

Concordia Seminary - Saint Louis

## Scholarly Resources from Concordia Seminary

---

Doctor of Theology Dissertation

Concordia Seminary Scholarship

---

5-1-1992

### Jesus and the Gentiles in the Gospel of Matthew: A Historical Study of the Redemption Motif

Young Jin Kim

Concordia Seminary, St. Louis, ir\_kimy@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/thd>



Part of the [Biblical Studies Commons](#)

---

#### Recommended Citation

Kim, Young Jin, "Jesus and the Gentiles in the Gospel of Matthew: A Historical Study of the Redemption Motif" (1992). *Doctor of Theology Dissertation*. 114.

<https://scholar.csl.edu/thd/114>

This Dissertation is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Doctor of Theology Dissertation by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact [seitzw@csl.edu](mailto:seitzw@csl.edu).

JESUS AND THE GENTILES IN THE GOSPEL OF MATTHEW:  
A HISTORICAL STUDY OF THE REDEMPTION MOTIF

---

A Dissertation Presented to the Faculty  
of Concordia Seminary, St. Louis  
Department of Exegetical Theology  
in partial fulfillment of the  
requirements for the degree of  
Doctor of Theology

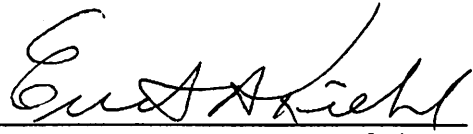
---

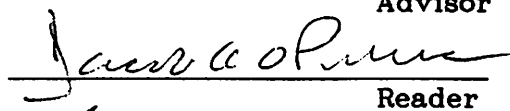
by

Young Jin Kim

May 1992

Approved by:

  
\_\_\_\_\_  
Advisor

  
\_\_\_\_\_  
Reader

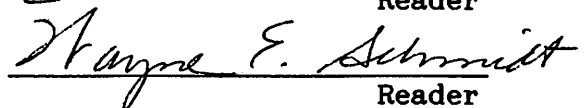
  
\_\_\_\_\_  
Reader

TABLE OF CONTENTS

INTRODUCTION . . . . . iv

Chapter

PART ONE: THE MESSIAH AND THE GENTILES  
IN THE OLD TESTAMENT

I. THE PATRIARCHAL PROMISES . . . . . 2

Genesis 12:1-3; 18:17-19; 22:15-18; 26:2-5;  
28:13-15; 49:8-12

II. PSALMS . . . . . 18

Psalm 2; 18; 22; 45; 72

III. THE PROPHETIC LITERATURE . . . . . 37

Isaiah 9:1-7[Hebrew Bible 8:23-9:6]; 11:1-16; 42:1-9;  
49:1-13; 52:13-53:12; Daniel 7:13-14; Micah 5:2-5a  
[5:1-4a]; Zechariah 9:9-10  
Conclusion

PART TWO: JESUS AND THE GENTILES

IV. JESUS' USE OF ἔθνος, ἔθνικός, ἔθνη IN THE NON-MISSIONARY  
TEXTS . . . . . 80

Matthew 5:43-47; 6:7-8; 6:25-34; 18:15-20; 20:17-19;  
20:20-28; 21:33-46; 24:1-8

V. JESUS' USE OF ἔθνη IN THE MISSIONARY TEXTS . . . . . 131

Matthew 10:1-23; 24:9-14; 25:31-46; 28:16-20

VI. JESUS' MENTION OF THE GENTILE PEOPLE AND LAND . . . . . 159

Matthew 11:20-24; 12:38-42

VII. JESUS' CONTACT WITH THE GENTILES . . . . . 167

Matthew 8:5-13; 15:21-28

VIII. JESUS' ALLUSION TO THE GENTILES . . . . . 181

Matthew 5:13-16; 13:31-32; 20:28; 26:28; 24:29-31

PART THREE: MATTHEW AND THE GENTILES

IX. MATTHEW'S DIRECT REFERENCE TO THE GENTILES . . . . .	196
Matthew 1:1-17; 2:2-12; 2:13-23; 27:19; 27:54	
X. MATTHEW'S ALLUSION TO THE GENTILES . . . . .	212
Matthew 4:12-16; 4:23-25; 12:15-21	
CONCLUSION . . . . .	222
BIBLIOGRAPHY . . . . .	227

## INTRODUCTION

### Data

The Gospel of Matthew has been understood as the most Jewish-oriented Gospel. It contains the most frequent quotations of Old Testament passages among the Gospels, and it records the most severe criticism directed to the Jewish people, for example, the seven woes of chapter 23. Matthew's Gospel can also be recognized as a very Gentile-oriented Gospel, based on the most frequent use of the term ἔθνος with its variants as compared below:

	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>
ἔθνος	3	2	4	5
ἔθνη	12	4	9	
ἔθνικός	1			
ἔθνικοί	2			
Total	18	6	13	5

The above data demonstrate Matthew's special interest in "Gentiles."

Matthew's Gentile interest is clearly demonstrated in the structure of his Gospel account. He presents the Gentile motif from beginning to end in his account: the inclusion of the Gentile women in the genealogy of Christ (chapter 1); the visit of the Gentile wise men at the birth of Christ (chapter 2); His residing in "Galilee," which had a large Gentile population (chapter 4); Jesus' words on the life-style of the Gentiles in the Sermon on the Mount (chapters 5 and 6); the healing of the Gentiles and His acclaim of their great faith (chapters 8 and 15); His rebuke of the unbelieving Jews in contrast with the praise of the believing Gentiles (chapters 11 and 12); His word on the emergence

of a new non-ethnic nation (ἔθνος) which replaces the unbelieving Jews (chapter 21); the plea of Pilate's wife for Jesus and the confession of a Gentile centurion and his soldiers (chapter 27); Jesus' command to go to all the nations (πάντα τὰ ἔθνη, chapter 28).

Matthew's Gospel begins with the mention of the patriarchs (1:1-3) and ends with the vision of the universal mission (28:16-20). Matthew in this way emphasizes that the patriarchal promise of the universal blessing finds its fulfilment in Jesus. This is the scheme of salvation history which Matthew presents in his Gospel account. This, however, does not mean that Matthew's Gospel account is his own theological treatise as many redaction critics claim. Matthew, on the contrary, presents what God through His Messiah has done in history for the redemption of the universal people.

Matthew's Gospel shows some contrasting features on the Gentile mission. The disciples are instructed by Jesus not to go to the Gentiles (10:5). They are also commanded to go to the Gentiles (28:19-20). Jesus says that He is sent only to the Israelites (15:24). He blesses the Gentiles and enters their territories (chapters 8 and 15). He also uses a Jewish thought pattern when He says: "and if he refuses to listen even to the church, let him be to you as a Gentile and a tax-collector" (18:17).

#### Problem

A great deal of study has been done on the Gospel of Matthew. Some passages have been studied as supporting texts for missionary work (for example, 28:16-20). However a comprehensive study which covers all

the Gentile references and allusions has not been done in Matthean scholarship. Partial studies on this subject have been done by many scholars but only either in the pursuit of the missionary text or in the historical-critical perspective (for example, form-critical and redaction-critical studies).<sup>1</sup>

Consequently, many texts which would provide important information on our subject have been ignored. The total context of the Gospel has easily been set aside by neglecting the salvation-historical significance of texts. In many instances the authenticity of Jesus' words has been disregarded and the true intent of His words about the Gentiles has been misunderstood. The Sitz im Leben of Jesus has often been replaced by that of the hypothetical Matthean community by imposing on the text the alleged conflict on mission between Jewish and Gentile Christianity. The Old Testament background has often not received proper attention.

#### Objectives and Methodology

To obtain the proper understanding of Jesus' relation to the Gentiles in the Gospel of Matthew, the following objectives should be met: our study shall deal with (1) the Old Testament passages pertinent to our subject, (2) every Matthean passage which provides explicit or implicit information on our theme, (3) the salvation-historical significance of the text, and (4) the total context of the Gospel.

A form-critical approach with its presuppositions is not in order for our study since this approach fails to meet objectives three and

---

<sup>1</sup>Various critical approaches will be examined in chapters 4, 5, 6, and 7. They are not repeated here.

four. A redaction-critical approach which has been the dominant discipline in recent Matthean scholarship fails to meet objectives one and two from a proper Biblical perspective.<sup>2</sup> Aliterary-critical approach also fails to meet objectives one and three. Hence, critical methodologies with their presuppositions are judged to be unsuitable for our study.

