah 56:6), since there are no specific stipulations banning the plucking or eating ears of grain. Rather, their accusation seems to be based on their elaborate traditional regulations on the Sabbath (McConnel, 1969:69; Hicks, 1984:81). Plucking ears of grain might have been regarded as a kind of harvesting (*m. Sabbath* 7:2; CD 10:14-11:18), even though later rabbinic documents allow plucking ears of grain if done without a tool (*b. Sabbath* 128a). At least this pericope shows that there were disputes on right interpretation of the Sabbath law between Matthew's community and their rival. It is to be noted that the controversy is framed to remind us of Jesus' antitheses in the Sermon on the Mount (Gundry, 1994:223; cf. Repschinski, 2000:97). While admitting that it is based on authentic sayings of Jesus, Hultgren (1979:114-115) insists that the

controversy over the Sabbath reveals the significant later developments reflecting the contemporary situation of the community, challenged by the Pharisees or other Christian Jews for failing to keep the Sabbath. Repschinski (2000:104) also argues that the story betrays that the Matthean community's practice of keeping Sabbath was under attack from the Pharisees.

However, Saldarini (1994:126-134) regards the controversy as Jewish inner debate (so Sanders, 1990:23). Sim (1998:136-138) also argues that Matthew's community was a law-observant Christian Judaism and kept the Sabbath strictly. They point out the following as evidence. First, Matthew omits the Markan expression that can be regarded as an annulment of the Sabbath law: "The Sabbath was made for man and not man for the Sabbath" (Mark 2:27) (Sim, 1998:137; Saldarini, 1994:131; Hultgren, 1979:112; Kilpatrick, 1946:116; Wong, 1991:6).[2] Second, Saldarini (1994:126-134) points out the fact that rabbical regulations also permit eating in the case of hunger and to save a human life. Since some wings of formative Judaism permit what Matthean Jesus permits on the Sabbath, according to him, the Matthean community's Sabbath rule is within the boundary of the Judaism and they should not be regarded as *extra muros*. Third, Matthew's redactional addition of the verb ἐπείνασαν (12:1) is often explained as a device to make his readers get the message that the breaking of the Sabbath commandments is permitted only under certain inevitable circumstances (Wong, 1991:8; Saldarini, 1994:128-129; Sim, 1998:137). Fourth, Sim (1998:137) points out the location of the pericopae. By locating them after pronouncing the validity of the laws (5:17-18), according to him, Matthew

[2] Later Rabbinic literature has the same principle as that of Mark's. However, it was used as an argument for the election of Israel and for the strict observation of the Sabbath (*b. Yoma* 85b; *Mekilta, Tractate Shabbata* 31:14, *Jubilee* 2:31).

provides the viewpoint with which the pericopae should be understood (cf. Mohrlang, 1984:9-10).

The following considerations will show, however, that the Matthean community's attitude toward the Sabbath is not inside Judaism. First of all, Matthew's redactional omission of Mark 2:27 neither makes the whole pericope a law-observant one, nor alleviates the revolutionary tone of the pericope (*pace* Wong, 1991:7; Sim, 1998:137; Saldarini, 1994:131; Hultgren, 1979:112; Kilpatrick, 1946:116; Schmithals, 1985:211-212). Still, it is about the disciples' breach of the Sabbath regulation. Their actions were viewed by the Pharisees as unlawful (12:2). To their accusation, Jesus' answer is revolutionary: Jesus is greater than the temple (12:6) and the lord of the Sabbath (12:8). This expression alludes to the statement that "the seventh day is a Sabbath to the Lord" (Leviticus 23:3). Jesus' claim itself shows that Matthew's community was *extra muros*, since with this statement Matthew's Christology seems to have gone far beyond Jewish YHWH monotheism. Jesus' claiming that he is greater than the temple is a blasphemy to his contemporaries' ears (cf. 26:61; 27:40). The Pharisees' plot to destroy Jesus (12:14) is a natural Jewish response to Jesus' sacrilege and shows that Matthew's omission does not ease the revolutionary tone of the pericopae (cf. Meier, 1979:84-85). Even though a neuter form (μεῖζόν) is used here,[3] "something greater" should be understood christologically (*pace* Luz, 2001:181). The fact that the comparative is used in neuter does not necessarily imply an impersonal one (John 10:29; cf. Matthew 12:41; 1 Corinthians 1:27-28; 13:10; Hebrews 7:7) (Wallace, 1996:295 n.7).

The omission of Mark 2:27 may be explained as stylish, just as Matthew often omits other Markan expressions (for example, 3:20-21; 4:26-29; 7:31-37; 8:22-26;

[3] In some late manuscripts like C, L, Δ, 0233 and *f*13, a masculine form is used.

9:29, 48-50; 12:32-34; 14:51-52; 15:21, 44-45). Matthew has far more powerful argumentation for the disciples' eating: They are in Jesus, who is greater than the temple (12:6). Nowhere in the Second Temple period writings can we find this kind of argumentation in relation to Sabbath. Sensing that this statement is a fully effective one, the evangelist might not have felt any necessity to include Mark 2:27. Moreover, the basic Sabbath rule expressed in *halakhic* way (12:12b) (Hummel, 1966:45; Daube, 1956:156) functions like Mark 2:27.

Second, compared to other Second Temple period writings which contain abundant discussions and regulations on the Sabbath, Matthew records neither any prohibitions for the Sabbath nor the punishment for the violation. In this sense, Matthew's general attitude toward the Sabbath is different from that of other Jewish writings. For example, *the Book of Jubilee* records the list of works that should not be performed on the Sabbath (2:29-30) and the death penalty if violated (2:25-27). The Sabbath code of the *Zadokite Fragments* (10:14-11:18) from Qumran has a more extensive and stringent list of prohibitions, since the Qumran community felt that Israel had gone astray in relation to Sabbath observance (Schiffman, 1975:77-133). From the viewpoint of the Qumran covenanters, the disciples' act of plucking and eating ears of grain would have been a serious violation of the Sabbath commandment (10:22-23). Also, lifting a sheep or a human out of a pit or a water reservoir is also prohibited (11:13-16). Later rabbinic sources, like *m. Sabbath* and *t. Shabbat* list 39 categories of prohibition. In contrast to his contemporaries' attitude, Matthew does not list any single prohibition. Matthew's attitude toward the Sabbath is generally permissive. Healing of a man with a withered hand was not urgent and could have been done in other days except the Sabbath (cf. Luke 13:14). Lifting an animal out of a pit on the Sabbath is assumed to be legitimate in Matthew, while such a position is

not resolved among the Jews for about a hundred years after Matthew (Saldarini, 1994:132). While other contemporary Jewish groups were focusing on discerning what was permitted and what was not, Matthew's attitude seems to be different from that kind of legalistic approach. Matthew's approach is somewhat different from that of other first century Jews (*pace* Saldarini, 1994:126).

Saldarini (1994:131) argues that "in Matthew the principle of mercy overrides the Sabbath rest enough to allow the disciples to pick some grain to alleviate that hunger." However, their eating is not exactly related to the principle of mercy. Their eating is not about providing merciful benevolence toward others. They ate in order to relieve their own hunger. There was no clash of laws (mercy and Sabbath) in their picking of grains. Their eating did not result "in the fulfilment of a more important demand of the law" (*pace* Sim, 1998:137). They simply violated the contemporary Sabbath regulations because of their human need, not because of mercy (*pace* Saldarini, 1994:131; Luz, 2001:182; Sim, 1998:137; Goulder, 1974:17). This is emphasized by Matthew in his presentation of the single reason of hunger (12:1). Mercy was not the law that the disciples were trying to keep, but the principle that Jesus was asking from the accusers in their dealing with his disciples' violation (Luz, 2001:182). The Pharisees were asked to understand, rather than to accuse, the disciples who violated the Sabbath rules because of their human needs. What they lacked was mercy, even though they might have been strictly faithful to the laws. If Hosea's dictum is quoted for the accusers, then it is not right to argue that Matthew's community was observant of the Sabbath and picking of grains could be overridden because of more important law of mercy.

Also, Matthew' addition of the verb ἐπείνασαν should not be regarded as an exceptional case for breaking the Sabbath (*pace* Wong, 1991:8; Sim, 1998:137;

Saldarini, 1994:129). However, the disciples' plucking and eating some heads of grain does not seem to be inevitable, just as Jesus' healing of a man with a shriveled hand does not. Jesus could have avoided breaking the Sabbath regulations by healing the man on other days but the Sabbath, if he was willing to. It seems that his disciples' hunger could have safely been avoided by preparing the foods before the Sabbath (CD 10.22f; *Peshaim* 4.8; cf. Sanders, 1990:12-13). It was not by pointing out their desperate state of hunger, but by stressing their location inside the one who is greater than the temple that Jesus refuted the Pharisees' accusation.

Third, the Matthean community's self understanding that they were with the risen Lord forever (28:20; 1:23) implies that they took freedom from any strict regulations of the Sabbath. They are in Jesus, who is greater than the temple.[4] As long as they are in Jesus, their violation of the Sabbath law could be legitimate.

Fourth, the second controversy on the Sabbath (12:9-14) also betrays the Matthean community's attitude toward the Sabbath. The setting is introduced as "their" synagogue (12:9). As many scholars have already pointed out, this expression shows the possibility that Matthew's community was *extra muros* (Stanton, 1992a:97; Luz, 2001:187). Since the Sabbath worship was inseparably linked to the institution of synagogue (McKay, 1994:132-175), the Matthean community's non-participation in *their* synagogue must have had something to do with their attitude toward the Sabbath. The Pharisees asked Jesus if it is lawful to heal on the Sabbath. The evangelist, as an omniscient narrator, reveals their inner motivation of their inquiry: They wanted to entrap Jesus (12:10). Since the man with a withered hand is not in a life-or-death situation, healing of the man could be safely deferred to other ordinary days (cf. *m. Yoma* 8:6; *t. Shabbat* 15:16-17). The issue in this controversy seems to be inside the

[4] Matthew's view that the Jerusalem temple was now obsolete can be found in 21:12-17; 24:1-2; 26:61; 27:40, 51.

boundary of the Second Temple period's regular debate on the Sabbath. However, Matthew's position is basically permissive in tone and totally different from other Jewish groups' restricting tendency (*t. Shabbat* 15:16-17; CD 11:13-14). Jesus' principle that "it is permitted to do good on the Sabbath" (12:12b) sounds to be all-permissive. While his opponents may agree to Jesus' basic idea, they would ask which types of good are permitted on the Sabbath (Saldarini, 1994:133). From the perspective of those who think there are some good things that are not urgent and can be prepared before or postponed after the Sabbath to keep the Sabbath holy (Neusner, 1981:57-59), the Matthean community's attitude that everything good is permitted must have been heard as breaching the spirit of the Sabbath. In this context, the Pharisees' plotting to destroy him (12:14) is understandable.

Fifth, the relationship between the controversy stories and Jesus' affirmation of the validity of the law and the prophets is somewhat complicated. At least we can say that the location of our pericopae after Jesus' proclamation of the validity of the law (5:17-18) must not necessarily be taken as evidence that the pericopae should be understood to be within the legalistic boundary. Also, we need to examine what Jesus meant by his affirmation. Since we will discuss this issue in a later section (§6.5), it would be enough for now to say that this depends upon a correct understanding of the statement.

In both controversy stories, Matthew shows the most lenient form of Sabbath keeping. While they observed the Sabbath, their stance seems to have been offensive to their opponents. Jesus' principle that it is permitted to do good on the Sabbath and his claim that he is greater than the temple probably allowed Matthew's community much freedom in observing the Sabbath. This situation naturally leads us to doubt if the Gentile converts were required to observe the Sabbath strictly.

6.2.2 FLIGHT NOT ON A SABBATH (24:20)

While the Markan parallel contains Jesus' admonition to pray that the flight of the righteous should not occur in winter (13:18), the Matthean Olivet Discourse adds "not on a Sabbath." There are many possible explanations of Matthew's insertion of the phrase (Stanton, 1992a:193-198). Here we would like to limit our study to the question of whether the saying betrays the Matthean community's attitude toward the Sabbath. According to Sim (1998:138), the addition betrays that Matthew's community was a law-observant Christian sect of Judaism. Sim (1998:138; also Saldarini, 1994:126; Lohse, 1971:29; Hummel, 1966:41; Patte, 1946:351; Kilpatrick, 1946:116; Schweizer, 1995:129; Hare, 1967:6) argues that the text is inserted because they did not want to breach the Sabbath laws. However, because of the following reasons, this view is not convincing.

First, the controversies over the Sabbath (12:1-14) are not compatible with this understanding (Barth, 1963:91; Stanton, 1992a:203-205). Just as we have examined them in the previous section (§6.2.1), Matthew's community seems not to have kept the Sabbath strictly.

Second, the flight on the Sabbath itself would not breach the contemporary Sabbath regulations and probably was not considered as scandalous at that time (Barth, 1963:91-92; Lohse, 1971:30; Wong, 1991:14). Already in the Maccabean period, Jewish people could fight for their protection even on the Sabbath (1 Maccabees 2.38ff.; Josephus, *Jewish Antiquities* 12.274 -277; 14.13; *Jewish War*, 4.97-111; *Numbers Rabbah* 23:1). It is also said that during the Jewish war the Jews did not stop attacking their enemies even on Sabbath (*Bell.* 2.289ff., 424, 456, 51f; cf. *Sabbath* 19a). Hengel (1989:287-290) points out the existence of divided opinions on how to keep the Sabbath among the Jews during the Jewish war. It is curious that Wong, who

acknowledges that a flight on a Sabbath is not scandalous and opposes the idea that it could antagonize the Jewish leaders (1991:14), insists that some of the conservative members of Matthew's community would have been reluctant to flee on a Sabbath (1991:17).

If not for keeping the Sabbath, why then does Matthew add the phrase into the Markan expression? Various explanations have been suggested (Yang, 1997:230-234). However, it could be related to the increased hardships of the flight, because the Sabbath is coupled with the winter (Stanton, 1992a:203; Yang, 1997:238-240). Just as winter is a bad season for flight, the Sabbath could be a bad day. Yang (1997:53-99) points out how difficult the flight on the Sabbath would be because Jewish cities and villages might have shut the gates of the cities and suspended services to travellers. If so, Matthew's addition of these words does not betray whether Matthew's community observed the Sabbath strictly.

6.2.3 SILENCE ABOUT THE SABBATH LAW

Even though it is an argument from silence, it is to be noted that Jesus does not mention Sabbath keeping in answer to the young man's question about how to get eternal life (19:16-20). It is interesting that for the enumeration of specific commandments, he omits some commandments of the Decalogue (19:18-19). If Jesus' request to sell all possessions and give to the poor can be taken as a disguised question regarding the first and tenth commandments, then the silence on the commandment relating to the Sabbath is striking. It is not to be explained away that Jesus was simply quoting the second tablet of the Decalogue (*pace* Luz, 2001:511-512), because each tablet seems to have contained the whole Decalogue, rather than a

part of it (Derby, 1993:77).[5] The explanation that the quoted commandments are observable (France, 2007:733-734) is not convincing, because Sabbath keeping is also observable.

Also, in Jesus' six antitheses (5:21-48), Jesus does not mention the Sabbath. If the laws and regulations about murder, adultery, oath, retaliation and love can be intensified, Sabbath keeping could have been intensified in the same way. However, Jesus is silent about the Sabbath.

If Sabbath keeping were an important issue for Matthew's community, we expect its inclusion in Jesus' answer and/or antitheses. However, as we have seen in the previous sections, Matthew's community does not seem to observe the Sabbath strictly. Their attitude toward the Sabbath seems to have been reflected in Jesus' answer and antitheses. Even though it is an argument from silence, this cooperates with other evidence to prove that Matthew's community was not as strict on the Sabbath as Sim or Saladrini assumes.

6.2.4 CONCLUSIONS

So far, we have examined Matthew's attitude toward the Sabbath. Two controversy stories on the Sabbath (12:1-14) reveal that Matthew's community was not strict on Sabbath keeping. Their view and attitude might have been offensive to their opponents, as we can sense the degree of seriousness from the Pharisees' decision to kill Jesus (12:14). Matthew's omission of the Markan expression "The Sabbath was made for man and not man for the Sabbath" (2:27) does not necessarily make Matthew law-observant, because Matthew contains expressions (12:6, 8), which are equivalent to or more revolutionary than that. It is to be noted that Matthew does

[5] Copies of the treaty made between the Egyptian Pharaoh Ramses II and the Hittite King Hattusilis III (c. 1270 B.C.) were found in Egypt and in eastern Turkey respectively and their contents are identical.

not record any restrictions or punishments in relation to Sabbath, while we can find abundant examples in the contemporary Jewish writings. Jesus' principle that it is permitted to do good on the Sabbath seems to have loosed contemporary restrictions of the Sabbath. Since Matthew's community believed that the risen Lord was abiding with them forever, Jesus' claim that he is greater than the temple probably allowed Matthew's community much freedom in observing the Sabbath.

Jesus' word to pray that their flight might not be on the Sabbath is not related to the strict keeping of the Sabbath. The flight on the Sabbath was not a breach of the contemporary Sabbath regulations, as we can see in the Maccabees' willingness to fight on the Sabbath. It is probably related to intense hardship of their flight, just as the winter is a bad season to flee. In addition to these, Jesus' silence in his answer to a young man and in his six antitheses may be used for this argument.