The only suitable methodology for our subject must be a careful exegetical study which presupposes the unity of the Scriptures. Our methodology should also be faithful in listening to the text by using the historical-grammatical investigation of the text. This study recognizes the Gospel of Matthew as independently written by the apostle Matthew.

#### Scope and Thesis

In this study every pericope or passage which explicitly or implicitly bears significance for our subject is studied, but not exhaustively in every detail.

In the first part, we will study the Messianic prophecies of the Old Testament which reveal a clear implication of the Gentile motif. In the second part, we will examine the meaning and significance of Jesus' use of ἔθνος, ἔθνη, and ἑθνικός. His mention of and contact with the Gentiles and His allusion to the Gentiles are considered. In the last part, we will investigate how Matthew's special interest in the Gentiles

---

<sup>2</sup>Graham N. Stanton, "The Origin and Purpose of Matthew's Gospel: Matthean Scholarship from 1945 to 1980," in Aufstieg und Niedergang der römischen Welt, vol. 2, Part 25, eds. H. Temporini and W. Haase (Berlin and New York: Walter De Gruyter, 1985), 1895, says: "since 1965 all books and major articles on Matthew have adopted the assumption and methods of redaction criticism."



is presented through his direct references and allusions to the Gentiles.

Our thesis can be stated as follows: (1) the Gospel of Matthew shows a very positive picture of Jesus' relationship with the Gentiles as part of the Messianic promise; (2) that picture is firmly rooted in the Old Testament; and (3) the picture presents the history of redemption of which the passion and resurrection of our Lord become the crucial turning point.

**PART ONE**  
**THE MESSIAH AND THE GENTILES**  
**IN THE OLD TESTAMENT**

## CHAPTER I

### THE PATRIARCHAL PROMISES

The first Old Testament reference to the relation between the Messiah and the Gentiles is found in Yahweh's promise of blessing to Abram (Gen. 12:1-3).<sup>1</sup> The promise follows the genealogical background of Abram (Gen. 11:10-32) and the divine judgment on the arrogance of the people in the plain of Shinar (Gen. 11:1-9). The patriarchal promise of blessing is introduced as God's response of grace to man.<sup>2</sup> It is a divine remedy for the sin of man.<sup>3</sup>

The promise given to Abram in Genesis 12:1-3 is renewed in Genesis 18:17-19 and Genesis 22:15-18. It is also given to Isaac in Genesis 26:2-5 and to Jacob in Genesis 28:13-15.<sup>4</sup> The contents of the patriarchal

---

<sup>1</sup>Norman C. Habel, "The Gospel Promise to Abraham," Concordia Theological Monthly (CTM) 40 (1969): 354; John Bright, A History of Israel, 3rd. ed. (Philadelphia: Westminster, 1981), 96; Walter C. Kaiser, Jr., Toward an Old Testament Theology (Grand Rapids: Zondervan, 1978), 43.

<sup>2</sup>Genesis 1-12 presents a threefold theological structure: the sin of man, God's judgment, and the divine promise of blessing.

<sup>3</sup>Gordon J. Wenham, Genesis 1-15, Word Biblical Commentary, vol. 1 (Waco, TX: Word Books, 1987), li. Hans W. Wolff, "The Kerygma of the Yahwist," trans. Wilbur A. Benware, Interpretation (Interp) 20 (1966): 145, notes, "the primal history explains in advance why all the families of the earth need the blessing." Gerhard von Rad, Genesis, rev. ed., trans. John H. Marks, Old Testament Library (Philadelphia: Westminster, 1972), 154, understands the promise to Abram as the conclusion of Gen. 1-11.

<sup>4</sup>Cleon L. Rogers, Jr., "The Covenant with Abraham and Its Historical Setting," Bibliotheca Sacra (BS) 127 (1970): 255, remarks that the four texts (18:17-19; 22:15-18; 26:2-5; 28:13-15) are further explanations and expansions of 12:1-3.

promises can be enumerated as follows:

- a). Being a great nation: 12:2; 18:18
- b). Innumerable descendants: 22:17; 26:4; 28:14
- c). Possession of the land: 26:3; 28:13, 15
- d). Divine presence and protection: 12:3; 22:17; 26:3; 28:15
- e). Mediation of blessing for the nations or Gentiles: 12:3; 18:18;  
22:18; 26:4; 28:14

Abram was promised to become a great nation (לגוי גדול). The word גוי here designates a political unit with a common race, land, language, and government.<sup>5</sup> That means Israel.<sup>6</sup> Claus Westermann maintains that the promises "make you a great nation" and "make your name great" have the same meaning. He, however, incorrectly interprets the fulfilment of the promise as referring only to the monarchy in the era of David and Solomon.<sup>7</sup> But the "greatness" of Israel cannot be claimed on the basis of its physical size or visible achievements. "Greatness" does not exclude the idea of physical size, but the "real greatness" of Israel as descendants of Abraham should be found in its relationship to Yahweh. Israel was a great nation because God, the creator of the heaven and the earth, so constituted it and because God revealed Himself and accomplished great things in Israel. Also Abraham would ultimately be the

---

<sup>5</sup>E. A. Speiser, "'People' and 'Nation' of Israel," Journal of Biblical Literature (JBL) 79 (1960): 157-163; Aelred Cody, "When is the Chosen People called a GOY?," Vetus Testamentum (VT) 14 (1964): 1-6; Theological Dictionary of the Old Testament, 5 vols., eds. G. Johannes Botterweck and Helmer Ringgren, trans. John T. Willis (Grand Rapids: Eerdmans, 1974-80), s.v. "גוי," by Ronald E. Clements, 2:426-433 (Hereafter cited as TDOT).

<sup>6</sup>H. C. Leupold, Exposition of Genesis (Columbus, OH: Wartburg, 1942), 411-412; Bruce Vawter, On Genesis: A New Reading (Garden City, NY: Doubleday, 1977), 177.

<sup>7</sup>Claus Westermann, Genesis, 3 vols., trans. John J. Scullion (Minneapolis: Augsburg, 1985), 2:150. See also Hans W. Wolff, "Kerygma," 142.

great ancestor of Christ (Matt. 1:1-16; Luke 3:24-38).

God's special relationship with Abraham had an effect on his environment. Divine blessing or curse was determined for man according to his favorable or unfavorable relationship with Abraham. Whereas the blessing formula of 12:3a takes its object in the plural, the curse formula of 12:3b has the singular. This construction probably implies that those who receive divine grace will be far more in number than those who reject it.<sup>8</sup> Among the five texts of the divine promise the curse formula occurs only in the first promise (12:1-3). This fact suggests that the primary intent of the patriarchal promise lies in the redemptive blessing of God over the world.

The promise of the redemptive blessing of God over the nations appears in the following passages:

- a). To Abram: **וּנְבָרְכֶוּ בְךָ כָּל מְשֻׁפָּחַת הָאָרֶץ** (12:3b)
- b). To Abraham: **וּנְבָרְכֶוּ בּוֹ כָּל גּוֹי הָאָרֶץ** (18:18a)
- c). To Abraham: **וְהִחַבְרְכֶוּ בְזִרְעֶךָ כָּל גּוֹי הָאָרֶץ** (22:18a)
- d). To Isaac: **וְהִחַבְרְכֶוּ בְזִרְעֶךָ כָּל גּוֹי הָאָרֶץ** (26:4b)
- e). To Jacob: **וּנְבָרְכֶוּ בְךָ כָּל מְשֻׁפָּחַת הָאָרֶץ וּבְזִרְעֶךָ** (28:14c)

That three passages have the Niphal form of the verb (12:3b; 18:18a; and 28:14c) and the rest the Hithpael (22:18a and 26:4b) has given rise to much debate concerning the interpretation of the form **נִבְרַךְ** among the scholars. A general consensus has not been found among versions and scholars as can be seen in the following:

- a). All the verbs in passive sense; "shall be blessed": LXX; KJV; NASB; NIV; O. T. Allis

---

<sup>8</sup>Leupold, Genesis, 413; Wenham, Genesis, 277. The Septuagint, the Samaritan Pentateuch, the Syriac version of the OT, and the Vulgate have plural for both.

- b). All the verbs in reflexive sense; "shall bless themselves": RSV; JB; NEB; BDB; Delitzsch; Gesenius; Koehler-Baumgartner; J. Skinner; H. Gunkel; von Rad; H. Rowley; J. Schabert; C. Westermann
- c). All the verbs in middle sense; "shall acquire or find blessing (for oneself)": G. Wenham; H. W. Wolff; Christopher Mitchell
- d). Niphal in passive and Hithpael in reflexive sense: Keil; Leupold; G. Vos

The Niphal of  $\text{ברך}$  occurs three times in the Old Testament in passages which refer to the patriarchal promise. The Niphal can be understood at least in four ways: passive, reflexive, middle, and resultative. Recently Christopher Mitchell maintained that the Niphal of  $\text{ברך}$  here must not be interpreted as passive, because "if the author had intended to convey unambiguously the passive idea, the Pual would have been the most likely choice."<sup>9</sup> He points out that the Niphal of  $\text{ברך}$  is found only three times in the Old Testament. Based on this fact he concludes that the author of Genesis chose the rarer form to convey a distinctive meaning, not as the passive meaning but as the same as the Hithpael form of 22:18a and 26:4b. He translates both forms in the middle sense.

Mitchell's view is open to careful linguistic objections raised by Oswald T. Allis<sup>10</sup> decades ago. Allis reports that seventy percent of the total occurrences of the verb  $\text{ברך}$  are used in the Piel, and twenty two percent in the Qal passive participle. Other forms are of rela-

---

<sup>9</sup> Christopher W. Mitchell, The Meaning and Significance of BRK 'To Bless' in the Old Testament, Society of Biblical Literature Dissertation Series, no. 95 (Atlanta: Scholars, 1987), 31, n. 3. See also Josef Scharbert, " $\text{ברך}$ ," TDOT 2:296-297; Wenham, Genesis, 277.

<sup>10</sup> Oswald T. Allis, "The Blessing of Abraham," Princeton Theological Review (PTR) 25 (1927): 263-298.

tively infrequent use: the Pual thirteen times, the Niphal three times, and the Hithpael seven times. He also notes that the Qal passive participle occurs seventy one times and most of these uses are in the benediction or the formula of blessing, "blessed be. . . !" Allis strongly advocates the passive meaning: "Since the Pual occurs so seldom there is no valid reason why the Niphal should not be used as passive."<sup>11</sup> It is important to note with Allis that the Pual is never used with the preposition ׀ and both Niphal and Hithpael do not introduce the agent after ׀ in the Old Testament.<sup>12</sup>

H. C. Leupold makes a significant observation regarding the different use of the Niphal and the Pual. The former is employed to refer to blessings divinely bestowed, while the latter is used for blessings on the lower levels, that is, blessings on the house, inheritance, or the land.<sup>13</sup> Ronald Youngblood indicates that the passive meaning better fits the divine promise to Abraham according to the Semitic thought pattern:

Psychologically, the ancient Semite generally possessed a mentality that was predominantly passive rather than active. He would thus be a worthy recipient of God's revelatory designs for the human race. . . . The passive mentality and informal logic that characterized the Semite enabled him to become an adequate bearer of God's elective program in revelation and redemption.<sup>14</sup>

The correct meaning of the Niphal of ׀׀ in the patriarchal prom-

---

<sup>11</sup>Ibid., 289.

<sup>12</sup>Ibid., 293-295.

<sup>13</sup>Leupold, Genesis, 414.

<sup>14</sup>Ronald Youngblood, The Heart of the Old Testament (Grand Rapids: Baker, 1971), 28.

ises can be found in the careful study of the context. The main emphasis of Genesis 12:2-3 lies in the initiative action of Yahweh, that is, what Yahweh will do for Abram and for all the families of the earth. The passage contains five first-person statements by Yahweh, among which are "I will make you a great nation," and "I will bless you." They are "self-assertions of Yahweh."<sup>15</sup> Both Abram and the families of the earth are described as recipients of His blessing. They are presented as objects of Yahweh's favor, with no qualification of them being mentioned in the text. It is to be noted that men were introduced in Genesis 1-11 as rebellious against Yahweh. Scripture clearly shows that Abram was outside of the Promised Land and had not as yet been circumcised (Gen. 17:23-27; Romans 4:9-12) when the world-wide blessing of Yahweh was promised to him. Any good work of Abram which would enable him to obtain Yahweh's favor is not found in the text when he received Yahweh's promise, as Luther notes: "Abraham was nothing more than a listener to God, that is a person who did nothing, but was acted upon by Him, or one in whom divine grace perfected its work."<sup>16</sup> Furthermore, Abram was in the hopeless condition of having been promised to be the father of a great nation. He was seventy five years old and his wife at sixty five was barren (Gen. 11:30; 12:4). All these facts emphasize that the context in which Abram received Yahweh's promise of blessing must be understood in terms of "sheer grace."<sup>17</sup> When men stand as beneficiaries of

---

<sup>15</sup>Walter Brueggemann, Genesis, Interpretation: A Bible Commentary for Teaching and Preaching (Atlanta: John Knox, 1982), 118.

<sup>16</sup>Martin Luther, Luther's Commentary on Genesis, trans. J. Theodore Mueller, 2 vols. (Grand Rapids: Zondervan, 1958), 1:206.

<sup>17</sup>Habel, "The Gospel Promise to Abraham," 351.



divine grace, they become passive in receiving it. The most suitable meaning of the Niphal of  $\text{ברך}$  in the patriarchal blessing promises is passive, not middle or reflexive.

The New Testament citations of the patriarchal promise shed light on this subject. Peter and John refer to it in Acts 3:25;  $\kappa\alpha\iota\ \acute{\epsilon}\nu\ \tau\tilde{\omega}\ \sigma\acute{\pi}\epsilon\rho\mu\alpha\tau\acute{\iota}\ \sigma\upsilon\ \acute{\epsilon}\lambda\omicron\gamma\eta\theta\acute{\eta}\sigma\omicron\nu\tau\alpha\ \pi\tilde{\alpha}\sigma\alpha\iota\ \alpha\acute{\iota}\ \pi\alpha\tau\rho\iota\alpha\iota\ \tau\tilde{\eta}\varsigma\ \gamma\tilde{\eta}\varsigma$ . Paul quotes it in Galatians 3:8;  $\acute{\epsilon}\nu\epsilon\upsilon\lambda\omicron\gamma\eta\theta\acute{\eta}\sigma\omicron\nu\tau\alpha\ \acute{\epsilon}\nu\ \sigma\omicron\iota\ \pi\acute{\alpha}\nu\tau\alpha\ \tau\grave{\alpha}\ \acute{\xi}\theta\nu\eta$ . Neither of these citations is a literal rendering of the Hebrew, nor does either of them exactly follow the Septuagint. All five passages of the patriarchal promises are reflected in those two citations. It is striking that the two New Testament citations have the passive rendering,  $\acute{\epsilon}\lambda\omicron\gamma\eta\theta\acute{\eta}\sigma\omicron\nu\tau\alpha\iota$  for the Hebrew  $\text{ברך}$ , whether it is for the Niphal or the Hithpael. It is worth noting that Peter and John quote the patriarchal promise in their Messianic argumentation before the Jews, while Paul does it in his presentation of the doctrine on the justification by faith alone. Thus the New Testament citation of the patriarchal promises supports the passive interpretation of the Niphal of  $\text{ברך}$ . The conclusion is inescapable that the Niphal of  $\text{ברך}$  in the patriarchal blessing promise should be understood in the passive and the Hithpael in the reflexive sense. Leupold states the difference between them:

The passive speaks of objective blessings. The reflexive shows the subjective reaction: nations shall 'bless themselves,' i.e., wish themselves the blessings conferred through Abraham's seed, the Messiah in particular.<sup>18</sup>

---

<sup>18</sup>Leupold, *Genesis*, 719. See also C. F. Keil, "The First Book of Moses," in *The Pentateuch*, trans. James Martin, Keil & Delitzsch Commentary on the Old Testament, 10 vols. (Grand Rapids: Eerdmans, reprint 1981), 1:195.

The unified renderings presented by versions, including the Septuagint, do not do justice to the intent of the texts.