Matthew's community might have observed the Sabbath. However, their attitude was not strict. From the point of their adversaries, they must have been regarded as violators of the Sabbath law and as outsiders of the covenant. Therefore, it is doubtful that the Gentile converts were required to observe the Sabbath strictly in Matthew's community. In this sense, the social location of Matthew's community may be better described as "Jewish Christian" rather than "Christian Jewish." Since Matthew's community shows a lenient form in their observance of the Sabbath and probably did not require the Gentile converts to keep the Sabbath strictly, one of the main Jewish boundary markers, we cannot say that they tried to continue to be primarily Jewish. While Matthew's community represents and legitimizes a Christian form of Judaism over against the synagogue, it is doubtful that they can be defined as a Jewish form of Christianity over against Gentile Christians.

6.3 PURITY AND DIETARY LAWS

Just like the Sabbath, the purity and dietary laws were important means of maintaining Jewish identity in the Second Temple period (Sanders, 1990:23, 28; Saldarini, 1994:135). Therefore, in the religious society, under the system of covenantal nomism, all Jews were to maintain their status as God's chosen people by complying with the purity and dietary laws as well as with other laws. Referring to Neusner's data that 67% of Jewish *halakah* had to do with the dietary laws, Sanders (1990:14) argues that "the pre-70 Pharisees were basically a 'pure food club,' a group of laymen who were principally concerned to handle and eat ordinary food in a priestly state of purity." In spite of the diversity of Judaism, maintaining religious purity was generally required for the participation in the Jewish rituals. Even those who did not fully convert to Judaism could at least comply with the purity and dietary laws (McKnight, 1991:99). For example, *Beth Shammai* permitted Passover-eve proselytes, even though they had not been circumcised, to eat of the Passover meal, if they submitted to the *tebîlâ* bath. The Qumran community's strict rules relating to purity are well-known (Newton, 1985:10-51). The purity laws including the dietary laws were an integral part of the Qumran community (1QS 5:12-16; 6:13-23; CD 10:10-13; 12:12-22). Also, the Maccabean martyrs chose to die rather than to be defiled by unclean food (1 *Maccabees* 1:62-63; 2 *Maccabees* 7:2; 4 *Maccabees* 5:1-6:30). Jews could show their faithfulness to God by refusing Gentile food (Daniel 1:8-16; *Judith* 10:5; 12:1-20; 13:8; *Tobit* 1:10-13).

It seems, however, that Matthew's community no longer belonged to the Judaism which demanded their converts to strictly adopt the purity laws including the dietary laws. This can be seen in Matthew's dealing with the controversy over

washing hands before the meal (15:1-20), of Jesus' open commensality, and of Jesus' touching a leper (8:2-4).

6.3.1 EATING WITH UNWASHED HANDS (15:1-20)

Sanders (1990:40) argues that there is no evidence that the Pharisees washed their hands before an ordinary meal and forced others to do so. He simply dismisses the synoptic evidence (Matthew 15:1-2; Mark 7:2-5; Luke 11:37-38), conjecturing that the dispute over hand washing might reflect a Diaspora practice. It would be hasty, however, to exclude the possibility of a Pharisaic practice of hand washing before dinner, because not only do we have extra-biblical evidence (*b. Shabbath* 13b), but also all synoptic gospels show some degree of familiarity with first century Judaism. Just as Paul's evidence is important in our understanding of first century Judaism (Barrett, 1994:9), the synoptic evidence is also important. If Matthew's report of the Pharisees' custom of hand washing is historically correct (Bryan, 2002:140, 165), then this pericope shows that Matthew's community had a different position regarding purity and dietary laws from that of the Pharisees. Even if Sanders' assumption were historically correct, we should take it into consideration that Matthew renders his position in opposition to the Pharisees'. The evangelist is distancing his community from the Pharisees on the issue of hand washing, whether his description is historically right or wrong.

Matthew's presentation of the controversy over the purity rules shows several redactional touches to the Markan presentation. Among them, Matthew's omission of Mark's denial of the validity of all purity laws (7:19b) is most noticeable. Based on this, Saldarini (1994:134) argues that "Matthew suppresses this interpretation of Jesus' saying and understands Jesus' teaching as an affirmation and fulfillment of the biblical purity and dietary laws." Similarly, Sim (1998:135) argues that Matthew's

community avoided unclean foods accepting the traditional Jewish distinction between *kosher* and non-*kosher* foods (see also Mohrlang, 1984:11; Hagner, 1995:433; Overman, 1996:226; Davies and Allison, 1994:537-538; Von Dobbeler, 2001:77).

Also, appealing to Du Toit (1986:178-186), Sanders (1990:28) argues that the hyperbolical contrast does not nullify the food laws: "'*Not* what goes in *but* what comes out' in Mark 7.15, then, could well mean, 'What comes out - the wickedness of a person's heart - is what really matters', leaving the food laws as such untouched."

However, Jesus' answer should not be taken as a hyperbolical contrast. Here Jesus is defending his disciples against the Pharisees' attack. While the Pharisees emphasize the importance of *what goes in*, Jesus is attacking their position by emphasizing its insignificance. This case is different from that of Exodus 16:8, where we can see a real hyperbolical contrast. When Moses said "You are not grumbling against us, but against YHWH," Moses did not want to deny the fact that the Israelites were grumbling against him and Aaron. In contrast, however, Jesus did want to deny the importance of *what goes in*. Otherwise, his defence of his disciples would not stand. Jesus' denial of the importance of hand washing is also repeated in 15:20. Even though we cannot take Jesus' assertion as a total rejection of Jewish purity and dietary laws (Booth, 1986:68-71; Dunn, 1985:273-274; Westerholm, 1978:83: *pace* Riches, 1982:136-138), at least physical purity is subordinated to moral purity (Bryan, 2002:167).

Also, Matthew's omission of the Markan comment "Thus, he declared all foods clean" (Mark 7:19b) does not mean that Matthew's position on the dietary laws is different from Mark's. Still, the logion "It is not what goes into the mouth that defiles a person" (15:11) renders the same idea as the omitted Markan comment

(Sanders, 1990:29; Perrin, 1967:150).[6] Sim (1998:134) contends that Matthew's expression (not what goes into the mouth defiles a man) is different from Mark's (nothing outside a man can defile him). While Mark deals with the validity of the Jewish purity laws as a whole, according to him (1998:133), Matthew "takes pains to confine the dispute to a single issue, the validity of the Pharisaic tradition of the elders concerning the necessity for washing hands prior to eating." Matthew seems, however, to have stylistically edited the Markan expression, without differentiating his view (Strecker, 1962:30-32; Barth, 1963:89). Barth (1963:89) notices that 15:11 is directed against the Mosaic laws. While Matthew omits the Markan comment, he also adds a redacting touch in the conclusion of the pericope (15:20). Here he repeats the already spoken principle in a slightly different way, "Eating with unwashed hands does not make him unclean" (15:20). We can take the regulation of washing hands as a *synecdoche* to represent the whole system of Jewish purity laws. Bryan (2002:167 italics are his) notes "*For the Pharisees, the emphasis falls on the capacity of bodily purity to express holiness; Jesus stresses the inability of bodily impurity to take one's holiness away; only the evil within could do that.*" Since Matthew has an omission and an addition at the same time, we cannot say Matthew's redaction is heading toward Jesus' affirmation of Jewish purity and dietary laws (*pace* Saldarini, 1994:134).

[6] It is worthwhile to quote Sanders (1990:29): "The most obvious meaning of Mark 7.15 ('there is nothing outside a person which by going in can defile; but the things which come out are what defile') is that 'all foods are clean', as the author comments (7.19). In this case the saying attributed to Jesus - it is not what goes in that defiles -appears to me to be too revolutionary to have been said by Jesus himself. The significance for the Christian movement of denying the Jewish dietary code was immense, and this saying makes Jesus the direct source of a rupture with ordinary Judaism... But *whatever the origin of the saying that what goes into a person does not defile, this statement, if it really means what it appears to mean, nullifies the food laws and falls completely outside the limits of debate about the law in first-century Judaism*" (Italics are mine).

In the Second Temple period, Mosaic laws are generally thought to consist of two parts: the Scriptural law and the oral law. To the question of how many Torahs there are, Shammai answered "two, the Scriptural and the oral Torah" (*Shabbat* 31a). Not only the written Torah, but also the oral law had the authoritative position in Judaism. The oral laws were thought to have been passed on in an unbroken chain of tradition from Moses to the Rabbis (*Aboth* 1.1; Moore, 1997:251-262). Contrasted to this, it is astonishing that Jesus devalues the tradition against the written Torah (15:3) (Bryan, 2002:167). It is also noticeable that while Jewish literature frequently links the dietary laws with one's fidelity to the covenant (Daniel 1:5-16; *Tobit* 1:10-11; *1 Maccabees* 1:62-63; *2 Maccabees* 11:31; *4 Maccabees* 5:1-38; 6:16-22; 8:2, 12, 29; 13:2; Philo, *Flaccus* 95-961), Matthew does not show this kind of tendency.

This pericope works against the possibility that Matthew's community demanded their converts to adopt the ceremonial laws including the dietary laws (Held, 1963:163).

6.3.2 JESUS' OPEN COMMENSALITY AND TOUCH OF UNTOUCHABLES

In Jewish sects, social demarcation is often expressed with table fellowship (Dunn, 2003:602). Jews abstained from having commensality with outsiders (Bird, 2007:104; Schürer, 1973:396-398; Nolland, 2005:386).[7] By doing so, they could maintain their purity (cf. Acts 10:28). Their unwillingness to share meals with their Gentile neighbours was criticized by the contemporary Gentile authors (Sanders, 1990:282-283). However, Matthew says that Jesus had open table fellowship with tax-collectors and sinners (9:9-12; cf. 10:3; 11:19). Table fellowship with the Gentiles

[7] Cf. Romans 16:17; 1 Corinthians 5:7, 11; 2 Corinthians 6:17; Galatians 5:9.

is also proleptically implied in 15:26-27 (Smit, 2008:202). In fact, table fellowship was "the central feature of the ministry of Jesus" (Perrin, 1967:107).

Matthew's conventional pairing of tax collectors with sinners (9:10; 11:19), Gentiles (18:17), or prostitutes (21:31-32) reveals how tax collectors were regarded in Jewish society (cf. Jeremias, 1969:310-312). By "tax collectors and sinners," Matthew does not imply that there were two kinds of people, but they constituted one group of people. Semantically speaking, tax collectors are a sub group of a broader group of sinners. Tax collectors are categorized as sinners because they had made themselves as Gentiles (Perrin, 1967:93). By sinners, it means not only those who violate moral regulations but also non-observers of the purity laws (Booth, 1986:110; Montefiore, 1927:54; *pace* Abrahams, 1967:55; Jeremias, 1969:293-300). Eating and drinking with tax collectors would "incur impurity from them or their garments" (Booth, 1986:80-81). *M. Demai* 2:2-3 points out the jeopardy of a person's purity, especially in the matter of tithing. Matthew's report that Jesus had an open commensality with tax collectors implies that for Matthew's community the purity laws are not strictly required.

Matthew also reports that Jesus touched a leper, the untouchable (8:3). Jesus' touching of the leper is emphasized in Matthew's *chiasmus* (Luz, 2001:5; Nolland, 2005:349). While it was frequent that Jesus touched patients in the process of healing (8:15; 9:20, 29; 20:34; cf. 14:36; Theissen, 1983:62-63, 92-93), his touch of the leper carries special significance, because it is related to the breach of the purity laws (Numbers 5:1-4; cf. Luke 17:12; France, 2007:307; *pace* Nolland, 2005:350). Therefore, it is exaggerating to say that "Matthew is careful to have Jesus obey Jewish law" (Saldarini, 1994:249 n.16).

6.3.3 CONCLUSIONS

So far, we have examined the Matthean community's position in relation to the purity and dietary laws. While the purity and dietary laws took an important role in covenantal nomistic Judaism, Matthew is not interested in articulating detailed purity and dietary regulations for his members to keep. Even though it omits the Markan comprehensive permission of any foods (Mark 7:19b), the Matthean version of the controversy over eating with unwashed hands contains the similar expression "Eating with unwashed hands does not make him unclean" (15:20). Even though it is not clear if the Pharisees washed their hands before their ordinary meal, Matthew contrasts his position against theirs. In so doing, Matthew indentifies his community against what he describes as the Pharisees.

Matthew also describes that Jesus had open table fellowship with sinners. This is clearly contrasted with his contemporary Jewish customs. They abstained themselves from having table fellowship with outsiders, because of their purity concerns. Jesus' open commensality with sinners was confronted by the Pharisees (9:11). This pericope reveals a glimpse that Matthew's community was not that strict on the issue of purity laws. In relation to this, Matthew reports that Jesus touched a leper when he healed him (8:3). Even though Jesus' touching of patients was frequent, his touching of the leper betrays that Matthew's community was not that strict on the issue of purity laws. Therefore, it would be wrong to argue that Matthew's community was law-observant. The social location of Matthew's community may be better described as "Jewish Christian" rather than "Christian Jewish" as far as the purity and dietary laws are concerned. Matthew's community did not keep the purity and dietary laws strictly as their rivals did and probably did not require the Gentile converts to keep them strictly. Since keeping the purity and dietary laws is one of the

main Jewish boundary markers, Matthew's community cannot be safely categorized primarily as Christian Judaism.

6.4 THE CIRCUMCISION

Circumcision was one of the Jewish identity markers in the Second Temple period. Therefore, any Gentile male who wanted to convert into Judaism should have gone through circumcision (*Judith* 14:10; Josephus, *Jewish Antiquities* 139, 145; *Jewish War* 2:454). The Talmud lists circumcision as a conversion requirement along with baptism and sacrifice (Bamberger, 1968:42-55; Moore, 1997:331). However, there were also exceptional cases. Ananias, who taught the king Izates, for example, advised him not to undergo circumcision so that he might not be put into an endangered situation. Also, Philo preferred an allegorical interpretation of circumcision as "the excision of pleasure and all passions, and the putting away of the impious conceit." However, the story about the king Izates ends with his circumcision (Josephus, *Jewish Antiquities* 20:34-47). Ananias' suggestion is not to be interpreted that there was a full conversion without circumcision. His advice was only to suggest that the king remain as a God-fearer. Also, in spite of his preference of an allegorical interpretation of circumcision, Philo did hold the view that circumcision should be physically administered (*De Migratione Abrahami* 93). Therefore, it would be exaggerating to argue that in the Second Temple period circumcision was not required for conversion to Judaism (Nolland, 1981:173-194; Schiffman, 1985:25; Sim, 1998:18; *pace* McEleney, 1974:328-333; McKnight, 1991:82; Collins, 1985:179; Segal, 1988:350; Saldarini, 1994:157-160).

Among three Jewish identity markers, only circumcision is not mentioned as the subject of disputes in Matthew, while the other two are as we have seen in the

previous sections (§6.2 and §6.3). Also, the Ultimate Commission, which is closely related to proselytizing, does not say anything about it. This silence can be explained as due to the tradition that the evangelist had (Held, 1963:163). However, it is usually exploited by different scholars for their own purposes. While some (David and Allison, 1988:493; 1994:538; Meier, 1982:62; Hagner, 1985:258; Segal, 1991:22; Gundry, 1991:66 n.21; Stuhlmacher, 2000:38) argue that Matthew's community did not require circumcision as part of the conversion process, others (Sim, 1998:253-254; Saldarini, 1994:157; Mohrlang, 1984:44-45; Levine, 1988:183-185; White, 1991:242-242 n.100) insist that it is because circumcision was taken for granted among Matthew's community. Sim (1996:209) explains the silence about circumcision as due to the community's concentration on the Jews. "A reference to circumcision as the mark of entry into it would simply be superfluous," according to Sim (1998:253), and "any prospective male converts would be Jewish and would already have been circumcised." However, we have rejected his view in the previous sections and argued that the Gentiles are included in the mission target of Matthew's community. We should not use the case of Qumran covenanters who did not list circumcision for one of their initiation rites (*pace* Sim, 1988:254), because they expected converts mainly from the Jews and they showed hostility toward the Gentiles. As we have examined in the previous chapters, contrary to the Qumran community, Matthew's community did engage in the Gentile mission.

Pointing out the existence of various debates on legitimate interpretations of law with his opponents in Matthew, Saldarini (1994:157) argues that "if circumcision were not practised, Matthew would have had to defend his position on the basis of Jesus' teaching and reading of Scripture." Similarly, Sim (1998:254) argues that "had the Matthean community waived this most Jewish of practices for its Gentile converts,

then there would have been some account for it (and justification for it) in those passages which treat its conflict with formative Judaism." To Sim, the absence of the circumcision issue in Matthew is taken as a proof of the mutual agreement between Matthew's community and their rival.

However, we can explain why the circumcision issue is totally missing in Matthew, in spite of disagreement with their rivals. It is because of the genre characteristics. The gospel of Matthew is a kind of βίος, which mainly deals with Jesus' life, death, and resurrection (Burridge, 1998:113-145; Shuler, 1982; Stanton, 1992b:1187-1201). Compared to the Sabbath issue and the dietary laws issue, the circumcision issue was not a point of debate during Jesus' ministry. It is because the Gentiles could remain as God-fearers who only accept the Jewish ways in limited areas. The scribes and the Pharisees could not challenge Jesus why he did not force his Gentile followers to be circumcised. The Gentiles could choose either to be full converts or to be God-fearers. Thus, "circumcision was not a central theme" to the contemporary Jewish writers (Saldarini, 1994:160). For them, other themes like monotheism and observance of the commandments including dietary laws were more important. Because of the limited characteristics of the gospel genre, Luke could not deal with the circumcision issue in his gospel, while he could in Acts 15. It is not the Jewish opponents, but a kind of Christian circumcision party, who could raise the debate on the circumcision issue. Because Matthew lists Jewish religious leaders, like the chief priests, the elders of the people, the scribes, the Sadducees, and the Pharisees as Jesus' primary enemies and antagonists of Jesus (cf. Tilborg, 1972:1-6), we can understand why the circumcision issue is absent in Matthew. A type of literature is faithful to its own plot and does not answer all the questions that historians might have.