The world-wide scope of the patriarchal blessing promise is expressed by the phrases *כל משפחת האדם* (12:3 and 28:14) and *כל גויי הארץ* (18:18; 22:18, and 26:4). The term *משפחות* points to "the division to the one family into many" (see 10:5, 20, 31).<sup>19</sup> The word *גוי* here should be understood in the broad sense, including various peoples of the earth. The nation Israel was not yet formed when the patriarchal blessing was spoken by God. The use of *אדם* in 12:3 and 28:14 probably points to the place where the first man (*האדם*) earned a divine curse with his sin.<sup>20</sup> This suggests that the patriarchal promise reveals the idea of the divine restoration by which men become the object of the divine blessing.<sup>21</sup>

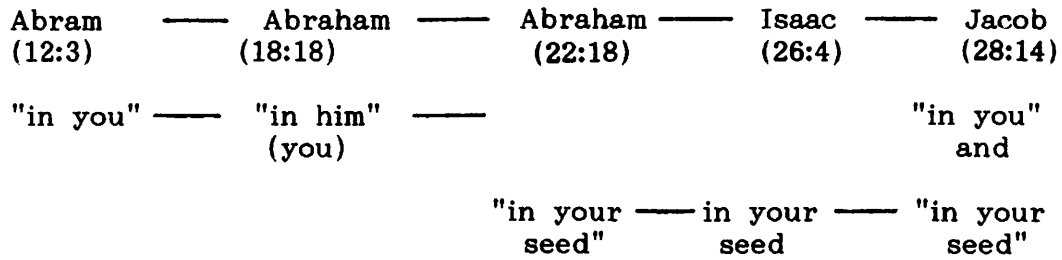
The blessing of God will be provided to the families of the earth through Abram, as stated in 12:3. The mediation of Abram is expressed by *בך* at 12:3 and by *בו* at 18:18. The mediation is changed at 22:28 from Abram to his seed, *בזרעך*. The direct mediation of Isaac is not promised to him in 26:4, but it is given to his seed, *בזרעך*. Both the direct (in second person) and the indirect (in third person) mediation are pressed by Yahweh to Jacob in 28:14: *בך ובזרעך*. The mention of mediation of the patriarchal promise can be analyzed as follows:

---

<sup>19</sup> Keil, "The First Book of Moses," 1:193; Leupold, Genesis, 413.

<sup>20</sup> Keil, *ibid.*; Theological Wordbook of the Old Testament, 2 vols., eds. R. Laird Harris et al. (Chicago: Moody, 1980), s.v. "*אדם*," by Leonard J. Coppes, 1:10-11.

<sup>21</sup> This thought is described well in Romans 5:12-21.



When the mediation of the world-wide blessing of God was declared to Abraham with the words, "in your seed" at 22:18, he presumed that he would not be the real mediator. He understood instead that a special seed would come to fulfill the promise. This fact is clearly taught by our Lord in John 8:56: Ἐβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδεν καὶ ἐχάρη (see also Hebrews 11:8-13). The Messianic interpretation of בְּרַעַךְ is strongly maintained by Paul in Galatians 3:16:

τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει, καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἐνός, καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός.

Hence "the seed" mentioned in the promise of world-wide blessing cannot be properly understood other than in the Messianic sense,<sup>22</sup> and so it must be rendered as singular.<sup>23</sup> The singular "seed" also points back to the woman's seed of Genesis 3:15.<sup>24</sup> Charles Briggs and Claus Westermann go beyond the evidence when they suggest that the word בְּרַעַךְ of 28:14 is

<sup>22</sup>Contra H. H. Rowley, The Missionary Message of the Old Testament (London: Carey Kingsgate, 1944), 26, says, "the promise cannot be treated as a direct prediction of the work of Christ."

<sup>23</sup>There is little exegetical warrant for the plural rendering of RSV, NEB, JB, and NASB.

<sup>24</sup>Leupold, Genesis, 719; Kaiser, OT Theology, 91.

a later addition by the editor.<sup>25</sup> Franz Delitzsch contends that Jesus is the "personal end" of the seed of the woman.<sup>26</sup>

It is to be noted that the preposition ׀ in the patriarchal promises should be understood in the instrumental sense. The patriarchs are mediators in whom the universal blessing of God should be introduced. The ultimate mediator is the Messiah, Jesus Christ, and the ultimate source or originator of the world-wide blessing is Yahweh.

The world-wide promise of blessing is followed by a causative clause: "because you [Abraham] have obeyed My voice" (22:18), and "because Abraham obeyed Me" (26:5). The causative clause does not describe Abraham's merit upon which he could receive the blessing promise of God.<sup>27</sup> Abraham did not possess any merit to receive God's blessing when he received the divine promise at 12:3.<sup>28</sup> The causative clause reveals the background for the divine confirmation of the promise previously given to Abraham.

The patriarchal promise of blessing shows God's redemptive plan in history for the people of the earth, both the Jews and the Gentiles,

---

<sup>25</sup> Charles A. Briggs, Missianic Prophecy: The Prediction of the Fulfillment of Redemption through the Messiah (New York: Scribner's 1886), 91. n. 1; Westermann, Genesis, 2:455.

<sup>26</sup> Franz Delitzsch, Old Testament History of Redemption, trans. Samuel I. Curtiss (Edinburgh: T. & T. Clark, 1881), 48.

<sup>27</sup> Contra U. Cassuto, A Commentary on the Book of Genesis Part II: From Noah to Abraham, trans. Israel Abrahams (Jerusalem: Magnes, 1964), 315; Westermann, Genesis, 2:365, 424-425.

<sup>28</sup> Luther, Luther's Commentary on Genesis, 2:77, notes, "he received the promise when he was already justified by faith, by which he was righteous, obedient, and holy."

through the Seed. The divine plan of redemption is the main theme of Genesis, and the book is structured along this theme. Nothing in the book of Genesis indicates that the patriarchal blessing is "contemporary retrojection," which is assumed by some to be a reflection of the national renaissance under David and Solomon.<sup>29</sup> The primary intent of the patriarchal blessing of Genesis is far from the political aspiration which is frequently found in the ideal of an oriental monarch.<sup>30</sup>

#### Jacob's Blessing of Judah (Genesis 49:8-12)

At his deathbed in Egypt Jacob gathered his sons and blessed them. Three sons, Reuben, Simeon and Levi, were not really blessed. A strong rebuke was pronounced on them, and their right of leadership was forfeited. Jacob assigned leadership to Judah and declared his dominance over his brothers (verses 8-9). Judah's long-lasting supremacy is once more expressed: "The scepter shall not depart from Judah, nor the ruler's staff from between his feet" (verse 10a and b). The pivot of Judah's blessing is described in verse 10c and d: **עַד כִּי-יָבֹא שִׁילָה וְלוֹ יִקְחֶה עֲמִים**.

The word **שִׁילָה** is the key for the proper interpretation of Judah's blessing and one of the most difficult words in the Old Testament

---

<sup>29</sup> Kaiser, OT Theology, 32. Contra Bernhard W. Anderson, The Beginning of History: Genesis, Bible Guides, eds. William Barclay and F. F. Bruce (London: Lutterworth; Nashville: Abingdon, 1963), 59-60; James Mulenbarg, "Abraham and the Nation: Blessing and World History," Interp 19 (1965): 393-394; Wolff, "Kerygma," 155.

<sup>30</sup> Eberhard Ruprecht, "Vorgegebene Tradition und theologische Gestaltung in Genesis XII 1-3," Vetus Testamentum (VT) 29 (1979): 171-188.

according to von Rad. It "has not yet been linguistically clarified."<sup>31</sup> Although many linguistic possibilities have been suggested by scholars, consensus has not been reached among them.<sup>32</sup> The linguistic difficulty, however, does not necessarily constitute sufficient reason for textual emendation which does not fit the context. The proper interpretation of שִׁלְהָ should be sought from a careful study of the context.

The verb form of יָבֵא shows that the subject שִׁלְהָ cannot be feminine.<sup>33</sup> Hence שִׁלְהָ probably describes a person and the pronominal suffix of לוֹ supports personal interpretation.<sup>34</sup> The figure of שִׁלְהָ is closely related with the longlasting pre-eminence of Judah (verse 10a and b). It stands as the object of the obedience of peoples (verse 10d). In the blessing of Jacob to his sons the allusion of world-wide promise of blessing is found only in Judah. Hence the Messianic interpretation of Genesis 49:10 most perfectly fits to the broad context of

---

<sup>31</sup> von Rad, Genesis, 424.

<sup>32</sup> For the various possible understandings of verse 10c, see David L. Cooper, Messiah: His Nature and Person, Messianic Series, no. 2 (Los Angeles: David L. Cooper, 1933), 42-49. To look at a few interpretations:

"until Shiloh come": KJV; NASB; Leupold.

"until he comes to whom it belongs": RSV; JB; NIV.

"so long as tribute is brought to him": NEB.

"until the things laid up in store come into his possession": LXX (Eng. by Leupold).

"until he comes to Shiloh": Delitzsch

"To the end that tribute be brought to him": Speiser (AB).

<sup>33</sup> E. A. Speiser, Genesis, Anchor Bible (Garden City, NY: Doubleday, 1964), 366.