Therefore, we cannot prove for sure if Matthew's community required their Gentile converts to be circumcised or not. The issue is entirely absent in Matthew. However, it is to be noted that the Ultimate Commission mentions baptism and observing the teaching of Jesus as the only requirements for the converts, while it is silent about traditional Jewish boundary markers, like Sabbath, dietary laws and circumcision (Foster, 2004:44-45). Sim's argument (1998:253) that the command to teach all nations to observe all that Jesus has commanded includes the observance of the Jewish boundary markers is not exegetically defensible (Foster, 2004:45). His argument is heavily dependent on his exegesis of 5:17-19 that "all parts of the law, both weighty and less weighty, are to be obeyed in full (cf. 23:23), and this must include the definitive ritual of circumcision" (Sim, 1998:253). However, as we will see in the next section (§6.5), Jesus' emphasis upon the perpetual validity of the law should not be interpreted literally, but hyperbolically. While its authority is confirmed in Jesus' saying, the law is as Jesus interprets.

If our study is right, then the Matthean community's social location should not be recognized primarily as Christian "Jewish." Even though it depends upon how to set up the demarcation line between intra *muros* and extra *muros*, Matthew's community shows their *extra-muros*-ness in their silence about circumcision in the Ultimate Commission.

6.5 PERPETUAL VALIDITY OF THE LAW (5:17-20)

In our previous sections (§6.2, §6.3 and §6.4), we have come to the conclusion that Matthew's community did not keep the Jewish boundary markers strictly. Our conclusion seems to be incompatible with Jesus' statement that he did not come to abolish, but to fulfil the law and the prophets (5:17-18), which is usually thought to be the *crux interpretum* of Matthew's view of the law (cf. Guelich, 1987:117-130). This

statement has been frequently suggested as evidence of the Matthean community's strict observance of the laws, not only the written ones, but also the oral ones, and not just the moral laws, but also the ceremonial and civil laws (France, 2007:180, n.8; Banks, 1975:214). For example, Sim (1998:124) argues that "the logic of the text demands that the motif of fulfilment cannot be understood in terms of the abolition or the annulment of the Mosaic code in any sense; such a reading would make a nonsense of the whole verse." Mohrlang (1984:19) also insists that "for Matthew, the law in its entirety remains a valid and authoritative expression of the will of God for the Christian community, and all of life is viewed from this perspective." After comparing Matthew to Paul, he (1984:47) concludes that "Matthew's viewpoint is closer to that of traditional Judaism, while Paul's represents a more radical break with it." This kind of position can be traced to Bultmann (1968:138), who insists that Matthew was in the line of the conservative Palestine community in contrast to Hellenistic Christianity. Then how can we explain the seeming discrepancies between this statement and our examination in the previous sections that Matthew's community did not keep the Jewish boundary markers strictly? While form criticism simply regards the former as originating from a conservative Jewish-Christian part (Kümmel, 1934:127; cf. Harmerton-Kelly, 1972:19-32), redaction criticism presupposes a more coherent editor than form criticism does and seeks a logical flow of argument (Moo, 1984:26; Banks, 1974:226).

In 5:17-20, Matthew introduces Jesus' general statement with regard to the law and the prophets, before enumerating how Jesus' perspectives are different from contemporary Judaism's. This section consists of Jesus' intention toward the law and the prophets (5:17), the statement of perpetual validity of the law (5:18), the supplement description of the authority of the law (5:19) and the call for exceeding

righteousness (5:20). Jesus' six antitheses (5:21-47) are sample illustrations regarding how Jesus' disciples can exceed the scribes and the Pharisees in their righteousness. The call to perfection like the heavenly Father (5:48) is the repetition of the call for exceeding righteousness (5:20) in another way and the conclusion of the whole statement.

First of all, Matthew emphasizes the perpetual validity of the law for his community in 5:18-19. Matthew's first ἕως clause (5:18b) is designed to emphasize the perpetual validity of the law and the prophets in terms of time frame, compared to Lucan expression (a comparative difficulty statement, 16:17) (Nolland, 2005:217). It is introduced with Jesus' solemnity, "Amen, I say to you" (cf. Jeremias, 1971:36 n.2; 1973:119-123; Strugnell, 1974:177-182). The time statement seems to include the notion that some day the present world will eventually end and that then the law and the prophets will be obsolete. However, the point Matthew makes with this expression is the perpetual validity of the law and the prophets for their community (Nolland, 2005:220; Allen, 1912:46; Strecker, 1988:55), rather than the possibility of becoming obsolete someday (*pace* Filson, 1977:83; Fletcher-Louis, 1997:145-169; Meier, 1976:41-65, 76; Davies and Allison, 1988:490; Guelich, 1982:142; Moo, 1984:47 n.182). The saying is equivalent to saying "never" (Traub, 515; Meier, 1976:6). By emphasizing the difficulty to annul the law and the prophets (5:18c) (Banks, 1974:234), Matthew renders the message that nothing of the law, no matter how tiny it is, can be safely dismissed.

Many opinions are suggested in relation to the second ἕως clause (5:18d). To some (Jeremias, 1964:24; Davies, 1969:60-64; Guelich, 1982:148; Meier, 1976:63-64; Harmerton-Kelly, 1972:30), it refers to the accomplishment of Jesus' ministry and, therefore, the law and the prophets are only valid until the death and resurrection of

Jesus. To others (Strecker, 1988:56; Barth, 1963:70; Moo, 1984:27; Viljoen, 2006a:148), it is the fulfilment of all the commandments of the law or the prophecies of the prophets. To the others (Hagner, 1993:107-108; Manson, 1979:154; Davies and Allison, 1988:495), it is an equivalent expression of the first ἕως clause. The problem with the first is that it contradicts the statement of the first ἕως clause (Meier, 1976:60-61; Hagner, 1993:107). The second ἕως clause is designed to stress the validity of the law in terms of its fulfilment or efficiency, while the first is in terms of time frame. Together with the first, the second ἕως clause is introduced to emphasize the perpetual validity of the law. It would be wrong, therefore, to find a *terminus ad quem* here. The statement about the perpetual validity of the law (5:18) is linked to the supplement description of the authority of the law: "Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven" (5:19).

However, the term "to fulfil" rather than "to obey" or "to keep" implies that Jesus did not just reaffirm the law and the prophets (Nolland, 2005:218; Cook, 1983:144; France, 1987:196; Moule, 1967-1968:293-320; *pace* Luz, 1978:398-435). While there is much debate on how to understand the term "to fulfil" (Moo, 1984:24-25; Banks, 1974:210), it betrays that the difference in attitude toward the law and the prophets between Matthew's community and their rivals. The law and the prophets that are valid in Matthew's community are as Jesus interprets (Moo, 1984:28; Dunn, 1977:246). Even though the words "these commandments" (5:19) does not directly refer to Christ' own teaching (*pace* Banks, 1975:223), for Matthew's community the law is as Jesus interprets. This can be seen in Jesus' statement that "Heaven and earth will pass away, but my words will not pass away" (24:35). Its structural similarity

with 5:18 is noteworthy. Here Jesus' words take over the position of the law and the prophets in 5:18 (Hagner, 1993:107-108; France, 2007:183). Also, the transfiguration pericope (17:1-13) implies that Jesus is the authoritative eschatological interpreter of the Torah, as the mountain on which Jesus was transfigured is compared to Sinai on which Moses received the *Torah* from God. Jesus is presented in Matthew as the new Moses (cf. Deuteronomy 18:15-19) (Moses, 1996:114-160; Donaldson, 1985:142-143; Allison, 1993:243-248; Davies, 1964:50-56). Matthew's redactional touch colours Jesus more like Moses (Donaldson, 1985:151). It is Jesus, the son of God, that Matthew's community must listen to (οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ) (17:5) and it is the law as Jesus interprets by which Matthew's community must abide. The church, as Matthew's community understands it, is built on the words of Jesus or the *Torah* as Jesus interprets (7:24-27; 24:35; 28:20).

The saying that Jesus did not come to abolish the law and the prophets implies either that there were opponents who accused the Matthean community of a breach of the law (Bornkamm, 1963b:24; Foster, 2004:161-164; 182-183; Stanton, 1992a:244-246; *pace* Betz, 1995:175; Banks, 1974:226 n.1; Strecker, 1962:137 n.4) or that Matthew's community was combating with two fronts, one of which was antinomians (Barth, 1963:71, 159-164). According to Barth, the libertines insisted that Jesus had abolished the law and went further than Paul (cf. Davies, 1964:316-366; Mohrlang, 1984:42-47). Both problems might have coexisted.

For the accusers, the law as the Matthean community observed it is a serious abolishment or breach of the law. However, for the Matthean community, it is the correct fulfilment of the law (Hagner, 1993:106-108). The saying is designed to answer the opponents' accusation that the Matthean community is abolishing the

Torah (Keener, 1999:50; Carter, 2000:140; Moule, 1982:69). By quoting Jesus' word here, Matthew's community vindicates themselves that they are faithful to the law and communicates that it is their opponents who went in the wrong direction in observing the law (cf. 16:5-12; 23:1-14) (Viljoen, 2006a:136; Dunn, 2003:292). For Matthew's community, the authority of the law and the prophets remains the same and is not abolished. This is what Matthew wanted to defend with Jesus' hyperbolic statement in 5:17-19. However, their role has been changed in Jesus, who is considered in Matthew's community to have the ultimate authority (28:18). Therefore, we can say that in Matthew's community certain parts of the law are now abolished (in Jewish opponents' term) or fulfilled (in the Matthean community's term) (France, 2007:183).

The points of dispute on the right interpretation of the *Torah* between Matthew's community and their Jewish rivals include how to observe the Sabbath (12:1-14), how to keep their spiritual purity (15:1-20; 9:9-13; 11:19; 23:25-28; cf. 8:3), how to interpret and apply the laws like murder (5:21-26), adultery (5:27-30), divorce (5:31-32; 19:1-12), oaths (5:33-37; 23:16-22), retaliation (5:38-42), love (5:43-47), temple tax (17:24-27), and tithing (23:23-24), and how to live a spiritual life like almsgiving (6:1-4), praying (6:5-15) and fasting (6:16-18; 9:14-17). They were also different in their views on the Jerusalem temple (21:12-16; 24:1-2), the Passover (26:26-29) and on the Gentile mission (8:5-13; 15:21-28; 24:14; 26:13; 28:19; cf. 23:15). While the Jewish opponents struggled to maintain their Jewish identity through their interpretation of the *Torah*, it seems as if Matthew directly links the interpretation of the *Torah* to their responsibility to win all nations, including not only the Jews, but also the Gentiles (28:19) (Viljoen, 2006a:137). Compared to their opponents, the Matthean community's position on the law shows, on the one hand, a more lenient attitude toward the law (Mohrlang, 1984:42-47) as far as Jewish

boundary markers are concerned, and, on the other hand, a more intensified and thorough observance of the law as Jesus' six antitheses demonstrate, as far as moral regulations are concerned. Therefore, the righteousness that Jesus expects from his disciples should exceed that of the scribes and the Pharisees (5:20). In this sense, "while Matt 5:17-19 refutes a wrong interpretation of 5:21-48 (as to an overturning of the *Torah*), 5:20 supplies another clue of the right interpretation" (Viljoen, 2006a:146).

Jesus' statement that he did not come to abolish is hyperbolic in its rhetorical character. Perhaps Jesus might have utilized a "popular Jewish saying about the eternal validity and applicability of the Law" (Viljoen, 2006a:142). Even though they emphasized the validity of the law, it appears that Matthew's community did not observe the law strictly as their Jewish opponents, at least in the case of Jewish boundary markers. This can be evidenced by the following observations. First, just as we have examined in the previous sections (§6.2, §6.3 and §6.4), it seemed that Matthew's community did not observe the Sabbath, purity and dietary laws, and possibly circumcision regulations. Second, we can find many instances in Matthew that are contradictory to the statement. Scholars have often pointed out that the statement is immediately tampered or neutralized in the following six antitheses (Cook, 1983:138; Holtzmann, 1911:204-205; Eichholz, 1965:67; McConnell, 1969:33-34; Baltensweiler, 1967:80; Windisch, 1937:52; Meier, 1976:135, 157; Strecker, 1962:146). Cook (1983:144) points out that the introductory formula "You have heard that it was said... of old, but I say to you" betrays Matthew's eventual denigration of the law (cf. Gundry, 1991:65). We cannot simply regard these antitheses as more detailed expositions or intensification of the *Torah* as Ridderbos does (1960:299; also Davies, 1964:102; Allison, 1993:183-184). "With a mere

conservative assessment of Matt 5:17-19 it seems as if Jesus contradicts Himself with his teaching and life that follows in the Matthean text" (Viljoen, 2006a:142). Third, this kind of hyperbole can be also found in Jesus' other statement in 10:34, where he announces that he did not come to bring peace to the earth. In spite of this statement, we can also find passages that imply that Jesus did come to give peace (10:12; 11:28; cf. 5:9). Fourth, the Matthean Jesus says on another occasion that all the prophets and the law prophesized until John (11:13), implying that their function is now ended. Sim, Saldarini (cf. 1994:161) and Overman have simply overlooked this statement in their dealing with the Matthean community's attitude toward the law.

Jewish accusers may be the reason why Matthew includes the hyperbolic statement of Jesus. Since the interpretation of the *Torah* was "a feature of the divisions in Judaism" (Viljoen, 2006a:136; cf. Dunn, 2003:292), they probably accused Matthew's community of breaching the regulations of the law, while claiming that they are faithful to the *Torah*. To the orthodox Jews, Matthew's view of the law was not orthodox at all. To this accusation, the statement in 5:17-18 functions as Matthew's apology that they are in the orthodox position in relation to the law and the prophets (cf. Davies, 1962:34-37, 47-52; Banks, 1975:236-240; McEleney, 1979:563-567).

Even though the Matthean Jesus hyperbolically emphasizes the validity of the law and the prophets, it does not imply that they observed the law strictly as their opponents did (Cook, 1983:143). As France (1987:196) suggests, to admit the perpetual validity of the law does not necessarily imply that its function does not change (cf. 11:13). "The Scripture remains authoritative, but the manner in which men are to relate to and understand its provisions is now determined by the one who has fulfilled it" (Moo, 1984:27). To quote Viljoen (2006a:151),

Jesus gave two principles by which He interpreted and applied the Law:

• First He maintained that the proper way to keep any commandment was to fulfill the purpose for which it was given (e.g. with regard to the Law of marriage and the Sabbath13). He did not abrogate the commandment, but He interpreted it in a different way from the current interpretation. In such a way his interpretation exceeded the righteousness of the scribes and the Pharisees.

• Secondly Jesus maintained that the obedience of the Law began inwardly. It is not enough to maintain the Law only in one's outward actions and words. Where the mind and will are set to do the will of God, the speaking and acting will not deviate from it. Thhere (sic!) should be an emphasis on the spiritual aspects of the Law, rather tan (sic!) the outward and material. Jesus' remark on ritual purification should be understood in this context (Matt 15:17-20).

The Matthean community's attitude toward the law shows the degree of difference from their rivals. While there is no objection to Torah's eternal validity, Matthew's community views the Torah with their experience of Jesus event. For them, the right interpretation of the law depends upon Jesus. Even Jesus' authority is far superior to that of Moses, the giver of the law. In this sense, Matthew's community is heading toward the outside of Judaism. Their rival might have been able to attack them as violators of the law.

6.6 CONCLUSIONS

So far in this chapter we have examined Sim's argument that Matthew's community was law-observant and that they accepted the Gentile converts as far as they complied with the law, especially in relation to Jewish boundary markers. It is our conclusion that they did not require the Gentile converts to strictly observe the Jewish boundary markers.

In section §6.2, we have seen that Matthew's community seems not to have kept the Sabbath regulations strictly. Matthew's description of two Sabbath controversies (12:1-14) reveals his community's position in relation to Sabbath keeping. The evangelist reveals that there was a severe tension between his community and their rivals. While Matthew does not simply repeat what he received from his sources, his redactional touches do not show that the Matthean community's position differs from Mark's. Contrasted with contemporary Jewish documents, it is noteworthy that that Matthew does not record any restrictions or punishments in relation to Sabbath. It is probable that Matthew's community had much freedom in observance of Sabbath. This is related with their notion that they are in Jesus, who is greater than the temple. Jesus' admonition to pray that their eschatological flight might not be on the Sabbath seems not to be related to the strict keeping of the Sabbath, but to the hardship that they might meet during the Sabbath flight. Based on the Matthean community's most lenient attitude toward the Sabbath, it is doubtful if the Gentile converts were required to observe the Sabbath strictly in Matthew's community.

In section §6.3, we have examined whether Matthew's community kept the purity and dietary laws strictly. While the purity and dietary laws took an important role in contemporary Judaism, Matthew seems not to be interested in articulating detailed purity and dietary regulations. Moreover, Matthew reports that Jesus deliberately disregards the purity laws in his healing of a leper (8:3) and in his open commensality with sinners (9:11). Also, the Matthean report of the controversy over eating with unwashed hands shows that the Matthean community's position was in opposition to the Pharisees'. This pericope reveals that Matthew's community was not strict on the issue of purity laws.

In section §6.4, we have examined whether Matthew's community required the Gentile converts to be circumcised. The Ultimate Commission only lists baptism and observing Jesus' teaching as requirements for the converts. Even though the silence about circumcision may be interpreted either way as support for or opposition to law-observance in Matthew's community, it probably supports that Matthew's community accepted the Gentile converts based on their baptism, even though they were not circumcised. The silence on the circumcision in Matthew can be explained if we take it into consideration that the gospel is a kind of βίος, which mainly deals with Jesus' life, death, and resurrection. It can be compared to the gospel of Luke that does not include the circumcision issue, while its sequel does. Also, the fact that the main opponents in Matthew are the Jewish religious readers explains the silence. The circumcision issue could be raised by the circumcision party among Christians, not by the Jewish party.

Based on Matthew's view of the Sabbath, the purity laws, and circumcision, it would be wrong to argue that Matthew's community was a law-observant Christian Judaism *vis-à-vis* Pauline law-free Christianity. While this conclusion seems to be contradictory to Jesus' statement of the perpetual validity of the law and the prophets (5:17-20), it should not be taken simply as their reaffirmation. In section §6.5, we have examined whether Jesus' confirmation of the perpetual validity contradicts with our previous conclusion. It is designed to hyperbolically stress the authority of the law, but the Matthean community observed the law as Jesus interpreted. Matthew's community and their rivals did not disagree on the authority of the Torah, but differed on its correct interpretation. From the perspective of the opponents, Matthew's community had gone too far from the orthodox position. However, for Matthew's community, it is the right fulfilment of the law. Compared to their Jewish rivals', the

Matthean community's position of the law shows, on the one hand, a more lax attitude toward the law as far as Jewish boundary markers are concerned, and, on the other hand, a more intensified and thorough observance of the law as Jesus' six antitheses demonstrate, as far as moral regulations are concerned.

Whereas Matthew's community had an open attitude toward the Gentile mission and accepted the Gentile converts without imposing on them to keep the Jewish boundary markers, the social location of Matthew's community should not be regarded as Christian Judaism.

CHAPTER 7

CONCLUSION

The purpose of this study is to examine the Matthean community's position in relation to the Gentile mission. We have seemingly contradictory evidence with regard to the Gentile mission in Matthew. On the one hand, the Gentiles are disparaged and excluded from Jesus' mission. On the other hand, Matthew contains the passages that are open to the Gentile mission. The attitude toward the Gentile mission is closely related to the Matthean community's *Sitz im Leben.*

In chapter two, we have argued that the Ultimate Commission is the key with which to read the whole gospel of Matthew. Even though there are many complicated developments in the main body, it is the end of the work, i.e. the Ultimate Commission, that shows the goal and final destination. The themes of the Ultimate Commission are not sudden. All themes of the Ultimate Commission have already appeared here and there in the main body of Matthew. Those who read the gospel from the beginning can accept the Ultimate Commission as its conclusion or climax. Even though there are some seemingly particularistic sayings in Matthew, the Ultimate Commission makes the gospel of Matthew pro-Gentile mission.

In chapter three, we have examined the positive evidence of the Matthean community's open attitude toward the Gentile mission. First of all, Matthew reveals his interest in the Gentile mission from the beginning. The inclusion of Abraham in Jesus' genealogy could evoke the promise that Abraham would become the father of all nations. The inclusion of four, or at least two, women in Jesus' genealogy also conveys implications for the Gentile mission. The stories of the magi's visit and of

Jesus' flight into Egypt are also related to the Gentile mission. While he says that Jesus worked mainly among the Jews, Matthew also depicts Jesus ministering to the Gentiles. When we take it into our consideration that Capernaum was an important city by the Roman highway, Jesus' settlement in Capernaum is meaningful for the Gentiles. In Matthew, Jesus applauded the faith of the Gentiles, while he denounced the Jewish towns. When Jesus healed a centurion's servant, he envisaged that many would come from east and west. Here Matthew probably means the Gentiles by those who come. Even though it contains Jesus' harsh saying, Jesus eventually healed a Canaanite woman's daughter. From the literary perspective, it is designed to demonstrate that Jesus did minister to a Gentile, contrary to the contemporary Jewish expectation. Jesus' ministry to the Gentiles should not be regarded as peripheral or exceptional, since there are enough examples, from the viewpoint of the Jewish legal system that required two or three testimonies, to prove that Jesus expanded his ministry to the Gentiles. From the perspective of realized eschatology, Jesus' ministry among the Gentiles implies that the kingdom of heaven is realized not only in Jewish people, but also in the Gentiles. Matthew also reports Jesus' envisagement that the end will come after the world-wide proclamation of the gospel. Since Matthew's community understands that they were in the last days, the world-wide proclamation of the gospel is not an absolute future, but already being realized in their time. The inclusion of encouragement to endure during persecution and to work as salt and light to the world implies that Matthew's community was engaged in the universal mission. Matthew contains much positive evidence which betrays his community's engagement in the Gentile mission. This corresponds well to the ending of the gospel, i.e. the universalistic message of the Ultimate Commission.

In chapter four, we have examined seemingly negative evidence with regard to the Matthean community's attitude toward the Gentiles. Jesus' restriction of his disciples not to go to the Gentiles can be understood as anti-Jewish, rather than pro-Jewish. It is a shocking reversal that it is the Jews, rather than the Gentiles or the Samaritans, who are in a desperate situation and who need repentance at the news of the coming of the kingdom of heaven. The negative understanding of Jesus' prohibition can be supported by the following. Matthew's viewpoint on the Jews is generally negative. The saying describes Israel as the lost sheep and later as the wolves. The general tone of proclamation discourse is negative. Jesus foresees that his disciples will face severe objections and persecutions from their hearers. The disciples are to be categorized as preachers, who are to offer terms of peace before the invasion of the kingdom of heaven. Geographical or ethnical restriction is not the main point of Jesus' missionary discourse. Jesus' short proverb not to give what is holy to those who are unworthy is sometimes taken as a veiled prohibition of the Gentile mission. However, its most plausible function in its literary context is to wrap up its previous admonition not to judge. Matthew's conventional use of the Gentiles should not be taken as evidence of the Matthean community's negative attitude toward the Gentiles. The disparagement of the Gentiles is not a unique phenomenon in Matthew. Even in other gospels and Pauline letters, whose general tone toward the Gentiles is very positive, we can find similar expressions like those of Matthew. Gentile persecution of Matthew's community cannot be used for explanation of the Matthean community's shunning of the Gentiles. The persecution that the Matthean community experienced was universal, i.e. not only by the Gentiles, but also by the Jews. It is unlikely that the persecution might have led Matthew's community to withdraw from the Gentiles. The reason why Matthew's community were persecuted and hated is not

their ethnicity, but their faith in Jesus. Sim's suggestion that the Romans would not distinguish between the Jews and Matthew's community during and after the war does not coincide with Matthew's description of the reason for their persecution. Matthew does not encourage his community to stop being salt and light, or to abandon the Gentiles. Rather, he encourages enduring all the persecutions. It is not correct that the persecution made the community withdraw from their mission.

In chapter five, we have examined whether Matthew's community has abandoned the Jews. The target of the Ultimate Commission's command to make disciples is all-inclusive for both the Jews and the Gentiles. The risen Lord, who claims the authority over all heaven and earth, does not exclude the Jews. Based upon its usage in Matthew and from its literary contexts, the Greek phrase πάντα τὰ ἔθνη should be translated inclusively into "all nations." The Matthean community's experience of Jewish persecution should not be taken as evidence of their abandonment of the Jews. It is because the persecution that Matthew's community had experienced was universal. Even if they had endured the persecution from the Jews, it could not necessarily have led the community to lose their hearts to win their fellow Jews. Matthew encourages his community to hang on during the persecution. Matthew's description of the Jewish abandonment of Jesus does not focus on their ethnicity. In Matthew, the rejection of Jesus is also universal. The parables of the wicked tenants and of the wedding banquet should be understood in line with prophetic judgment, which is a paradoxical demonstration that the Jews are still God's chosen people. Matthew also contains positive evidence that the Jews are still viewed as the people of God. The Matthean community's embracing of the Gentiles has not caused the exclusion of the Jews. Matthew's community must have been engaged in the universal mission including both the Jews and the Gentiles.

In chapter six, we have examined if Matthew's community was law-observant and if they accepted the Gentile converts as far as they complied with the law. Especially in relation to Jewish boundary markers, it is our conclusion that they did not require the Gentile converts to strict observance of the Jewish boundary markers like the Sabbath, the purity and dietary laws, and circumcision. Matthew's community did not keep the Sabbath regulations strictly as his rivals did. Two Sabbath controversies (12:1-14) reveal that there was a severe tension between his community and their rivals. Matthew's redactional touches do not show that the Matthean community's position differs from Mark's. Contrasted with contemporary Jewish documents, it is noteworthy that Matthew does not record any restrictions or punishments in relation to Sabbath. It is probable that Matthew's community had much freedom in observance of Sabbath. This is related with their notion that they are in Jesus, who is greater than the temple. Jesus' admonition to pray that their eschatological flight might not be on the Sabbath seems not to be related to the strict keeping of the Sabbath, but to the hardship that they might meet during the Sabbath flight. Based on the Matthean community's lenient attitude toward the Sabbath, it is doubtful whether the Gentile converts were required to observe the Sabbath strictly in Matthew's community. Matthew's community seems not to have kept the purity and dietary laws strictly. While the purity and dietary laws took an important role in contemporary Judaism, Matthew seems not to be interested in articulating detailed purity and dietary regulations. Moreover, Matthew reports that Jesus deliberately disregards the purity laws in his healing of a leper (8:3) and in his open commensality with sinners (9:11). Also, the Matthean report of the controversy over eating with unwashed hands shows that the Matthean community's position was in opposition to the Pharisees'. This pericope reveals that Matthew's community was not that strict on

the issue of purity laws. Matthew's community seems not to have required the Gentile converts to be circumcised. The Ultimate Commission only lists baptism as a rite for conversion. Even though the silence about circumcision may be interpreted as either a position for or against law-observance in Matthew's community, it probably supports that Matthew's community could have accepted the Gentile converts if baptized. Based on Matthew's view of the Sabbath, the purity laws, and circumcision, it would be wrong to argue that Matthew's community was a law-observant Christian Judaism *vis-à-vis* Pauline law-free Christianity.

In conclusion, Matthew's community seems to have been open to the Gentile mission, not just theoretically but also *in praxis*. There are no passages in Matthew contrary to our conclusion. There is no reason that we should accept Sim's argument that Matthew's community was reluctant in the Gentile mission. Matthew's community seems to have not abandoned their fellow Jews and to have not required the Gentile converts to observe strict Jewish boundary markers.

We have argued in this thesis that Matthew's community was open to the Gentile mission, that they did not abandon their fellow Jews, and that they did not require the Gentile converts to observe strict Jewish boundary markers. If this is granted, then our next question will be what the historical Jesus' view was. The current consensus that the historical Jesus restricted himself to the Jews only has been made mainly depending on Matthean particularistic passages. However, our understanding of the seemingly particularistic passages demands re-evaluation of our current consensus on the historical Jesus' attitude toward the Gentile mission.

BIBLIOGRAPHY

ABEL, E. 1971. Who Wrote Matthew? *New Testament Studies* 17:138-152.

ABRAHAMS, I. 1967. *Studies in Pharisaism and the Gospels*. New York: Ktav Publishing House.

ADAMS, J.E. 1975. *The Meaning & Mode of Baptism*. Nutley, NJ: Presbyterian & Reformed Publishing.

ALAND, K. and ALAND, B. 1987. *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*. Grand Rapids: Eerdmans.

ALBRIGHT, W.F. and MANN, C.S. 1971. *Matthew*. Garden City: Doubleday. [AB 26].

ALLEN, W.C. 1912. *Critical and Exegetical Commentary on the Gospel according to St. Matthew*. Edinburgh: T&T Clark. [ICC].

ALLISON, D.C. 1985. *The End of the Ages Has Come: An Early Interpretation of the Passion and Resurrection of Jesus*. Philadelphia: Fortress.

ALLISON, D.C. 1987. The Son of God as Israel: A Note on Matthean Christology. *Irish Biblical Studies* 9:74-81.

ALLISON, D.C. 1989. Who Will Come from East and West? *Irish Biblical Studies* 11:158-170.

ALLISON, D.C. 1993. *The New Moses: A Matthean Typology*. Edinburgh: T&T Clark.

ALLISON, D.C. 1997. *The Jesus Tradition in Q*. Harrisburg: Trinity Press International.

ALT, A. 1961. *Where Jesus Worked: Towns and Villages of Galilee Studied with the Help of Local History*. London: Epworth.

ANDERSON, J.C. 1994. *Matthew's Narrative Web: Over, and Over, and Over Again*. Sheffield: JSOT Press. [JSNTSS 91].

ANNO, Y. 1984. The Mission to Israel in Matthew: The Intention of Matthew 10:5b-6 Considered in the Light of the Religio-Political Background. [Th.D. Thesis] Lutheran School of Theology at Chicago.

ARGYLE, A.W. 1963. *The Gospel According to Matthew*. Cambridge: University Press.

ARIAS, M. 1991. Church in the World: Rethinking the Great Commission. *Theology Today* 47:410-418.

BACON, B.W. 1918. The 'Five Books' of Matthew against the Jews. *The Expositor* 15:56-66.

BALABINSKI, V. 2005. *Eschatology in the Making: Mark, Matthew and the Didache*. Cambridge: Cambridge University Press. [SNTSMS 97]

BALABINSKI, V. 2008. Mission in Matthew against the Horizon of Matthew 24. *New Testament Studies* 54:161-175.

BALCH, D.L., ed. 1991. *Social History of the Matthean Community: Cross-Disciplinary Approaches*. Minneapolis: Fortress.

BALTENSWEILER, H. 1967. *Die Ehe im Neuen Testament*. Zurich: Zwingliverlag.

BAMBERGER, B.J. 1968. *Proselytism in the Talmudic Period*. New York: Ktav.

BANKS, R. 1974. Matthew's Understanding of the Law: Authenticity and Interpretation in Matthew 5:17-20. *Journal of Biblical Literature* 93:226-242.

BANKS, R.1975. *Jesus and the Law in the Synoptic Tradition*. Cambridge/ London/ New York/ Melbourne: University Press. [SNTSMS 28].

BARRETT, C.K. 1988. The Gentile Mission as an Eschatological Phenomenon. (In GLOER, W.H. ed. *Eschatology and the New Testament: Essays in Honor of George Raymond Beasley-Murray*. Peabody: Hendrickson. p.65-75).

BARRETT, C.K. 1994. *Paul: An Introduction to His Thought*. Louisville: Westminster/ Knox.

BARTA, K.A. 1979. Mission and Discipleship in Matthew: A Redaction-Critical Study of Mt 10.34. Ph.D. Dissertation. Graduate School of Marquette University.

BARTH, G. 1963. Matthew's Understanding of the Law. (In Bornkamm, G., Barth, G., and Held, H.J., eds. *Tradition and Interpretation in Matthew*. London: SCM. p.58-164).

BARTNICKI, R. 1987. Der Bereich Tägtichkeit der Jünger nach Mt 10,5b-6. *Biblische Zeitschrift* 31:250-156.

BARTON, J. 1984. *Reading the Old Testament: Method in Biblical Study.* Louisville, KY: WJK.

BAUCKHAM, R.J. 1998. For Whom Were the Gospels Written? (In Bauckham, R.J. ed. 1998. *The Gospel for All Christians: Rethinking the Gospel Audience.* Edinburgh: T&T Clark. p.9-48).

BAUER, D.R. 1988. *The Structure of Matthew's Gospel: A Study in Literary Design.* Sheffield: Almond. [JSNTS 31].

BAUER, D.R. 1992. The Major Characters of Matthew's Story: Their Function and Significance. *Interpretation* 46:357-367.

BAUER, D.R. 1996. The Literary and Theological Function of the Genealogy in Matthew's Gospel. (In BAUER, D.R. and POWELL, M.A. eds. *Treasures New and Old: Recent Contributions to Matthean Studies.* Atlanta: Scholars Press. p. 129-159). [SBLSS 1].

BAUM, G. 1961. *The Jews and the Gospel: A Re-examination of the New Testament.* London: Bloomsbury.

BAVINCK, J.H. 1960. *An Introduction to the Science of Missions*. Philadelphia: Presbyterian and Reformed.

BEARE, F.W. 1970. The Mission of the Disciples and the Mission Charge: Matthew 10 and Parallels. *Journal of Biblical Literature* 89:1-13.

BEARE, F.W. 1981. *The Gospel According to Matthew*. Oxford: Basil Blackwell.

BEASLEY-MEURRAY, G.R. 1962. *Baptism in the New Testament*. Grand Rapids: Eerdmans.

BEASLEY-MURRAY, G.R. 1986. *Jesus and the Kingdom of God*. Grands Rapids: Eerdmans/ Exeter, Devon: The Paternoster Press.

BEATON, R. 2005. Isaiah in Matthew's Gospel. (In MOYISE, S. and MENKEN, M.J.J. eds. *Isaiah in the New Testament*. London/ New York: T&T Clark International. A Continuum Imprint. p.63-78).