<sup>34</sup> Keil, The First Book of Moses, 398.

the patriarchal promise and the immediate context.<sup>35</sup> It is significant to note that the psalmist points out that God rejected Joseph's tents and selected the tribe of Judah (Psalm 78:60-72). The author of Hebrews also indicates Judah's physical connection with Christ: "For it is evident that our Lord has descended from Judah" (Hebrews 7:14). Thus the traditional interpretation which understands משיח as a title describing the Messiah, the Seed of Abraham, has been exegetically justified, although there may be uncertainty by some as to the grammatical interpretation of the term.<sup>36</sup>

The pre-eminence of Judah does not terminate with the coming of Shiloh.<sup>37</sup> The significance of the tribe of Judah, on the contrary, becomes perpetual with the coming of Shiloh, the Messiah. This is what Genesis 49:10a and b mean. Though David and Solomon came from the tribe of Judah, their "scepter and staff" over ten of the twelve tribes departed from them after their deaths. David's descendants served as

---

<sup>35</sup> Although the text does not specifically speak about the Messiah's physical relation with Judah, it is "obviously implied" in the connection between Shiloh and Judah's supremacy. See Gerhard Charles Aalders, Genesis, 2 vols., trans. William Heynen, Bible Student's Commentary (Grand Rapids: Zondervan, 1981), 2:279.

<sup>36</sup> Gen. 49:10 was interpreted in the Messianic sense in Judaism: "A ruler shall not depart from those of the house of Judah, nor a scribe from his son's sons for ever, until Messiah comes, whose is the kingdom" (Targum Onkelos, quoted from Driver, Book of Genesis, 411). The Qumran sect interpreted Gen. 49:10 in the Davidic Messianic terms, but they applied the text to their sect alone. See Daniel R. Schwarz, "The Messianic Departure from Judah (4Q Patriarchal Blessings)," Theologische Zeitschrift (TZ) 37 (1981): 257-266.

<sup>37</sup> The phrase כִּי וְ לֹא should be understood in the inclusive not in the exclusive sense. See Keil, The First Book of Moses, 393; Leupold, Genesis, 1181.

kings of the Southern Kingdom through Jehoiachin, the last king and the first of the governors of Judah after the return (see 2 Sam. 7:12-16).

The Judean Kingdom was divided at the time of Rehoboam. Therefore the eminence of Judah ultimately refers not to a physically and historically superior position in history, but to the spiritual significance bestowed on him by God through Christ. For this reason the opinion of critical scholars who understand the blessing of Judah as a later retrojection of the Davidic-Solomonic monarchy cannot be justified.<sup>38</sup>

The world-wide blessing of God through the Messiah is implied in verse 10d: וְלוֹ יִקְדָּח עַמִּים. The plural עַמִּים does not necessarily refer to the Israelites. It rather depicts the "inclusive people" consisting of Jews and Gentiles.<sup>39</sup> The term probably points back to מְשֻׁבָּח of 12:3 and 28:14 and to גֹּיִם of 18:18, 22:18, and 26:4. The word יִקְדָּח occurs only here and in Proverbs 30:17. In Proverbs the word is used for obedience to parents and refers to "inner submission cheerfully tendered."<sup>40</sup> If it has the same meaning in Genesis 49:10, the obedience which the people will pay to Shiloh must be a willing and deep submission to him

---

<sup>38</sup>Contra Joseph Klausner, The Messianic Idea in Israel: From its Beginning to the Completion of the Mishnah, trans. W. F. Stinespring (New York: Macmillan, 1955), 30; Johannes Lindblom, "The Political Background of the Shiloh Oracle," VT 1 (1953): 78-87; Brueggemann, Genesis, 365-366; Westermann, Genesis, 2:230; The Interpreter's Dictionary of the Bible, 4 vols., ed. G. A. Buttrick (Nashville: Abingdon, 1962), s.v. "Shiloh," by Gottwald, 4:330; Marco Traves, "Shiloh (Genesis 49:10)," JBL 85 (1966): 353-356; Donald G. Schley, Shiloh: A Biblical City in Tradition and History, Journal for the Study of the Old Testament Supplement Series, no. 63 (Sheffield: JSOT, 1989), 161-162.

<sup>39</sup>LXX renders ἐθνῶν.

<sup>40</sup>Leupold, Genesis, 1180.



driven by work of the Spirit through the presentation of the Gospel.<sup>41</sup> Theological universalism does not satisfy the true meaning of the text which clearly reveals that the Messianic blessing is enjoyed only by the people who submit themselves to Shiloh. The unique relationship between the Messiah and peoples should be the sole basis by which the peoples of the world can enjoy the blessing of God through Shiloh, the Messiah.

One of the unique characteristics of Judah's blessing is that it is not given to him in the direct speech of Yahweh, nor is His name mentioned. The Messianic figure instead appears as the center of the text, and the intimate relationship of the peoples with Him is emphatically foreseen. This is the intent of Moses when he writes this verse by divine inspiration in Genesis. In the structure of salvation history the blessing of Judah by Jacob becomes the conclusion and climax of Genesis.

In conclusion, the chief nature of the patriarchal promises of blessing can be noted as follows. First, it is a universal promise in which the Gentiles, with the descendants of Abraham, are introduced as recipients of Yahweh's redemptive blessing. Secondly, it is a promise of grace. It is initiated by Yahweh and the Gentiles are called to be passive beneficiaries of His blessing. Thirdly, it is Christological. The Gentiles will be blessed by Yahweh through the seed of Abraham, the Messiah. Finally, it is prophetic. The promise will be fulfilled with the coming of "Shiloh," the seed of Abraham, via Isaac, Jacob, and

---

<sup>41</sup>Ibid. It is to be noted that David and Solomon did not enjoy the willing obedience of the nations.

Judah.<sup>42</sup>

---

<sup>42</sup>The seed of Abraham also looks back the victorious seed of woman of Gen. 3:15.

## CHAPTER II

### PSALMS

The Messianic reference is frequently found in Psalms. Five psalms (2; 18; 22; 45; 72) are selected for this study since they are judged to provide a more direct reference than others to our theme, that is, the relation between the Messiah and the Gentiles.

#### Psalm 2

This psalm is a royal psalm. The occasion of the psalm may be the enthronement of a new king in Israel and the widespread rebellion of the surrounding nations which commonly took place in the ancient Near East at the transition times of rulers. The psalm consists of four sections: (1) rage of the nations against Yahweh and His anointed king (verses 1-3), (2) Yahweh's rebuke to the nations and announcement of the installation of His king (verses 4-6), (3) Yahweh's presentation of His king and his dominion (verses 7-9), and (4) warning and exhortation to the kings and rulers of the nations (verses 10-12).

The psalm is anonymous, but David's authorship and the Messianic implication are attested by the New Testament. The Apostolic Church advocated David's authorship in Acts 4:25-28. Psalm 2:7 is quoted by Paul (Acts 13:33) and by the author of Hebrews (1:5; 5:5). Psalm 2:9 is alluded to in Revelation 2:26-27; 12:5; and 19:15. Psalm 2:7 is found in the words of Gabriel to Mary (Luke 1:32-35) and echoed in the heavenly voice which was heard at the baptism of Jesus (Matt. 3:17= Mark

9:11= Luke 3:22) and the transfiguration (Matt. 17:5= Mark 9:7= Luke 9:35). It is significant that all of the New Testament citations were made in a Christological context. Thus the psalm becomes one of the typically Messianic psalms.<sup>1</sup>

Sigmund Mowinckel argues that the psalm concerns only a real king, a definite individual person, not a future king, that is the Messiah.<sup>2</sup> Bernhard W. Anderson, on the contrary, maintains that the universal dominion of the king promised in the psalm does not conform to any king of Israel, not even David Himself.<sup>3</sup> He goes on to say that the psalm refers to the anointed One, the Messiah of the future. That the fulfillment of the description of the psalm cannot be found in the history of the Israelite monarchy points to the Messianic interpretation, which is the ultimate intent of the psalm.

The psalm emphasizes Yahweh's relation to the Messiah through its description of Yahweh's relation to His earthly king. The Messiah is depicted as Yahweh's anointed One (verse 2) and as His King (verse 6). Yahweh's unique relationship to His Messiah-King is most powerfully described in verse 7b: אֲמַר אֵלֵי בְנֵי אָחָז אֲנִי יְלֻדְתִּיךָ. The Messiah, as

---

<sup>1</sup>H. C. Leupold, Exposition of the Psalms (Columbus, OH: Wartburg Press, 1959), 42.

<sup>2</sup>Sigmund Mowinckel, The Psalm in Israel's Worship, 2 vols., trans. D. R. Ap-Thomas (Oxford: Basil Blackwell, 1962), 1:46-49. Mowinckel follows Gunkel in rejecting Messianic implications of the royal psalms.

<sup>3</sup>Bernhard W. Anderson, Out of the Depths: The Psalms Speak for us Today, rev. and exp. ed., (Philadelphia: Westminster, 1983), 191.

Yahweh's begotten Son,<sup>4</sup> shares with Yahweh the rebellion of the nation (verses 2-3), dominion over the nations (verses 8-9),<sup>5</sup> and reverence from kings and judges (verses 10-11). The Messiah's sonship of Yahweh was spoken of through Nathan in 2 Samuel 7:12-14 and was fully testified at the resurrection of Christ as interpreted by Paul in Acts 13:33.

The rebellion of the nations (גוים) and their rulers against Yahweh and His Anointed describes their intrinsic sinfulness. גוים here refers to both Jews and Gentiles as understood by the apostles in Acts 4:25-28. The psalm shows that the nations are not abandoned by Yahweh but included in the dominion of the Messiah as His possession (verse 8). They will find hope if they pay homage to the Messiah (verse 12).

The interpretation of בן in בן-ישיבן of verse 12a has been a point of much debate, because בן is an Aramaic noun for "son," which some suggest is too early for David's time.<sup>6</sup> H. C. Leupold rejects any textual

---

<sup>4</sup>Craigie notes that the phrase "I have begotten you" means more than simply adoption. It implies that a "new birth" of a divine nature took place. See Peter C. Craigie, Psalms 1-50, Word Biblical Commentary (Waco, TX: Word Books, 1983), 67.

<sup>5</sup>Hans-Joachim Kraus, Psalms 1-5: A Commentary, trans. Hilton C. Oswald (Minneapolis: Augsburg, 1988), 132, says that the significance of breaking earthen vessels with the theme of universal dominion reflects the Egyptian court style. Gerstenberger opposes Kraus and advocates the uniqueness of the theological universalism of Psalm 2. He however incorrectly argues that the psalm reveals the Jewish theological universalism of the postexilic era. See Erhard S. Gerstenberger, Psalms: Part 1 with with an Introduction to Cultic Poetry, The Forms of the Old Testament Literature, vol. 14, eds. Rolf Knierim and Gene M. Tucker (Grand Rapids: Eerdmans, 1988), 45-48.

<sup>6</sup>See versions: "Kiss the Son": KJV; NIV.  
 "Kiss his feet": RSV; JB.  
 "Do homage to the Son:" NASB.  
 δρᾶξασθε παιδείας: LXX ("hold discipline").

emendation and makes a defense of the text for the following reasons:<sup>7</sup> (1) the same word is used in Proverbs 31:2, (2) a Phoenician inscription of the 9th century B.C. used the same word, (3) the exhortation of verse 12 is addressed to groups which are largely Aramaic, and (4) it is used to avoid the dissonance with the next word בן (ben pen). The context is important to resolve the difficulty. In verses 1-3 the nations are introduced as rebellious against Yahweh and His Anointed. In the concluding section (verses 10-12) the leaders of the nations are urged to submit to Yahweh (verse 11) and to His Son (verse 12). The ultimate concern of the psalm is the presentation of the King, Yahweh's Son, as written in verses 6-9. Thus the context requires us to interpret בן to mean "Son." The emendation made by Mitchell Dahood<sup>8</sup> violates the context and discounts the Messianic import of the psalm. W. O. E. Oesterley<sup>9</sup> and Artur Weiser<sup>10</sup> emended the phrase to "kiss his feet," as adopted in the Revised Standard Version and the Jerusalem Bible, and applied to God. Thus they reduced the Messianic import. Rejecting the rendition of the Septuagint, Martin Luther points out that the noun בן

---

<sup>7</sup>Leupold, Exposition of the Psalms, 56-57.

<sup>8</sup>Dahood changes from בן נשקן to נשי קבר, "O mortal men!" See Mitchell Dahood, Psalms I:1-50, Anchor Bible (Garden City, NY: Doubleday, 1965), 13. Dahood is followed by William L. Holladay, "A New Proposal for the Crux in Psalm 2:12," VT 28 (1978): 110-112. See also Craigie, Psalms 1-50, 64.

<sup>9</sup>W. O. E. Oesterley, The Psalms (London: SPCK, 1962), 124-126.

<sup>10</sup>Artur Weiser, The Psalms: A Commentary, Old Testament Library, trans. Herbert Hartwell (London: SCM, 1962), 115. J. H. Eaton, Kingship and the Psalms, Studies in Biblical Theology, 2nd series, no. 32 (London: SCM, 1976), 181: "Kiss in submission."

is nowhere else translated by "discipline." He explains the meaning: "Receive Christ, the Son of God, with all reverence and humility as King and Lord, as they do who pay homage."<sup>11</sup>

The psalm presents the Messiah as the true King of the nations (verses 6-7), as the unique Agent of Yahweh to rule over and judge them (verses 7-9), and as the sole Agent of Yahweh's saving grace for them (verse 12). In the perspective of salvation history the rebellious nations, including Jews, become the blessed people of Yahweh through their submission to Yahweh's Son, the Messiah.

#### Psalms 18

This psalm is a thanksgiving psalm and was written by David after God delivered him from the hands of his enemies, including Saul.<sup>12</sup> On its surface, the psalm does not seem to have the Messianic implications. The Messianic interpretation of the psalm is supported in the New Testament. Paul writes in Romans 15:8-9 that Christ became a servant to the circumcision in order to fulfill God's promises given to the patriarchs. In the following verse Paul contends that Christ has come so that the Gentiles (τά ἔθνη) might be included among the people of God. The inclusion of the Gentiles, according to Paul, is to be understood as having been foretold in the Old Testament. He quotes Psalm 18:49[50] to

---

<sup>11</sup>Martin Luther, Luther's Works, American Edition, vol. 10, First Lectures on the Psalms (Psalms 1-75), trans. Herbert J. A. Bouman, ed. Hilton C. Oswald (St. Louis: Concordia Publishing House, 1974), 38.

<sup>12</sup>For the relation between Psalm 18 and 2 Sam. 22, see F. M. Cross and D. N. Freedman, "A Royal Song of Thanksgiving: 2 Samuel 22= Psalm 18." JBL 72 (1953): 15-34

support his argument: על-בן אודך בגוים יהוה ולשמך אמרה.

Paul's citation is identical to the rendition of the Septuagint which has ἐν ἔθνεσιν for בגוים. It is noteworthy that Paul, in the same context (Rom. 15:2), quotes Psalm 18:49[50] with Isaiah 11:10. The latter is one of the most important Messianic texts in the Old Testament and presents a Gentile motif. Paul identifies in Romans 15:8-9 the speaker of Psalm 18 with Christ: David of this psalm points to the Messiah in the New Testament.

The psalm describes Yahweh's close relationship with the Messiah. Yahweh has delivered Him (verses 4-5[5-6]) and placed Him as the head of the nations (ראש גוים) (verse 43a[44a]). Messiah's headship over the nations means the subjection of the nations to Him (verse 43b[44b]). They become the inheritance and possession of the Messiah under His headship (Psalm 2:8). The promise of headship over the nations was first given to David. Yet it was not fulfilled in him, but in Christ (compare Eph. 1:22; 4:15; Col. 1:18; Rev. 1:5; 17:4).

The relation of the nations to the Messiah is drawn in a definite manner. They serve Him (עבד; verse 44[45]). They obediently listen to Him (שמע) and submit to Him (כחש; verse 45[46]). They are subdued under Him (verse 48[49]). The nations shall no longer be violent and rebellious people toward the Messiah. They will be the special people of the Messiah through the power of Yahweh.

Verse 44[45] shows that the nations' hearing of the Messiah is closely followed by their obedience. They will leave their fortress in order to listen to Him (verse 45[46]). They will be worshippers of



Yahweh through their obedient fellowship with the Messiah. This is the meaning of verse 49[50]. The Messiah praises Yahweh in the intimate fellowship with a great multitude of Gentile worshippers.<sup>13</sup> He praises Yahweh among the nations (גוים). Yahweh is praised not only by the Jews but also by the lips of the Gentiles.