BECKER, J. 1998. *Jesus of Nazareth*. New York/ Berlin: Walter de Gruyter.

BELLINZONI, A.J. 1985. *The Two-Source Hypothesis: A Critical Appraisal*. Macon, Georgia: Mercer University Press.

BENNETT, T.J. 1987. "Matthew 7:6-A New Interpretation." *Westminster Theological Journal* 49:371-386.

BETZ, H.D. 1995. *The Sermon on the Mount: A Commentary on the Sermon on the Mount, including the Sermon on the Plain (Matthew 5:3-7:27 and Luke 6:20-49)*. Minneapolis: Fortress Press. [Hermeneia].

BEUTLER, J. 1994. Ihr seid das Salz des Landes (Mt 5,13). (In MAYER, C., MÜLLER, K. and SCHMALENBERG, G. eds. *Nach den Anfängen fragen: Herrn Prof. Dr. theol. Gerhard Dautzenberg zum 60 Geburtstag*. Gissen: Selbstverlag des Fachbereichs. p.85-94)

BIRD. M.F. 2007. *Jesus and the Origins of the Gentile Mission*. London: T&T Clark. [LNTS 331].

BLAIR, E.P. 1960. *Jesus in the Gospel of Matthew*. New York: Abingdon.

BLOMBERG, C.L. 1992. *Matthew*. Nashville: Broadman. [NAC 22].

BOCK, D.L. 2002. *Studying the Historical Jesus: A guide to Sources and Methods*. Grand Rapids: Baker Academic.

BOOTH, R.P. 1986. *Jesus and the Laws of Purity: Tradition History and Legal History in Mark 7*. Sheffield: JSOT Press. [JSNTSup 13].

BORNKAMM, G. 1963a. End-Expectation and Church in Matthew. (In Bornkamm, G., Barth, G., and Held, H.J., eds. *Tradition and Interpretation in Matthew*. London: SCM. p.15-51).

BORNKAMM, G. 1963b. The Stilling of the Storm in Matthew. (In Bornkamm, G., Barth, G., and Held, H.J., eds. *Tradition and Interpretation in Matthew*. London: SCM. p.52-57).

BORNKAMM, G. 1969. *Early Christian Experience*. New York: Harper & Row/ London: SCM.

BORNKAMM, G. 1971. The Risen Lord and the Earthly Jesus, Matthew 28.16-20. (In Robinson, J.M. ed. *The Future of Our Religious Past: Essays in Honour of Rudolf Bultmann*. London: SCM Press. p. 203-229.)

BROOKS, O.S. 1981. Matthew xxviii 16-20 and the Design of the First Gospel. *Journal for the Study of the New Testament* 10:2-18.

BROWN, J. P. 1961. The Form of "Q" Known to Matthew. *New Testament Studies* 8:27-42.

BROWN, R.E. 1983. Not Jewish Christianity and Gentile Christianity but Types of Jewish/ Gentile Christianity. *Catholic Biblical Quarterly* 45:74-79.

BROWN, R.E. 1987. The Annunciation to Joseph (Matthew 1:18-25). *Worship* 61:482-492.

BROWN, R.E. 1993. *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*. New York: Doubleday.

BROWN, R.E. 1994. *The Death of the Messiah: A Commentary on the Passion Narratives in the Four Gospels*. vol. 1. New York: Doubleday.

BROWN, S. 1977. The Two-Fold Representation of the Mission in Matthew's Gospel. *Studia Theologica* 31:21-32.

BROWN, S. 1978. The Mission to Israel in Matthew's Central Section (MT 9:35-11:1). *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 69:73-90.

BROWN, S. 1980. The Matthean Community and the Gentile Mission," *Novum Testamentum* 22:193-221.

BRUNER, F.D. 2004. *Matthew: A Commentary*. Grand Rapids/ Cambridge: Eerdmans. [2 vols].

BRYAN, S.M. 2002. *Jesus and Israel's Traditions of Judgment and Restoration*. Cambridge: University Press. [SNTSMS 117]

BUCHANAN, G.W. 1996. *The Gospel of Matthew*. vol. 2. Lewiston/ Queenston/ Lampeter: Mellen Biblical Press.

BULLINGER, E.W. 1968. *Figures of Speech Used in the Bible: Explained and Illustrated*. Grand Rapids: Baker.

BULTMANN, R.K. 1951. *Theology of the New Testament*. vol. 1. New York: Charles Scribner's Sons.

BULTMANN, R.K. 1968. *The History of the Synoptic Tradition*. New Tork/ Evanston: Harper & Row.

BURKILL, T.A. 1966. The Syrophoenician Woman: The Congruence of Mark 7:24-31. *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 57:23-37.

BURKILL, T.A. 1967. The Historical Development of the Story of the Syrophoenician Woman (Mark vii:24-31)," *Novum Testamentum* 10:161-177.

BURKITT, F.C. 1908. Gergesa—a Reply. *Journal of Biblical Literature* 27:128-133.

BURRIDGE, R.A. 1998. About People, by People, for People: Gospel Genre and Audiences. (In Bauckham, R. *The Gospels for All Christians: Rethinking the Gospel Audiences*. Grand Rapids/ Cambridge: Eerdmans. pp.113-145)

BURTON, E.D.W. 1898. *Syntax of the Moods and Tenses in New Testament Greek.* Edinburgh: T & T Clark.

BYRNE, B. 2002. The Messiah in Whose Name "The Gentiles Will Hope" (Matt 12:21): Gentile Inclusion as an Essential Element of Matthew's Christology. *Australian Biblical Review*. 50:55-73.

BYRSKOG, S. 1994. *Jesus the Only Teacher: Didactic Authority and Transmission in Ancient Israel, Ancient Judaism and the Matthean Community.* Stockholm: Almquist & Wiksell International. [CB.NT 24]

CAIRD, G.B. 1969. Uncomfortable Words: II. Shake off the Dust from Your Feet (Mk 6^{11}). *Expository Times* 81:40-43.

CALVIN, J. 1949. *Commentary on a Harmony of the Evangelists Matthew, Mark and Luke*. Grand Raids: Eerdmans.

CALVIN, J. 1960. *Institute of the Christian Religion.* Philadelphia: Westminster Press.

CAMPBELL, K.M. 1978. The New Jerusalem in Matthew 5.14. *Scottish Journal of Theology* 31:335-363.

CARLSTON, C.E. 1975. Interpreting the gospel of Matthew. *Interpretation* 29.1:3-12.

CARSON, D.A. 1984. Matthew. (In GAEBELEIN, F.E. ed. *The Expositor's Bible Commentary*. vol. 8. Grand Rapids: Zondervan. p.3-599).

CARTER, W. 1998. The Parables in Matthew 21:28-22:14. (In CARTER, W. and HEIL, J.P. eds. *Matthew's Parables: Audience-Oriented Perspectives*. Washington, D.C.: Catholic Biblical Association of America. [CBQM 30]. p. 147-176).

CARTER, W. 2000a. *Matthew and the Margins. A Socio-Political and Religious Reading*. Sheffield: Sheffield Academic Press. [JSNTSup 204].

CARTER, W. 2000b. Evoking Isaiah: Matthean Soteriology and an Intertextual Reading of Isaiah 7-9 and Matthew 1:23 and 4:15-16. *Journal of Biblical Literature* 119:503-520.

CARTER, W. 2004. Matthew and the Gentiles: Individual Conversion and/or Systemic Transformation? *Journal for the Study of the New Testament* 26:259-282.

CASEY, P.M. 1997. In Which Language Did Jesus Teach?" *Expository Times* 108:326-328.

CAVE, C.H. 1964. Obedience of Unclean Spirits. *New Testament Studies* 11:93-97.

CHANCEY, M.A. 2002. *The Myth of a Gentile Galilee.* Cambridge/ New York/ Melbourne/ Madrid/ Cape Town: University Press. [SNTSMS 118].

CHARETTE, B. 1992. *The Theme of Recompense in Matthew's Gospel.* Sheffield: Sheffield Academic Press. [JSNTS 79].

CHAE, Y.S. 2006. *Jesus as the Eschatological Davidic Shepherd: Studies in the Old Testament, Second Temple Judaism, and in the Gospel of Matthew.* Tübingen: Mohr Siebeck. [WUNT II/216].

CHILTON, B.D. 1982. Jesus *Ben David*: Reflections on the *Davidssohnfrage*. *Journal for the Study of the New Testament* 14:88-112.

CLAPP, R.G. 1907. A Study of the Place-Names Gergesa and Bethabara. *Journal of Biblical Literature* 26:62-83.

CLARK, K.W. 1962. Galilee. (In Buttrick, G.A. *Interpreter's Dictionary of the Bible.* vol. 2. New York/ Nashville: Abingdon. p.344-347.)

CLARK, K.W. 1980. The Gentile Bias in Matthew. (In *The Gentile Bias and Other Essays*. Leiden: E.J. Brill. p.1-8).

COLLINS, J.J. 1985. A Symbol of Otherness: Circumcision and Salvation in the First Century. (In NEUSNER, J. and FRERICHS, E.S., eds., *To See Ourselves as Others See Us: Christians, Jews, "Others" in Late Antiquity.* Chico: Scholars. P.163-186).

COMBER, J.A. 1977. The Composition and Literary Characteristics of Matt 11:20-24. *Catholic Biblical Quarterly* 39:497-504.

COMBRINK, H.J.B. 1983. The Structure of the Gospel of Matthew as Narrative.

Tyndale Bulletin 34:61-90.

CONZELMANN, H. 1973. *Jesus: The Classic Article from RGG Expanded and Updated*. Philadelphia: Fortress Press.

COOK, M.J. 1983. Interpreting 'Pro-Jewish' Passages in Matthew. *Hebrew Union College Annual* 54:135-146.

COSER, L.A. 1964. *The Functions of Social Conflict*. New York: Free Press.

COUSLAND, J.R.C. 1999. The Feeding of the Four Thousand Gentiles in Matthew? Matthew 15:29-39 as a Test Case. *Novum Testamentum* 41:1-23.

COUSLAND, J.R.C. 2002. The *Crowds in the Gospel of Matthew*. Leiden/ Boston: Brill. [NovTSup 102].

CRAGHAN, J.F. 1968. The Gerasene Demoniac. *Catholic Biblical Quarterly* 30:522-536.

CRANFIELD, C.E.B. 1959. *The Gospel according to Saint Mark: An Introduction and Commentary*. Cambridge: University Press.

CROATTO, J.S. 2005. The "Nations" in the Salvific Oracles of Isaiah. *Vetus Testamentum* 60:143-161.

CROSBY, M.H. 1988. *House of Disciples: Church, Economics and Justice in Matthew*. Maryknoll: Orbis.

DANIÉLOU, J. 1964. *A History of Early Christian Doctrine*. London: Darton, Longman & Todd.

DANIÉLOU, J. 1968. *The Infancy Narratives*. New York, Herder and Herder.

DAUBE, D. 1956. *The New Testament and Rabbinic Judaism*. London: Athlone Press.

DAVIES, W.D. 1962. *Christian Origins and Judaism*. Philadelphia: Westminster.

DAVIES, W.D. 1964. *The Setting of the Sermon on the Mount*. Cambridge: University Press.

DAVIES, W.D. 1969. *The Sermon on the Mount*. Cambridge: University Press.

DAVIES, W.D. and ALLISON, D.C. 1988. *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*. vol. 1. chapter. I-VII. Edinburgh: T&T Clark International. [ICC]

DAVIES, W.D. and ALLISON, D.C. 1994. *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*. vol. 2. chapter. VIII-XVIII. Edinburgh: T&T Clark International. [ICC]

DAVIES, W.D. and ALLISON, D.C. 1997. *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*. vol. 3. chapter. XIX-XXVIII. Edinburgh: T&T Clark International. [ICC]

DAVIES, W.D. and ALLISON, D.C. 2004. *Matthew 1-7*. London/ New York: T&T Clark International. [ICC]

DE KRUIJF, T.C. 1993. Go Therefore and Make Disciples of All Nations: Mt 28,19. *Bijdragen* 54:19-29.

DEATRICK, E.P. 1962. Salt, Soil, Savior. *The Biblical Archaeologist*. 25:41-48.

DERBY, J. 1993. The Two Tablets of the Covenant. *Jewish Bible Quarterly* 21:72-79.

DERRETT, J.D.M. 1971. The Parable of the Two Sons. *Studia Theologica* 25:109-116.

DERRETT, J.D.M. 1975. Further Light on the Narratives of the Nativity. *Novum Testamentum* 17:81-108.

DERRETT, J.M.D. 1979. Contributions to the Study of the Gerasene Demoniac. *Journal for the Study of the New Testament* 3:2-17.

DIBELIUS, M. 1935. *From Tradition to Gospel*. New York: Scribners.

DIBELIUS, M. 1959. *Die Formgeschichte des Evangeliums*. Tübingen: J.C.B. Mohr.

DILLON, R.J. 1966. Towards a Tradition History of the Parables of the True Israel (Matthew 21:33-22:14). *Biblica* 47:1-42.

DODD, C.H. 1961. *The Parables of the Kingdom*. New York: Charles Scribner's Sons.

DODD, C.H. 1970. *The Founder of Christianity*. New York: Macmillan.

DONAHUE, J.R. 1986. *The "Parable" of the Sheep and the Goats: A Challenge to Christian Ethics*. Theological Studies 47:3-31.

DONALDSON, T.L. 1985. *Jesus on the Mountain: A Study in Matthean Theology*. Sheffiled: JSOT. [JSNTS 8].

DU TOIT, A.B. 1986. Hyperbolical Contrasts: A Neglected Aspect of Paul's Style. (In PETZER, J.H. and HARTIN, P.J. eds. *A South African Perspective on the New Testament: Essays by South African New Testament Scholars Presented to Bruce Manning Metzger during his Visit to South Africa in 1985*. Leiden: E.J. Brill, p.178-186).

DUFTON, F. 1989. The Syrophoenician Woman and Her Dogs. *Expository Times* 100:417.

DULING, D.C. 1975. Solomon, Exorcism, and the Son of David. *Harvard Theological Review* 68:235-252.

DULING, D.C. 1978. Therapeutic Son of David: an Element in Matthew's Christological Apologetic. *New Testament Studies* 24:392-410.

DUNGAN, D.L. 1970. Mark—The Abridgement of Matthew and Luke. (In Miller, D.G. ed. *Jesus and Man's Hope*. Pittsburgh: Pittsburgh Theological Seminary, volume I:51-97).

DUNN, J.D.G. 1977. *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity*. Philadelphia: Westminster.

DUNN, J.D.G. 1983. The New Persepctive on Paul. *Bulletin of the John Rylands University Library of Manchester* 65.2:95-122.

DUNN, J.D.G. 1985. Jesus and Ritual Purity: A Study of the Tradition-History of Mark 7.15. (In DUPONT, J. ed. *A Cause de l'Evangile : Études sur les Synoptiques et les Actes Offertes au P. Jacques Dupont, O.S.B. à l'Occasion de Son 70e Anniversaire*. Paris: Cerf. p. 251-276).

DUNN, J.D.G. 2003. *Jesus Remembered: Christianity in the Making*. Grand Rapids/ Cambridge: Eerdmans.

EDWARDS, R.A. 1985. *Matthew's Story of Jesus*. Philadelphia: Fortress.

EDWARDS, R.A. 1989. Reading Matthew. *Listening* 24:251-261.

EHRMAN, B.D. 2000. *The New Testament: A Historical Introduction to the Early Christian Writings*. 2nd ed. NY, Oxford: Oxford Univ. Press.

EICHHOLZ, G. 1965. *Auslegung der Bergpredigt*. Neukirchen-Vluyn: Neukirchener Verlag.

ELLIOTT, J.H. 1995. *Social-Scientific Criticism of the New Testament: An Introduction*. London: SPCK.

ELLIS, P.F. 1974. *Matthew: His Mind and His Message*. Collegeville, MN: The Litergical Press.

ESLER, P.F. 1987. *Community and Gospel in Luke-Acts: The Social and Political Motivations of Lucan Theology*. Cambridge: CUP. [SNTSMS 57].

FARMER, W. 1964. *The Synoptic Problem: A Critical Analysis*. NY: Mcmillan.

FARMER, W. 1976. The Post-Sectarian Character of Matthew and Its Post-War Setting in Antioch of Syria. *Perspectives in Religious Studies* 3:235-247.

FARRER, A. 1955. On Dispensing with Q. (In Nineham, D.E., ed. *Studies in the Gospels: Essays in Memory of R. H. Lightfoot*. Oxford: Blackwell. p.55-88).

FEE, G.D. 1994. *God's Empowering Presence: The Holy Spirit in the Letters of Paul*. Peabody: Hendrikson.

FELDMAN, A. 1924. *The Parables and Similes of the Rabbis*. Cambridge: Cambridge University Press.

FELDMAN, L.H. 1993. *Jew and Gentile in the Ancient World : Attitudes and Interactions from Alexander to Justinian*. Princeton : Princeton University Press.

FENTON, J.C. 1964. *The Gospel of St. Matthew*. Baltimore: Penguin Books.

FILSON, F.V. 1977. *The Gospel according to Saint Matthew*. London: A&C Black.

[BNTC].

FIORENZA, E.S. 1983. *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*. London: SCM Press.

FISH, S. 1980. *Is There a Text in this Class? The Authority of Interpretive Communities*. Cambridge, Massachusetts: Harvard University Press.