The universal praise of Yahweh by the nations indicates that the Gospel of Christ will be carried to the Gentiles by His messengers (compare Matt. 28:16-20).<sup>14</sup> Christ becomes the Head of the Gentiles by the world-wide preaching of the Gospel and through the work of the Holy Spirit. The psalm anticipates the admission of the Gentiles into the redemptive blessing of Yahweh in the Messiah.<sup>15</sup>

#### Psalm 22

The author of the psalm is David, but the occasion is not identified. The uncertainty of the incident cannot justify any interpretation which admits the Messianic significance alone and ignores the historical basis of the psalm.<sup>16</sup> The psalm describes the extremity of David's suffering. He was in urgent need of God's deliverance from the danger of death (verses 1-21[2-22]). The psalm is one of the most

---

<sup>13</sup>Derek Kidner, Psalm 1-72, Tyndale Old Testament Commentaries (Downers Grove, IL: IVP, 1973), 96.

<sup>14</sup>Carroll Stuhlmueller, Psalm 1 (Psalm 1-72), Old Testament Message (Wilmington, DE: Michael Glazier, 1983), 131-132.

<sup>15</sup>A. F. Kirkpatrick, The Book of Psalms (Cambridge: University, 1902; Grand Rapids: Baker, 1982), 100.

<sup>16</sup>F. Delitzsch, Psalm, Keil and Delitzsch Commentary on the Old Testament, 10 vols., trans. Francis Bolton (Grand Rapids: Eerdmans, reprint 1980), 5:305.

frequently quoted in the New Testament,<sup>17</sup> especially in the passion narratives of the Gospels. Our Lord cited verse 1[2] on the Cross:  $\text{Ἡλι ἦλι λεμα σαβαχθανι}$  (Matt. 27:46= Mark 15:34). Many details of David's suffering in Psalm 22 are identical with the suffering of our Lord. On the basis of this fact many scholars have agreed to interpret the psalm as a Messianic psalm,<sup>18</sup> whether they understand the psalm in the typological,<sup>19</sup> or the predictive sense.<sup>20</sup> This psalm prophetically describes Christ's suffering, even though it may reflect to a degree in its graphic language some of David's suffering. It is to be noted that David's suffering did not include actual death, while our Lord's did.<sup>21</sup>

David is confident of God's help and makes a vow to praise Him (verses 22-26[23-27]). He presents a vision that the Gentiles will join

---

<sup>17</sup> 22:1[2] at Matt. 27:46= Mark 15:34. 22:7-8[8-9] at Matt. 27:39= Mark 15:29= Luke 23:35. 22:8[9] at Matt. 27:43. 22:13[14] at 1 Pet. 5:8. 22:16[17] at John 19:28. 22:18[19] at Matt. 27:35= Mark 15:24= Luke 23:34= John 19:24. 22:21[22] at 2 Tim. 4:17. 22:22[23] at Heb. 2:12.

<sup>18</sup> H. Gunkel however rejects a Messianic interpretation: "the psalm actually contains in prophecy and, what is more, that the idea of a suffering Messiah is foreign to the Old Testament." Cited from Kraus, Psalms 1-59, 301. Roland E. Murphy, Wisdom Literature & Psalms: Interpreting Biblical Texts (Nashville: Abingdon, 1983), 124, discounts the Messianic significance of the psalm.

<sup>19</sup> George Dahl, "The Messianic Expectation in the Psalter," JBL 57 (1938): 11; Harvey D. Lange, "The Relationship Between Psalm 22 and the Passion Narrative," CTM 43 (1972): 610-621; Hans K. LaRondelle, Deliverance in the Psalms: Messages of Hope for Today (Berrien Springs, MI: First Impressions, 1983), 61.

<sup>20</sup> Leupold, Psalms, 195.

<sup>21</sup> Craigie, Psalms 1-50, 203, remarks that David was delivered from death but our Lord was delivered through death.

him in praising God (verses 27-31[28-32]). His commitment to praise God is spoken of in verse 22[23]:  $\eta\lambda\lambda\eta\kappa\alpha\ \lambda\eta\tau\eta\ \eta\iota\sigma\tau\epsilon\ \gamma\iota\alpha\ \nu\lambda\ \eta\mu\omega\ \pi\tau\epsilon\sigma\kappa\alpha$ . The author of Hebrews comments on the significance of Jesus' suffering in 2:9-10: Christ was crowned with glory and honor after the suffering which He had taken on Himself for all people ( $\acute{\upsilon}\pi\epsilon\rho\ \pi\alpha\nu\tau\acute{o}\varsigma$ ). Many sons ( $\pi\omicron\lambda\lambda\omicron\upsilon\varsigma\ \upsilon\iota\omicron\upsilon\varsigma$ ) were brought to glory through His suffering. Then he quotes Psalm 22:22[23] and applies it to Jesus Christ:  $\acute{\alpha}\pi\alpha\gamma\gamma\epsilon\lambda\tilde{\omega}\ \tau\acute{o}\ \acute{\omicron}\nu\omicron\mu\acute{\alpha}\ \sigma\omicron\upsilon\ \tau\omicron\iota\varsigma\ \acute{\alpha}\delta\epsilon\lambda\phi\omicron\iota\varsigma\ \mu\omicron\upsilon,$   $\acute{\epsilon}\nu\ \mu\acute{\epsilon}\sigma\omega\ \acute{\epsilon}\kappa\kappa\lambda\eta\sigma\iota\acute{\alpha}\varsigma\ \acute{\upsilon}\mu\acute{\nu}\eta\sigma\omega\ \sigma\epsilon$  (verse 12).<sup>22</sup> The author of Hebrews emphasizes that Psalm 22:22[23] is to be understood as a prediction of Christ's mission. The psalm is fulfilled through Him, especially through His death and resurrection.<sup>23</sup> Though the speaker of Psalm 22:22[23] is primarily David the ultimate speaker is the coming Messiah.

The mission of the Messiah will be directed to His brothers and the assembly. The "brothers" of the Messiah are described in the New Testament:<sup>24</sup> (1) those who do the will of God (Matt. 12:50), (2) the disciples of Jesus (Matt. 28:10; John 20:17), and (3) those who are called and justified by God, namely, the believers (Rom. 8:29). The word  $\lambda\eta\tau\eta$  here probably means the "assembly of Yahweh's people" ( $\lambda\eta\tau\eta$

---

<sup>22</sup>The text of Hebrews is identical to LXX except that Hebrews has  $\acute{\alpha}\pi\alpha\gamma\gamma\epsilon\lambda\tilde{\omega}$  and LXX has  $\delta\iota\eta\gamma\acute{\eta}\sigma\omicron\mu\alpha\iota$  for  $\pi\tau\epsilon\sigma\kappa\alpha$ .

<sup>23</sup>F. F. Bruce, The Epistle to the Hebrews, The New International Commentary on the New Testament, rev. ed. (Grand Rapids: Eerdmans, 1990), 75-81.

<sup>24</sup>Delitzsch, Psalms, 322, understands "brothers" as describing Messiah's fellow-country men who are connected with Him by the ties of nature and spirit. Delitzsch's opinion fits the context well.

קדול: Num. 16:3) or the "assembly of Israel" (קדול ישראל: Deut. 31:30).

All the descendants of Jacob and all the descendants of Israel are called upon to praise Yahweh (verse 23[24]): the covenant people are asked by the Messiah to praise Yahweh.

The praise of Yahweh by the Messiah and by the covenant people is closely followed by the worship of the Gentiles in verse 27[28]:

יזכרו וישבו אל-יהוה כל-אפסי-ארץ  
וישתחוּ לפניו כל-משפחות גוים.

The verb **ישבו** describes the return of the Gentiles of the world to Yahweh with their sincere repentance. The last phrase "all the families of the nations" was already employed in the patriarchal promise of Yahweh's world-wide blessing (Gen. 12:3; 18:18). The psalm reveals the vision that the patriarchal promise will be fulfilled through the mission of the Messiah. The psalmist goes on to show more details of the universal worship of Yahweh by the Gentiles. They will acknowledge the universal dominion of Yahweh (verse 28[29]). Yahweh will be worshipped by "the rich of the earth" and by "all who go down to the dust" (verse 29[30]). Future generations of the nations will serve Yahweh (verse 30[31]). The righteousness of Yahweh (**צדקתו**) will be proclaimed by the future generations to "a people yet unborn" (verse 31[32]). This is an eschatological vision of the effect of the Messiah's mission.