FITZMYER, J.A. 1970. The Priority of Mark and the 'Q' source in Luke. (In Miller, D.G. ed. *Jesus and Man's Hope*. Pittsburgh: Pittsburgh Theological Seminary, volume 1:131-70).

FITZMYER, J.A. 1992. Did Jesus Speak Greek?," *Biblical Archaeology Review* 18.5:58-63, 76-77.

FLETCHER-LOUIS, C. 1997. The Destruction of the Temple and the Relativization of the Old Covenant: Mark 13:31 and Matthew 5:18. (In BROWER, K.E. and ELLIOTT, M.W. eds. *"The Reader Must Understand": Eschatology in Bible and Theology*. Leicester: Apollos. p.145-169).

FOSTER, P. 2001. A Tale of Two Sons: But Which One Did the Far, Far Better Thing? A Study of Matt 21.28-32. *New Testament Studies* 47:26-37.

FOSTER, P. 2004. *Community, Law and Mission in Matthew's Gospel*. Tübingen: Mohr Siebeck. [WUNT 2. Reiche]

FRANCE, R.T. 1971. *Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission*. London: Tyndale Press.

FRANCE, R.T. 1977. Exegesis in Practice: Two Examples. (In MARSHALL, H.I. ed. *New Testament Interpretation: Essays on Principles and Methods*. Grand Rapids: Eerdmans. p.252-281).

FRANCE, R.T. 1979. Herod and the Children of Bethlehem. *Novum Testamentum* 21:98-120.

FRANCE, R.T. 1981. The Formula-Quotations of Matthew 2 and the Problem of Communication. *New Testament Studies* 27:233-251.

FRANCE, R.T. 1985. *The Gospel according to Matthew: An Introduction and Commentary*. TNTC. Leicester: IVP/ Grand Rapids Eerdmans.

FRANCE, R.T. 1987. *Matthew: Evangelist and Teacher*. Exeter: Paternoster Press.

FRANCE, R.T. 1994. Jesus the Baptist? (In GREEN, J.B. and TURNER, M.M. eds. *Jesus of Nazareth: Lord and Chrsit*. Carlisle: Paternoster. pp. 94-111).

FRANCE, R.T. 2007. *The Gospel of Matthew*. Grand Rapids: Eerdmanns.

FRANKEMÖLLE, H. 1974. *Jahwebund und Kirche Christi: Studien zur Form- und Traditionsgeschichte de 'Evangeliums' nach Matthäus*. Münster: Aschendorff. [Neutestamentliche Abhandlungen 10]

FREED, E.D. 1987. The Women in Matthew's Genealogy. *Journal for the Study of the New Testament* 29:3-19.

FREYNE, S. 1980. *Galilee from Alexander the Great to Hadrian, 323 B.C.E.: A Study of Second Temple Judaism*. Wilmington: Glazier/ Notre Dame: University of Notre Dame Press.

FREYNE, S. 1988. *Galilee, Jesus, and the Gospels: Literary Approaches and Historical Investigations*. Philadelphia: Fortress.

FREYNE, S. 2005. *Jesus, a Jewish Galilean: A New Reading of the Jesus-Story*. Edinburgh: T&T Clark/Continuum.

FRIEDRICH, G. 1983. Die formale Struktur von Matt 28:18-20. *Zeitschrift für Theologie und Kirche* 80.2:137-183.

FULLER, R.H. 1971. *The Formation of the Resurrection Narratives*. New York: Macmillan.

FUNK, R.W. and HOOVER, R.W. 1997. *The Five Gospels: The Search for the Authentic Words of Jesus*. San Fransisco: Harper Collins.

GAECHTER, P. 1963. *Das Matthäus-Evangelium: ein Kommentar*. Innsbruck: Tyrolia.

GAGER, J.G. 1983. *The Origins of Anti-Semitism: Attitudes toward Judaism in Pagan and Christian Antiquity*. New York/ Oxford: Oxford University Press

GARLAND, D.E. 1993. *Reading Matthew: A Literary and Theological Commentary on the First Gospel*. New York: Crossroad Publishing Company.

GASTON, L. 1975. The Messiah of Israel as Teacher of the Gentiles: The Setting of Matthew's Christology. *Interpretation* 29:24-40.

GERHARDSSON, B. 1979. *The Mighty Acts of Jesus according to Matthew*. Lund: Liber Läromedel/ Gleerup.

GERHARDSSON, B. 1991. The Path of the Gospel tradition. (In Stuhlmacher, P., ed. *The Gospel and the Gospels*. Grand Rapids: Erdmanns. p.75-96).

GIBBS, J.M. 1964. Purpose and Pattern in Matthew's Use of Son of David. *New Testament Studies* 10:446-464.

GNILKA, J. 1997. *Jesus of Nazareth: Message and History*. Peabody: Hendrickson.

GNILKA. J. 1986. *Das Matthäusevangelium*. vol. 1. Freiburg: Herder.

GNILKA. J. 1988. *Das Matthäusevangelium*. vol. 2. Freiburg: Herder.

GOLDENBERG, R. 1979. The Jewish Sabbath in the Roman World up to the Time of Constantine the Great. (In Temporini, H. & Haase, W. eds. *Aufstiegung und Niedergang der römischen Welt*. II.19.1. Berlin: de Gruyter. p.414-447)

GOODACRE, M. 2002. *The Case Against Q: Studies in Markan Priority and the Synoptic Tradition*. Harrisburg, Pennsylvania: Trinity Press International.

GOPPELT, L. 1981. *Theology of the New Testament: The Ministry of Jesus in Its Theological Significance*. Grand Rapids: Eerdmans.

GOPPELT, L. 1981. *Theology of the New Testament: The Ministry of Jesus in Its Theological Significance*. Grand Rapids: Eerdmans.

GOULDER, M.D. 1974. *Midrash and Lection in Matthew*. London: S.P.C.K.

GOULDER, M.D. 1978. On Putting Q to the Test. *New Testament Studies* 24:218-243.

GOULDER, M.D. 1989. *Luke: A New Paradigm*. Sheffield: JSOT. [JSNTSup 20].

GRÄSSER, E. 1974. Zum Verständnis der Gottesherrschaft. *Zeitschrift für die*

neutestamentliche Wissenschaft und die Kunde der älteren Kirche 65:3-26.

GREEN, J.B. 1997. *The Gospel of Luke*. Grand Rapids/ Cambridge: Eerdmans. [NICNT]

GREEVEN, H. 1971. προσκυνέω. (In KITTEL, G. ed. *Theological Dictionary of the New Testament*. vol. IV. p.758-766).

GREIVE, A.J. 1920. "Matthew." (In Peake, A.S. 1920. *Peake's Commentary On The Bible*. New York: Thomas Nelson & Sons. pp.700-723)

GRUNDMANN, W. 1968. *Das Evangelium nach Matthäus*. Berlin: Evangelische Verlagsanstalt.

GUELICH, R.A. 1982. *The Sermon on the Mount: A Foundation for Understanding*. Waco: Word.

GUELICH, R.A. 1987. Interpreting the Sermon on the Mount. *Interpretation* 41:117-130.

GUNDRY, R.H. 1967. *The Use of the Old Testament in St. Matthew's Gospel: With Special Reference to the Messianic Hope*. Leiden: E.J. Brill.

GUNDRY, R.H. 1991. A Responsive Evaluation of the Social History of the Matthean Community in Roman Syria. (In Balch, D.L., ed. *Social History of the Matthean Community: Cross-Disciplinary Approaches*. Minneapolis: Fortress. p.62-67).

GUNDRY, R.H. 1992. Matthean Foreign Bodies in Agreements of Luke with Matthew against Mark: Evidence that Luke Used Matthew. (In Van Segbroeck, F. et al., ed. *The Four Gospels*. Leuven: Leuven University. p.1467-1495).

GUNDRY, R.H.. 1994. *Matthew: A Commentary on His Handbook for a Mixed Church under Persecution*. 2nd ed. Grand Rapids: Eerdmans.

GUTHRIE, D. 1990. *New Testament Introduction*. 2nd Edition. Leicester: Apollos/ Downers Grove: Intervarsity Press.

HAGNER, D.A. 1990. The *Sitz im Leben* of the Gospel of Matthew. (In Richards, K.H. ed. *Society for Biblical Literature 1985 Seminar Papers*. Atlanta, GA:

Scholars Press. p.243-269).

HAGNER, D.A. 1985. The *Sitz im Leben* of the Gospel of Matthew. (In RICHARDS, K.H. ed., *Society of Biblical Literature 1985 Seminar Papers*. Atlanta: Scholars Press. p. 243-269).

HAGNER, D.A. 1993. *Matthew 1-13*. Dallas: Word Books. [WBC 33A]

HAGNER, D.A. 1995. *Matthew 14-28*. Dallas: Word Books. [WBC 33B]

HAHN, F. 1965. *Mission in the New Testament*. Naperville, IL: Allenson.

HALAS, R. 1950. The Universalism of Isaias. *Catholic Biblical Quarterly* 12:162-170.

HARE, D.R.A. 1967. *The Theme of Jewish Persecution of Christians in the Gospel according to St. Matthew*. Cambridge: CUP. [SNTSMS 6].

HARE, D.R.A. 1979. The Rejection of the Jews in the Synoptic Gospels and Acts. (In Daives, A. *Anti-Semitism and the Foundations of Christianity*. New York: Paulist. p.27-47)

HARE, D.R.A. 2000. How Jewish Is the Gospel of Matthew? *Catholic Biblical Quarterly* 62:264-277.

HARE, D.R.A. and HARRINGTON, D.J. 1975. 'Make Disciples of All the Gentiles' (Mt 28:19). *Catholic Biblical Quarterly* 37:359-369.

HARMERTON-KELLY, R.G. 1972. Attitudes to the Law in Matthew's Gospel: A Discussion of Matthew 5, 18. *Biblical Research* 17:19-32.

HARNACK, A. von. 1908. *The Mission and Expansion of Christianity in the First Three Centuries*. Vols. I & II. London/ New York: Williams and Nortage/ Putnam's Sons.

HARNISCH, W. 1985. *Die Gleichniserzählungen Jesu. Eine hermeneutische Einführung*. Göttingen, Vandenhoek und Ruprecht.

HARRINGTON, D.J. 1991. *The Gospel of Matthew*. Collegeville, MN: The Liturgical.

HARRISVILLE, R.A. 1966. The Woman of Canaan: A Chapter in the History of Exegesis. *Interpretation* 20:247-287.

HAWKINS, J.C. 1909. *Horae Synopticae: Contributions to the Study of the Synoptic Problem.* Oxford: Clarendon Press.

HAYWARD, R. 1998. Abraham as Proselytizer at Beer-Sheba in the Targums of the Pentateuch. *Journal of Jewish Studies* 49:24-37.

HEFFERN, A.D. 1912. The Four Women in St. Matthew's Genealogy of Christ. *Journal of Biblical Literature* 31:69-81.

HEIL, J.P. 1991a. *The Death and Resurrection of Jesus: A Narrative-Critical Reading of Matthew 26-28.* Minneapolis: Fortress.

HEIL, J.P. 1991b. The Narrative Role of the Women in Matthew's Genealogy. *Journal for the Study of the New Testament* 29.4:3-19.

HELD, H.J. 1963. Matthew As Interpreter of the Miracle Stories. (In Bornkamm, G., Barth, G., and Held, H.J., eds. *Tradition and Interpretation in Matthew.* London: SCM. p.165-299).

HENGEL, M. 1983. *Between Jesus and Paul: Studies in the earliest History of Christianity.* London: SCM Press.

HENGEL, M. 1989. *The Zealots: Investigations into the Jewish Freedom Movement in the Period from Herod I until 70 A.D.* Edinburgh: T.&T. Clark.

HICKS, J.M. 1984. The Sabbath Controversy in Matthew: An Exegesis of Matthew 12:1-14. *Restoration Quarterly* 27:79-91.

HILL, D. 1972. *The Gospel of Matthew.* London: Oliphants. [NCB].

HIRSCH, E. 1951. *Frühgeschichte des Evangeliums.* Vol. 2. Tübingen: J.C.B. Mohr.

HIRSCH, E.D. 1967. *Validity in Interpretation.* New Haven : Yale University Press.

HOLTZMANN, H.J. 1911. *Lehrbuch der neutestamentlichen Theologe.* Tübingen: Mohr.

HOOKER, M.D. 1971. Uncomfortable Words. X. The Prohibition of Foreign Missions (Mt 10^{5-6}). *Expository Times* 82:361-365.

HORSLEY, R.A. 1989. *The Liberation of Christmas: The Infancy Narratives in Social Context*. New York: Crossroad.

HORSLEY, R.A. 1995. *Galilee: History, Politics, People*. Valley Forge: Trinity Press.

HORSLEY, R.A. 1999. The Renewal of Israel Over Against its Rulers. (In HORSLEY, R.A. and DRAPER, J.A. eds. 1999. *Whoever Hears You Hears Me: Prophets, Performance, and Tradition in Q*. Harrisburg: Trinity Press International. p.277-291).

HORSLEY, R.A. 2003. *Jesus and Empire: The Kingdom of God and the New World Disorder*. Minneapolis: Fortress.

HOWARD, T.L. 1986. The Use of Hosea 11:1 in Matthew 2:15: An Alternative Solution. *Bibliotheca Sacra* 143:314-328.

HOWELL, D.B. 1990. *Matthew's Inclusive Story: A Study in the Narrative Rhetoric of the First Gospel*. Sheffield: JSOT. [JSNTSup 42].

HUBBARD, B.J. 1974. *The Matthean Redaction of a Primitive Apostolic Commissioning: An Exegesis of Matt. 28:16-20*. Missoula: Scholars. [SBLDS 19]

HUGENBERGER, G.P. 1986. Preach. (In Bromiley, G.W. ed. *International Standard Bible Encyclopedia*. vol. 3. Grand Rapids: Eerdmans, p. 940-943).

HUGGINS, R.V. 1992. Matthean Posteriority: A Preliminary Proposal. *Novum Testamentum* 34:1-22.

HULTGREN, A.J. 1979. *Jesus and His Adversaries: The Form and Function of the Conflict Stories in the Synoptic Tradition*. Minneapolis: Augsburg Publishing House.

HUMMEL, R. 1966. *Die Auseinandersetzung zwischen Kirche und Judentum im Matthäusevangelium*. München: Chr. Kaiser Verlag. [BET 33].

HUNTER, A.M. 1957. *Introducing New Testament Theology*. Philadelphia: Westminster,

HUNTER, A.M. 1957. *Introducing New Testament Theology*. Philadelphia: Westminster.

ISER, W. 1978. *The Act of Reading*. Baltimore, Maryland: John Hopkins University Press.

JACKSON, G.S. 2002. *"Have Mercy on Me": The Story of the Canaanite Woman in Matthew 15.21-28*. Sheffield: Sheffield Academic Press. [JSNT 228; CIS 10].

JEREMIAS, J. 1958. *Jesus' Promise to the Nations: The Franz Delitsch Lectures for 1953*. Naperville: Alec R. Allenson. [SBT 24].

JEREMIAS, J. 1963a. *The Parables of Jesus*. Philadelphia: Westminster/ London: SCM.

JEREMIAS, J. 1963b. Matthäus 7,6a. (In BETZ, O., HENGEL, M. and SCHMIDT, P. eds. *Abraham unser Vater: Festschrift für O. Michel zum 60. Geburtstag*. Leiden: Brill, [Arbeiten zur Geschichte des Spätjudentums und Urchristentums 5] p. 271-275).

JEREMIAS, J. 1964. *The Sermon on the Mount*. Philadelphia: Fortress Press.

JEREMIAS, J. 1966. *Rediscovering the Parables*. London: SCM.

JEREMIAS, J. 1969. *Jerusalem in the Times of Jesus: An Investigation into Economic and Social Conditions during the New Testament Period*. London: SCM.

JEREMIAS, J. 1971. *New Testament Theology*. New York: Macmillan.

JEREMIAS, J. 1973. Zum nicht-responsorischen Amen. *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 64:119-123.

JOHNSON, M.D. 1969. *The Purpose of the Biblical Genealogies with Special Reference to the Setting of the Genealogies of Jesus*. Cambridge: University Press.

JONES, I.H. 1995. *The Matthean Parables: A Literary and Historical Commentary*. Leiden/ New York/ Köln: E.J. Brill.

JÜLICHER, A. 1910. *Die Gleichnisreden Jesu*. Tübingen : J.C.B. Mohr.

KAISER, O. 1974. *Isaiah 13-39: A Commentary*. Philadelphia: The Westminster Press. [OTL].

KÄSEMANN, E. 1960. Die Anfänge christlicher Theologie. *Zeitschrift für Theologie und Kirche* 57: 162-185.

KASPER, W. 1977. *Jesus the Christ*. London: Burns & Oates/ New York: Paulist Press.

KEE, H.C. 1983. Testaments of the Twelve Patriarchs (Second Century B.C.): A New Translation and Introduction. (In CHARLESWORTH, J.H. eds. 1983. *The Old Testament Pseudepigrapha: Apocalyptic Literature and Testaments*. vol. 1. New York/ London/ Toronto/ Sydney/ Auckland: Doubleday. [ABRL]. p. 775-828).

KEENER, C.S. 1997. *Matthew*. Downers Grove: InterVarsity Press.

KEENER, C.S. 1999. *A Commentary on the Gospel of Matthew*. Grand Rapids/ Cambridge: Eerdmanns.

KILPATRICK, G.D. 1946. *The Origins of the Gospel according to St. Matthew*. Oxford: Clarendon.

KIM, C.-H. 1975. The Papyrus Invitation. *Journal of Biblical Literature* 94:391-402.

KINGSBURY, J.D. 1973. The Structure of Matthew's Gospel and His Concept of Salvation-History. *Catholic Biblical Quarterly* 35:451-474.

KINGSBURY, J.D. 1974. The Composition and Christology of Matt 28:16-20. *Journal of Biblical Literature*. 93.4:573-584.

KINGSBURY, J.D. 1975. *Matthew: Structure, Christology, Kingdom*. Philadelphia: Fortress Press.

KINGSBURY, J.D. 1984. The Figure of Jesus in Matthew's Gospel: A Literary-Critical Prove. *Journal for the Study of the New Testament* 21:3-36.

KINGSBURY, J.D. 1986. The Parable of the Wicked Husbandman and the Secret of Jesus' Divine Sonship in Matthew: Some Literary-Critical Observations. *Journal of Biblical Literature* 105:643-655.

KINGSBURY, J.D. 1988a. *Matthew as a Story*. 2nd ed. Philadelphia: Fortress.

KINGSBURY, J.D. 1988b. On Following Jesus: The 'Eager' Scribe and the 'Reluctant' Disciple (Matthew 8:18-22). *NTS* 34:45-59.

KINGSBURY, J.D. 1991. *Matthew: Structure, Christology, Kingdom*. Philadelphia: Fortress Press.

KINGSBURY, J.D. 1992. The Plot of Matthew's Story. *Interpretation* 46:347-356.

KINGSBURY, J.D. 1995. The Developing Conflict between Jesus and the Jewish Leaders in Matthew's Gospel: A Literary-Critical Study. (In Stanton, G., ed. *The Interpretation of Matthew*. 2nd. ed. Edinburgh: T&T Clark. p.179-197)

KLAUSNER, J. 1925. *Jesus of Nazareth: His Life, Times, and Teaching*. London: MacMillan.

KLOPPENBORG, J.S. 2006. *The Tenants in the Vineyard: Ideology, Economics, and Agrarian Conflict in Jewish Palestine*. Tübingen: Mohr Siebeck. [WUNT 195].

KONRADT, M. 2004. Die Sendung zu Israel und zu den Völkern im Matthäusevangelium, im Lichte seiner narrativen Christologogie. *Zeitschrift für Theologie und Kirche* 101:397-425.

KOSMALA, H. 1965. The Conclusion of Matthew. *ASTI* 4:132-147.

KRENTZ, E. 2006. "Make Disciples"—Matthew on Evangelism. *Currents in Theology and Mission* 33:23-41.

KÜMMEL, W.G. 1934. Jesus und der jüdische Traditionsgedanke. *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 33:121-127.

KÜMMEL, W.G. 1961. *Promise and Fulfilment: The Eschatological Message of Jesus*. London: SCM. [Studies in Biblical Theology 23]

KÜMMEL, W.G. 1975. *Introduction to the New Testament*. Nashville: Abingdon.

KUPP, D.D. 1996. *Matthew's Emmanuel: Divine Presence and God's People in the First Gospel*. Cambridge: University Press. [SNTSM 90]

KVALBEIN, H. 2000. Has Matthew Abandoned the Jews? (In Ådna, J. & Kvalbein, H. ed. *The Mission of the Early Church to Jews and Gentiles*. Tübingen: Mohr Siebeck. p.45-62).

LACHS, S.T. 1987. *A Rabbinic Commentary on the New Testament: The Gospels of Matthew, Mark, and Luke*. Hoboken: Ktav.

LADD, G.E. 1964. *Jesus and the Kingdom: the Eschatology of Biblical Realism*. New York: Harper & Row.

LAMBRECHT, J. 1991. *Out of the Treasure: The Parables in the Gospel of Matthew*. Louvain: Peeters/ Eerdmans. [LTPM 10].

LANGLEY, W.E. 1996. The Parable of Two Sons (Matthew 21:28-32) against Its Semitic and Rabbinic Backdrop. *Catholic Biblical Quarterly* 58:228-243.

LAPIN, H. 2001. *Economy, Geography, and Provincial History in Later Palestine*. Tübingen: Mohr Siebeck. [TSAJ 85].

LAWRENCE, L.J. 2003. *An Ethnography of the Gospel of Matthew: A Critical Assessment of the Use of the Honour and Shame Model in New Testament Studies*. Tübingen: Mohr Siebeck. [WUNT II/165].

LEE, K. 1999. Jesus and the Gentiles in Matthew. Th.M. Thesis. Gordon-Conwell Theological Seminary. South Hamilton, MA.

LEVINE, A.-J. 1988. *The Social and Ethnic Dimensions of Matthean Social History: "Go Nowhere among the Gentiles..." (Matt. 10:5b)*. Lewiston/ Queenston/ Lampeter: The Edwin Mellen Press. [STBEC 14].

LEYRER, D.P. 1999. Matthew 15:27—The Canaanite Woman's Great Faith. *Wisconsin Lutheran Quarterly* 96:218-19.

LIEBSCHNER, S. 1993. Salt of the Earth (Matthew 5:13-16). *European Journal of Theology*, 2:101-103.

LLEWELYN, S. 1989. Mt 7:6a: Misinterpretation or Interpretation? *Novum Testamentum* 31:97-103.

LOHMEYER, E. 1956. *Das Evangelium des Matthäus*. Göttingen: Vandenhoeck & Ruprecht.

LOHSE, E. 1971. Σάββατον, σαββατισμός, παρασκευή. (In FRIEDRICH, G. ed. *Theological Dictionary of the New Testament*. Vol. 7. Grand Rapids: Eerdmans. p.1-35).

LONGSTAFF, T.R.W. 1977. *Evidence of Conflation in Mark? A Study of the Synoptic Problem*. Missoula, MT: Scholars.

LOUW, J. 1958. De bezetene en de kudde. *Nederlands Theologisch Tijdsckrift* 13:59-61.

LUZ, U. 1978. Die Erfüllung des Gesetzes bei Matthäus (5,17-20). *Zeitschrift für Theologie und Kirche* 75:398-435.

LUZ, U. 1995. *The Theology of the Gospel of Matthew*. Cambridge: Cambridge University Press.

LUZ, U. 2000. Has Matthew Abandoned the Jews?: A Response to Hans Kvalbein and Peter Stuhlmacher concerning Matt 28:16-20. (In Ådna, J. & Kvalbein, H. ed. *The Mission of the Early Church to Jews and Gentiles*. Tübingen: Mohr Siebeck. p.63-68).

LUZ, U. 2001. *Matthew 8-20: A Commentary*. Minneapolis: Fortress.

LUZ, U. 2005a. *Matthew 21-28: A Commentary*. Minneapolis: Fortress.

LUZ, U. 2005b. *Studies in Matthew*. Grand Rapids/ Cambridge: Eerdmans.

LUZ, U. 2007. *Matthew 1-7: A Commentary*. Minneapolis: Fortress.

MALINA, B.J. 1970. The Literary Structure and Form of Matt. xxviii. 16-20. *NTS* 17:87-103.

MALINA, B.J. and ROHRBAUGH, R.L. 1992. *Social Science Commentary on the Synoptic Gospels*. Minneapolis: Augsburg Fortress Press.

MANSON, T.W. 1964. *Jesus and the Jews*. London: Athlone.

MANSON, T.W. 1979. *The Sayings of Jesus*. Grand Rapids: Eerdmans.

MARGOLIOUTH, D.S. 1921. The Syro-Phoenician Woman. *The Expositor* 22:1-10.

MARSHALL, I.H. 1978. *The Gospel of Luke: A Commentary on the Greek Text.* Grand Rapids: Eerdmans. [NIGTC].

MARTIN, A.D. 1914. The Loss of the Gadarene Swine. *Expository Times* 25:380-381.

MARTIN, R.P. 1969. St. Matthew's Gospel in Recent Study. *Expository Times* 80:132-136.

MARTIN, R.P. 1978. The Pericope of the Healing of the "Centurion' Servant/Son (Matt 8:5-13 par. Luke 7:1-10: Some Exegetical Notes. (In GUELICH, R.A. ed. *Unity and Diversity in New Testament Theology: Essays in Honor of George E. Ladd.* Grand Rapids: Eerdmans. p.14-22.)

MARXSEN, W. 1969. *Mark the Evangelist: Studies on the Redaction History of the Gospel.* Nashville: Abingdon.

MATERA, F.J. 1986. *Passion Narratives and Gospel Theologies : Interpreting the Synoptics through Their Passion Stories.* New York: Paulist.

MAYORDOMO-MARÍN, M. 1998. *Den Anfang hören: Leserorientierte Evangelienexegese am Beispiel von Matthäus 1-2.* Göttingen: Vendenhoek & Ruprecht. [FRLANT 180].

MCCARTNEY, D.G. and ENNS, P. 2001. Matthew and Hosea: A Response to John Sailhamer. *Westminster Theological Journal* 63:97-105.

McCONNEL, R.I . 1969. *Law and Prophecy in Matthew's Gospel: The Authority and Use of the Old Testament in the Gospel of Matthew.* Basel: Kommissionsverlag Friedrich Reinhardt.

McDERMOTT, J. M. 1983. Mt. 10:23 in Context. *Biblische Zeitschrift* 28:230-240.

McELENEY, N.J. 1974. Conversion, Circumcision and the Law. *New Testament Studies* 20:319-341.

McELENEY, N.J. 1979. The Principles of the Sermon on the Mount. *Catholic Biblical Quarterly* 41:552-570.

McELENEY, N.J. 1994. The Unity and Theme of Matthew 7:1-12. *Catholic Biblical Quarterly* 56:490-500.

McKAY, H.A. 1994. *Sabbath & Synagogue: The Question of Sabbath Worship in Ancient Judaism*. Leiden/ New York: E.J. Brill.

McKNIGHT, S. 1991. *A Light among the Gentiles: Jewish Missionary Activity in the Second Temple Period*. Minneapolis: Fortress.

McKNIGHT, S. 2001. Jesus and the Twelve. *Bulletin for Biblical Research* 11:203-231.

McNEILE, A.H. 1915. *The Gospel According to St. Matthew: The Greek Text with Introduction, Notes, and Indices*. London: MacMillan.

MEIER, J.P. 1976. *Law and History in Matthew's Gospel: A Redactional Study of Mt. 5:17-48*. Rome: Biblical Institute Press. [AnBib 71]

MEIER, J.P. 1977a. Nations or Gentiles in Matthew 28:19? *Catholic Biblical Quarterly* 39:94-102.

MEIER, J.P. 1977b. Two Disputed Questions in Matt 28:16-20. *Journal of Biblical Literature* 96:407-424.

MEIER, J.P. 1979. *The Vision of Matthew: Christ, Church, and Minority in the First Gospel*. Mahwah, NJ: Paulist.

MEIER, J.P. 1980. *Matthew*. Wilmington: Michael Glazer.

MEIER, J.P. 1982. Antioch. (In Brown, R.E. and Meier, J.P. *Antioch and Rome*. New York: Paulist Press. p.12-86).

MEIER, J.P. 1994. *A Marginal Jew: Rethinking the Historical Jesus*. vol. 2. New York: Doubleday.

MENKEN, M.J.J. 2004. *Matthew's Bible: The Old Testament Text of the Evangelist*. Leuven/ Paris/ Dudley, MA: Leuven University Press/ Uitgeverij Peeters. [BETL 173].

METZGER, B.M. 1971. *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament (third edition)*. London/ New York: United Bible Societies.

MEYER, B.F. 2002. *The Aims of Jesus: With a New Introduction by N.T. Wright.* San Jose: Pickwick Publications.

MICHEL, O. 1995. The Conclusion of Matthew's Gospel: A Contribution of the History of the Easter Message. (In Stanton, G., ed. *The Interpretation of Matthew*. 2nd. ed. Edinburgh: T&T Clark. p.39-51)

MINEAR, P.S. 1974. The Disciples and the Crowds in the Gospel of Matthew. *Anglican Theological Review Supplement Series* 3:28-44.

MOHRLANG, R. 1984. *Matthew and Paul: A Comparison of Ethical Perspectives.* Cambridge/ New York/ Melbourne: Cambridge University Press.

MOLONEY, F.J. 1992a. *Beginning the Good News: A Narrative Approach.* Homebush: St. Paul Publications.

MOLONEY, F.J. 1992b. Beginning the Gospel of Matthew. Reading Matthew 1:1-2:23. *Salesianum* 54:341-359.

MONTEFIORE, C.G. 1927. *The Synoptic Gospels*. Vol. I. London: Macmillan.

MOO, D.J. 1984. Jesus and the Authority of the Mosaic Law. *Journal for the Study of the New Testament* 20:3-49.

MOORE, G.F. 1997. *Judaism in the First Centuries of the Christian Era: The Age of Tannaim*. Vol. 1. Peabody: Hendrickson.

MOORE, S.D. 1989. *Literary Criticism and the Gospels: The Theoretical Challenge.* New Haven/ London: Yale University.

MORRIS, L. 1992. *The Gospel according to Matthew*. Grand Rapids/ Leicester: Eerdamns/ IVP.

MOSES, A.D.A. 1996. *Matthew's Transfiguration Story and Jewish-Christian Controversy.* Sheffield: Sheffield Academic Press. [JSNTSS 122].

MOULE, C.F.D. 1964. St. Matthew's Gospel: Some Neglected Features. (In *Studia Evangelica* II. TU 87. Berlin: Akademie-Verlag.).

MOULE, C.F.D. 1967-1968. Fulfilment words in the New Testament: Use and Abuse. *New Testament Studies* 14:293-320.

MOULE, C.F.D. 1982. *Essays in New Testament Interpretation*. Cambridge: Cambridge University Press.

MOUNCE, R.H. 1991. *Matthew*. Peabody: Hendrickson. [NIBC 1]

MURRAY, D.G. 1989. The Sign of Jonah. *Downside Review* 107:224-225.

MUSSIES, G. 1988. Joseph's Dream (Matt 1, 18-23) and Comparable Stories. (In BAARDA, T. et al. eds. *Text and Testimony: Essays on New Testament and Apocryphal Literature*. Kampen: Kok. p.177-186).

NEPPER-CHRISTENSEN, P. 1958. *Das Matthäusevangelium. Ein judenchristliches Evangelium?* Aarhus: Universitetsforlaget.

NEUSNER, J. 1981. *Judaism: The Evidence of the Mishnah*. Chicago: University of Chicago Press.

NEUSNER, J. 1995. Was Rabbinic Judaism Really "Ethnic"? *Catholic Biblical Quarterly* 35:281-305.

NEWELL, J.E. and NEWELL, R.R. 1972. The Parable of the Wicked Tenants. *Novum Testamentum* 14:226-237.

NEWTON, M. 1985. The *Concept of Purity at Qumran and in the Letters of Paul*. Cambridge: Cambridge University Press.

NEYREY, J.H. 1982. The Thematic Use of Isaiah 42,1-4 in Matthew 12. *Biblica* 63:457-473.

NOLLAND, J. 1981. Uncircumcised Proselytes? *Journal for the Study of Judaism* 12.2:173-194.

NOLLAND, J. 1997. The Four (Five) Women and Other Annotations in Matthew's Genealogy. *NTS* 43:527-539.

NOLLAND, J. 2005. *The Gospel of Matthew: A Commentary on the Greek Text*. Grand Rapids/ Cambridge: Eerdmans. [NIGNT]

NOLLAND. J. 1998. The Sources for Matthew 2:1-12. *Catholic Biblical Quarterly* 60:283-300.

NUN, M. 1995. Gergesa: Site of the Demoniac's Healing. *Jerusalem Perspective* 50:18-25.

O'BRIEN, P. 1976. The Great Commission of Matthew 28:18-20. A Missionary Mandate or Not? *The Reformed Theological Review* 35:66-78.

O'DAY, G.R. 1989. Surprised by Faith: Jesus and the Canaanite Woman. *Listening* 24:290-301.

ORCHARD, B. 1976. *Matthew, Luke and Mark*. Manchester: Koinonia.

OVERMAN, J.A. 1990. *Matthew's Gospel and Formative Judaism: The Social World of the Matthean Community*. Minneapolis: Fortress.

OVERMAN, J.A. 1996. *Church and Community in Crisis: The Gospel according to Matthew*. Valley Forge, Pennsylvania: Trinity Press International.

PARK, E.C. 1995. *The Mission Discourse in Matthew's Interpretation*. Tübingen: J. C. B. Mohr. [WUNT II/81].

PATTE, D. 1946. *The Gospel according to Matthew: A Structural Commentary on Matthew's Gospel*. Philadelphia: Fortress.

PERRIN, N. 1967. *Rediscovering the Teaching of Jesus*. London: SCM.

PERRIN, N. 1976. *Jesus and the Language of the Kingdom: Symbol and Metaphor in New Testament interpretation*. Philadelphia: Fortress Press.

PITRE, B. 2005. *Jesus, the Tribulation, and the End of Exile: Restoration Eschatology and the Origin of the Atonement*. Tübingen: Mohr Siebeck/ Grand Rapids: Baker Academic. [WUNT II/204].

PLUMMER, A. 1922. *A Critical and Exegetical Commentary on the Gospel according to S. Luke*. Edinburgh: T&T Clark. [ICC].

PLUMMER, A. 1982. *An Exegetical Commentary on the Gospel according to St. Matthew*. Grand Rapids: Baker.

PORTER, S.E. 1993. Did Jesus Ever Teach in Greek? *Tyndale Bulletin* 44:199-235.

PORTER, S.E. 1994. *Jesus* and the Use of *Greek* in Galilee. (In Chilton, B.D. and Evans, C.A. eds. *Studying the Historical Jesus: Evaluations of the State of Current Research*. Leiden: E.J. Brill. [NTTS 19] p.123-154)

PORTER, S.E. 1995. Literary Approaches to the New Testament: From Formalism to Deconstruction and Back. (In Porter, S.E. and Tombs, D., eds. *Approaches to the New Testament Study*. Sheffield: Sheffield Academic Press. [JSNTSS 120] p.77-128).

POWELL, M. 1990. *What is Narrative Criticism?* Minneapolis: Fortress.

POWELL, M. 1992. Toward a Narrative-Critical Understanding of Matthew. *Interpretation* 46:341-346.

RAWLINSON, A.E.J. 1942. *The Gospel according to St. Mark: with Introduction Commentary and Additional Notes*. London: Methuen.

REISER, M. 1997. *Jesus and Judgment: The Eschatological Proclamation in Its Jewish Context*. Minneapolis: Fortress Press.

RENGSTORF, K.H. 1962. Old and New Testament Traces of a Formula of the Judaean Royal Ritual. *Novum Testamentum* 5:229-244.

REPSCHINSKI, B. 2000. *The Controversy Stories in the Gospel of Matthew. Their Redaction, Form and Relevance for the Relationship between the Matthean Community and Formative Judaism*. Göttingen: Vandenhoek & Ruprecht. [FRLANT 189]

RICHES, J.K. 1982. *Jesus and the Transformation of Judaism*. New York: Seabury Press.

RIDDERBOS, H. 1962. *The Coming of the Kingdom*. Philadelphia: Presbyterian & Reformed.

RIESNER, R. 2000. A Pre-Christian Jewish Mission? (In Ådna, J. & Kvalbein, H. ed. *The Mission of the Early Church to Jews and Gentiles*. Tübingen: Mohr Siebeck. p.211-250).

RUSSELL, E.A. 1980. The Canaanite Woman and the Gospels (Mt 15.2-28; cf. Mk 7.24-30). (In LIVINGSTONE, E.A. ed. *Studia Biblica 1978: II. Papers on the Gospels, Sixth International Congress on Biblical Studies*. Sheffield: JSOT. p.263-300.) [JSNTSup 2].

RYAN, T.J. 1978. Matthew 15:29-31: An Overlooked Summary 31-42. *Horizons* 5:31-42.

SABOURIN, L. 1977. "You Will Not Have Gone through All the Towns of Israel, before the Son of Man Comes," (Mt 10:23b). *Biblical Theology Bulletin* 7:5-11.

SABOURIN, L. 1982. *The Gospel According to Matthew*. 2 vols. Bombay: St Paul's Publications.

SAFARI, Z. 1996. Gergesa, Gerasa, or Gadara? Where Did Jesus' Miracle Occur? *Jerusalem Perspective* 51:16-19.

SAILHAMER, J. 2001. Hosea 11:1 and Matthew 2:15. *Westminster Theological Journal* 63:87-96.

SALDARINI, A.J. 1991. The Gospel of Matthew and Jewish-Christian Conflict. (In Balch, D.L., ed. *Social History of the Matthean Community: Cross-Disciplinary Approaches*. Minneapolis: Fortress. p.37-61).

SALDARINI, A.J. 1994. *Matthew's Christian-Jewish Community*. Chicago: University of Chicago Press.

SANDERS, E.P. 1977. *Paul and Palestinian Judaism: A Comparison of Patterns of Religion*. London: SCM.

SANDERS, E.P. 1985. *Jesus and Judaism*. Philadelphia: Fortress.

SANDERS, E.P. 1990. *Jewish Law from Jesus to the Mishnah: Five Studies*. London: SCM PRESS/ Philadelphia, Trinity Press International.

SANDERS, E.P. 1992. *Judaism: Practice and Belief 63 BCE-66 CE.* London: SCM/ Philadelphia: Trinity Press International.

SCHABERG, J. 1982. *The Father, the Son and the Holy Spirit: The Triadic Phrase in Matthew 28:19b.* Chico: Scholars Press. [SBLDS 61].

SCHIFFMAN, L.H. 1975. *The Halakhah and Qumran.* Leiden: Brill. [SJLA 16].

SCHIFFMAN, L.H. 1985. *Who Was a Jew? Rabbinic and Halakhic Perspective on the Jewish-Christian Schism.* Hoboken: Ktav.

SCHMITHALS, W. 1985. *Einleitung in die drei ersten Evangelien.* Berlin: de Gruyter.

SCHNABEL, E.J. 2004. *The Early Christian Mission.* Vol. 1. Downers Grove: InterVarsity Press.

SCHÜRER, E. 1973. *The History of the Jewish People in the Age of Jesus Christ (175 B.C.-A.D. 135).* Vol. 2. Edinburgh: T.&T. Clark.

SCHWEITZER, A. 1968. *The Quest of the Historical Jesus: A Critical Study of Its Progress from Reimarus to Wrede.* New York: Macmillan.

SCHWEIZER, E. 1974. *Matthäus und seine Gemeinde.* Stuttgart: Katholisches Biblewerk. [SBS 71].

SCHWEIZER, E. 1975. *The Good News According to Matthew.* Atlanta: John Know Press.

SCHWEIZER, E. 1995. Matthew's Church. (In Stanton, G., ed. *The Interpretation of Matthew.* 2nd. ed. Edinburgh: T&T Clark. p.149-177).

SCOBIE, C.H.H. 1984. Jesus or Paul? The Origin of the Universal Mission of the Christian Church. (In RICHARDSON, P. and HURD, J.C. eds. *From Jesus to Paul: Studies in Honour of Francis Wright Beare.* Waterloo, Ontario: Wilfrid Laurier University Press. p. 47-60)

SCOTT, B.B. 1989. *Hear Then the Parable: A Commentary on the Parables of Jesus.* Minneapolis: Fortress.

SEGAL, A.F. 1988. The Costs of Proselytism and Conversion. (In LULL, D.J., ed. *Society of Biblical Literature 1988 Seminar Papers* (Atlanta: Scholars Press, p.336-369).

SEGAL, A.F. 1991. Matthew's Jewish Voice. (In Balch, D.L., ed. *Social History of the Matthean Community: Cross-Disciplinary Approaches*. Minneapolis: Fortress. p.3-37).

SELBY, G.R. 1983. The Language in Which Jesus Taught. *Theology* 86:185-193.

SHELLARD, B. 2002. *New Light on Luke: Its Purpose, Sources and Literary Context.* London: Sheffield Academic Press/ Continuum. [JSNTSS 215].

SHIPP, R.M. 1990. Bread to the Dogs? Matthew 15:21-28 and Tensions in Matthew's Understanding of the Gentiles. *Koinonia* 2:107-129.

SHULER, P.L. 1982. *A Genre for the Gospels: The Biographical Character of Matthew*. Philadelphia: Fortress Press.

SILVA, M. 1983. *Biblical Words and Their Meaning: An Introduction to Lexical Semantics*. Grand Rapids: Zondervan.

SIM, D.C. 1993. The "Confession" of the Soldiers in Matthew 27:54. *Heythrop Journal*. 34:401-424.

SIM, D.C. 1995. The Gospel of Matthew and the Gentiles. *Journal for the Study of the New Testament* 51:19-48.

SIM, D.C. 1996. *Apocalyptic Eschatology in the Gospel of Matthew*. Cambridge: Cambridge University Press.

SIM, D.C. 1998. *The Gospel of Matthew and Christian Judaism*. Edinburgh: T&T Clark.

SIM, D.C. 2001. The Gospels for All Christians? A Response to Richard Bauckham. *Journal for the Study of the New Testament* 84:3-27.

SKARSAUNE, O. 2000. The Mission to the Jews—A Closed Chapter? Some Patristic Reflections Concerning "The Great Commission." (In Ådna, J. & Kvalbein, H.

ed. *The Mission of the Early Church to Jews and Gentiles*. Tübingen: Mohr Siebeck. p.69-83).

SMILLIE, G.R. 2002. "Even the Dogs": Gentiles in the Gospel of Matthew. *Journal of the Evangelical Theological Society* 45:73–97.

SMIT, P.-B. 2008. *Fellowship and Food in the Kingdom: Eschatological Meals and Scenes of Utopian Abundance in the New Testament*. Tübingen: Mohr Siebeck. [WUNT II/234]

SNODGRASS, K. 1983. *The Parable of the Wicked Tenants*. Tübingen: J. C. B. Mohr. [WUNT 27].

SOMERVILLE, J.E. 1914. The Gadaren Demoniac. *Expository Times* 25:548-551.

SPITTA, F. 1909. *Jesus und die Heidenmission*. Gießen: Alfred Töpelmann.

STANTON, G.N. 1983. The Origin and Purpose of Matthew's Gospel: Matthean Scholarship from 1945-1980. (In Temporini, H. & Haase, W. eds. *Aufstiegung und Niedergang der römischen Welt*. II.25.3. Berlin: de Gruyter. p.1889-1953).

STANTON, G.N. 1992a. *A Gospel for a New People: Studies in Matthew*. Louisville/ Westminster John Knox.

STANTON, G.N. 1992b. Matthew: βίβλος, εὐαγγέλιον, or βίος? (In VAN SEGBROECK, F. et al. eds.The Four Gospels 1992. Festschrift Frans Neirynck. Leuven: University Press. [BETL 100]. Vol. 2. p.1187-1201).

STARK, R. 1991. Antioch as Social Situation for Matthew's Gospel. (In Balch, D.L., ed. *Social History of the Matthean Community: Cross-Disciplinary Approaches*. Minneapolis: Fortress. p.189-210)

STEIN, R.H. 1992. *Luke*. Nashville: Broadman. [NAC 24]

STENDAHL, K. 1968. *The School of Matthew and Its Use of the Old Testament*. Philadelphia: Fortress.

STENDAHL, K. 1995. Quis et Unde? An Analysis of Matthew 1-2. (In Stanton, G., ed. *The Interpretation of Matthew*. 2nd. ed. Edinburgh: T&T Clark. p.69-80)

STOLDT, H.H. 1992. *History and Criticism of the Markan Hypothesis*. Macon, Georgia: Mercer University.

STRACK, H.L. and BILLERBECK, P. 1922. *Kommentar zum Neuen Testament aus Talmud und Midrasch*. vol. I. München: Beck.

STRECKER, G. 1962. *Der Weg der Gerechtigkeit: Untersuchung zur Theolgie Matthäus, dritte, durchgesehene und erweiterte Auflage*. Göttingen: Vandenhoek & Ruprecht.

STRECKER, G. 1988. *The Sermon on the Mount: An Exegetical Commentary*. Nashville: Abingdon.

STREETER, B.H. 1924. *The Four Gospels: A Study of Origins*. London: Macmillan.

STRUGNELL, J. 1974. "Amen, I Say unto You" in the Sayings of Jesus and in the Early Christian Literature. *Harvard Theological Review* 67:177-182.

STUHLMACHER, P. 2000. Matt 28 16-20 and the Course of Mission in the Apostolic and Postapostolic Age. (In Ådna, J. and Kvalbein, H. ed. *The Mission of the Early Church to Jews and Gentiles*. Tübingen: Mohr Siebeck. p.18-43).

STYLER, G. 1981. The Priority of Mark. (In Moule, C.F.D. *The Birth of the New Testament*. San Francisco: Harper & Row. p.285-316).

TAYLOR, J.E. 1997. *The Immerser: John the Baptist Within Second Temple Judaism*. Grand Rapids: Eerdmans.

THEISSEN, G. 1983. *The Miracle Stories of the Early Christian Tradition*. Philadelphia: Fortress.

THEISSEN, G. 1991. *The Gospels in Context: Social and Political History in the Synoptic Tradition*. Minneapolis: Fortress.

THISELTON, A.C. 1992 *New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading*. Grand Rapids: Zondervan.

THOMAS, J.C. 1993. The Kingdom of God in the Gospel According to Matthew. *NTS* 39:136-146.

THOMPSON, W.G. 1974. An Historical Perspective in the Gospel of Matthew. *Journal of Biblical Literature* 93:243-262.

TILBORG, S. van. 1972. *The Jewish Leaders in Matthew*. Leiden: Brill.

TISERA, G. 1993. *Universalism according to the Gospel of Matthew*. Frankfurt: Peter Lang.

TÖDT, H.E. 1965. *The Son of Man in the Synoptic Tradition*. Philadelphia: Westminster.

TRAUB, H. 1967. Οὐρανός, οὐράνιος, ἐπουράνιος, οὐρανόθεν. (In FRIEDRICH, G. ed. *Theological Dictionary of the New Testament*, vol. V. Grand Rapids: Eerdmans, p.497-543).

TRILLING, W. 1964. *Das Wahre Israel: Studien zur Theologie des Matthäus-Evangeliums*. München: Kösel-Verlag.

TUCKETT, C.M. 1983. *The Revival of the Griesbach Hypothesis: An Analysis and Appraisal*. Cambridge: Cambridge University. [SNTSMS 44].

TUCKETT, C.M. 1984. Arguments from Order: Definition and Evaluation. (In Tuckett, C.M. ed. *Synoptic Studies: The Ampleforth Conferences of 1982 and 1983*. Sheffield: JSOT. [JSNTSup 7]. p.197-219).

TURNER, D.L. 2008. *Matthew*. Grand Rapids: Baker Academic. [BECNT].

VERMES, G. 1973. *Jesus the Jew*. London: SCM Press.

VILJOEN, F.P. 2006a. Jesus' Teaching on the *Torah* in the Sermon on the Mount. *Neotestamentica* 40.1:135-155.

VILJOEN, F.P. 2006b. The Matthean Community According to the Beginning of His Gospel. *Acta Theologica* 26.2:242-262.

VILJOEN, F.P. 2007. Fulfilment in Matthew. *Verbum et Ecclesia* 28:301-324.

VÖGTLE, A. 1964. Das christologische und ekklesiologische Anliegen von Mt 28,18-20. *SE* 2:266-294.

VÖGTLE, A. 1971. *Das Evangelium und die Evangelien: Beiträge zur Evangelienforschung*. Düsseldorf: Patmos-Verlag.

VON DOBBELER, A. 2000. Die Restitution Israels und die Bekehrung der Heiden: Das Verhaltnis von Mt 10,5b.6 und Mt,19-20 unter dem Aspekt der Komplementaritat. Erwagungen zum Standort des Matthausevangeliums. *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 91:18-44.

VON DOBBELER, S. 2001. Auf der Grenze. Ethos und Identitat der matthaischen Gemeinde nach Mt 15, 1-20. *Biblische Zeitschrift* 45:55-78.

VON RAD, G. 1966. The City on the Hill. (In *The Problem of the Hexateuch and Other Essays*. New York: McGraw-Hill Book Co. p.232-242)

WALLACE, D.B. 1996. *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament with Scripture, Subject, and Greek Word Indexes*. Grand Rapids: Zondervan Publishing House.

WEAVER, D.J. 1990. *Matthew's Missionary Discourse: A Literary Critical Analysis*. Sheffield: JSOT. [JSNTSup 38].

WEDER, H. 1978. *Die Gleichnisse Jesu als Metaphern. Traditions- und redaktionsgeschichtliche Analysen und Interpretationen*. Göttingen: Vandenhoek und Reprecht. [FRLANT 120]

WEFALD, E.K. 1995. The Separate Gentile Mission in Mark: A Narrative Explanation of Markan Geography, the Two Feeding Accounts and Exorcisms. *Journal for the Study of the New Testament* 60:3-26.

WESTERHOLM, S. 1978. *Jesus and Scribal Authority*. Lund: Gleerup [ConB]

WHITE, L.M. 1991. Crisis Management and Boundary Maintenance: The Social Location of the Matthean Community. (In Balch, D.L., ed. *Social History of the Matthean Community: Cross-Disciplinary Approaches*. Minneapolis: Fortress. p.211-247).

WHITTAKER, M. 1984. *Jews and Christian: Greco-Roman Views*. Cambridge: Cambridge University Press.

WILSON, S.G. 1973. *The Gentiles and the Gentile Mission in Luke-Acts*. Cambridge: Cambridge University Press. [SNTS 23].

WINDISCH, H. 1937. *Der Sinn der Bergpredigt*. Leipzig: Hinrichs.

WITHERINGTON, B. 1990. *The Christology of Jesus*. Minneapolis: Fortress Press.

WONG, E.K.-C. 1991. The Matthaean Understanding of the Sabbath: A Response to G.N. Stanton. *Journal for the Study of the New Testament* 44:3-18.

WRIGHT, N.T. 1996. *Jesus and the Victory of God*. Minneapolis : Fortress Press.

YANG, Y.-E. 1997. *Jesus and the Sabbath in Matthew's Gospel*. Sheffield: Sheffield Academic Press. [JSNTSup 139].

YIEH, J.Y.-H. 2004. *One Teacher: Jesus' Teaching Role in Matthew's Gospel Report*. Berlin/ New York: Walter de Gruyter. [BZNW 124].

ZELLER, D. 1971. Das Logion 8,11f/Lk 13,28f und das Motiv der Völterwallfahrt. *Biblische Zeitschrift* 15:222-37.

ZELLER, D. 1972. Das Logion 8,11f/Lk 13,28f und das Motiv der Völterwallfahrt. *Biblische Zeitschrift* 16:84-93.