Thus the psalm presents a clear picture of God's plan of redemption in history. The Messiah suffers and God delivers Him from suffering. The Messiah proclaims God's grace of redemption to His "brothers," the Israelites. The great return of the Gentiles to God follows the return of the covenant people and it will continue until the

end of the time.<sup>25</sup> The suffering of the Messiah which was typified through the suffering of David provides the basis of God's salvation to the people of the earth, both Jews and Gentiles, but Jews first then Gentiles. It is important to note that the direct mission of the Messiah is expressed in relation only to the return of the covenant people; "I will declare to My brother," and "I will praise you" (verse 22[23]). It is not expressed in relation to the great return of the Gentiles (verses 27-31[28-32]). This fact implies that the Gentile mission will be carried on through the messengers of the Messiah.

#### Psalm 45

This psalm is a wedding song celebrating the marriage of a king to a princess. The first half describes God's blessing upon the king (verses 1-10[2-11]). The second half depicts the blessedness of the princess (verses 11-17[12-18]). The first verse can be taken as the introduction and the last as the conclusion of the psalm. Verse 6a[7a] has been much disputed and reckoned as the key for the interpretation of

---

<sup>25</sup>Delitzsch, Psalms, 326, remarks that God's salvation in the Messiah is "not only of boundless universality but also unlimited duration." Sigmund Mowinckel, The Psalms in Israel's Worship, 2 vols., trans. D. R. Ap-Thomas (Oxford: Basil Blackwell, 1962), 1:226, fails to relate the Messiah's suffering to the universal aspect of God's salvation. James L. Mays, "Prayer and Christology: Psalm 22 as Perspective on the Passion," Theology Today (Th T) 42 (1985): 322-331, admits the eschatological scope of the vision but he incorrectly sees the psalm as a corporate expression of affliction of Israel composed for liturgical use. C. Stuhlmüller, Psalms, 147-148 and E. Gerstenberger, Psalms, 112-113, without presenting any convincing evidence, take the universal vision of the psalm as an addition of the postexilic age.

psalm: כִּסֵּאֵךְ אֱלֹהִים עוֹלָם וָעַד.<sup>26</sup> The grammatical and contextual understanding of the word אֱלֹהִים has been recognized as the main difficulty since the king is called "God." A. Weiser proposes that the king of the psalm cannot be identified with God for the following reasons: deification of the king was not practised in Israel, as found in Egypt and Babylonia, and the insurmountable distinction between God and men was maintained in the Old Testament.<sup>27</sup> He suggests that the word should be understood as describing the "function" of the king as God's representative rather than a specific "quality" of the king. He translates it "O divine king." M. Dahood<sup>28</sup> views the last consonant ם of אֱלֹהִים as enclitic and claims to interpret the phrase אֱלֹהִים עוֹלָם as a construct chain meaning "eternal God."

A careful study of the grammar and context of the passage does not justify the opinions of Weiser and Dahood. The Hebrew text is free from any corruption which may have need of possible emendation. The first word of verse 6a[7a] is כִּסֵּאֵךְ and that of verse 6b[7b] is עוֹלָם. Both of

---

<sup>26</sup>To see versions and translation:

ὁ θρόνος σου ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος: LXX.

"Thy throne, O God, is for ever and ever": KJV; NASB; Leupold.

"Your throne, God, shall last for ever and ever": JB; NIV;

Delitzsch.

"Your divine throne endures for ever and ever": RSV.

"Your throne is like God's throne, eternal": NEB; M. Noth; B.

W. Anderson.

"The eternal and everlasting God has enthroned you": Dahood; Craigie.

"Your throne, O divine king, endures for ever and ever":

Weiser.

<sup>27</sup>Weiser, *Psalms*, 363; Hans-Joachim Kraus, *Theology of the Psalms*, trans. Keith Crim (Minneapolis: Augsburg, 1986), 110.

<sup>28</sup>Dahood, *Psalms 1-50*, 272-273.

them express a parallelism not only in position but also in thought, that is, "throne" versus "scepter." Their function in the two clauses is as the subject. The phrase **עולם ועד** should be taken as it modifies **כסאך** like the last phrase of verse 6b[7b] does **שבת**. The syntax and the context do not reveal any complication. Any emendation of **אלהים** violates the context and creates more problems than it solves. The word **אלהים** should be understood as vocative,<sup>29</sup> namely, the king is called "God." The author of Hebrews quotes Psalm 45:6[7] and applies it to Christ when he stresses the superiority of Jesus to angels (Heb. 1:8). He emphasizes the eminence of Christ, that Christ is not only God's Son but also God Himself. This is the original intent of the psalm passage, and the Hebrews passage supports it.<sup>30</sup> It is worthy of note that the Messiah is called "God" (**אל גבור**) in Isaiah 9:5[6].<sup>31</sup>

Psalm 45:6[7] claims the deity of the Messiah. He is no less than God Himself (compare Psalm 2:7).<sup>32</sup> The passage also stresses the perpetual nature of the reign of the Messiah: "your throne, O God, will last for ever and ever." The psalm passage no doubt reflects the Messianic prophecy of 2 Samuel 7:12-14. The nature of the Messiah's rule is described in verse 4[5] under the three terms; **אמת ועוה-צדק**.

---

<sup>29</sup>Delitzsch, Psalm, 2:82-84; Leupold, Psalms, 356-361.

<sup>30</sup>F. F. Bruce, Hebrews, 20. Contra E. Gerstenberger, Psalms, 190, who takes the thought of the psalm passage as "oldest mythological elevation."

<sup>31</sup>See below pp. 37-43.

<sup>32</sup>T. Ernest Wilson, The Messianic Psalms (Neptune, NJ: Loizeaux Brothers, 1978), 111, maintains that the text applies divinity not to the throne but to the Person of Christ.

The bride is advised to forget her people and her father's house (verse 10[11]). This fact indicates that she came from a different people than the king. She is a Gentile while the king is an Israelite. A Gentile woman is greatly honored (verse 9[10]) and becomes the blessed bride for the Israelite king. In the Messianic perspective the psalm shows a picture in which the Gentiles become the bride for the Messiah.<sup>33</sup> They are blessed to be the precious objects of the Messiah's love. The people of Tyre come and present a gift to the bride (verse 12[13]). They are invited as precious guests at the royal wedding of the Messiah.<sup>34</sup> It is to be noted that the king of Tyre with his sending of gifts was the first Gentile ruler to recognize David's dynasty (2 Sam. 5:11-12). The bride will be blessed with many sons and they will be princes over all the earth (verse 16[17]). This implies the worldwide expansion of the Messianic kingdom through His messengers. The Messianic kingdom will continue to grow and expand its dominion through all generations (verse 17a [18a]). His kingdom will never die but last for ever and ever (verse 17b [18b]).

#### Psalm 72

This psalm is quoted neither by our Lord nor by any New Testament writer. H. Gunkel recognizes the earthly king as the central figure of the psalm. Based on the study of the cultural context of the ancient

---

<sup>33</sup>The bride-king relationship of the psalm makes a parallel to the Christ-Church relationship in the NT (Eph. 5:25; Rev. 19:7-9).

<sup>34</sup>Kraus adopts H. Gunkel's view and sees the psalm as purely a wedding song which does not convey any Messianic implication. See Kraus, Theology of the Psalms, 118-119.



Near East, he concludes that the psalm is an example of the exaggerated "court style" adopted by the kings of Judah from foreign countries, for example, Babylon.<sup>35</sup> Gunkel's view is opposed by Roland Murphy as being an oversimplification.<sup>36</sup> Murphy contends that the real key to the psalm is not the character of an ordinary Israelite monarch but the Messianic character:

The psalm does not describe any human historical king of Judah or Israel. . . . its words go beyond human possibilities; that the descriptions of the future king and his kingdom agree perfectly with the admittedly literal Messianic statements of the prophets.<sup>37</sup>

Many scholars have pointed out that the primary references of the psalm reach far beyond any historical king of Judah or Israel. They advocate that the nature of the psalm is not only a hope but a prophecy of the Messianic kingdom in which the description of the king's universal dominion is fulfilled.<sup>38</sup> The superscription is important for the interpretation of the psalm. A century ago Delitzsch made a strong case for Solomon's authorship. He asserted that the geographical information

---

<sup>35</sup>Hermann Gunkel, Die Psalmen, Handkommentar zum Alten Testament part II, vol. 2, 4th ed. (Goettingen: Vandenhoeck and Ruprecht, 1926), 305-310.

<sup>36</sup>Roland E. Murphy, A Study of Psalm 72(71), The Catholic University of America Studies in Sacred Theology (Second Series), no. 12 (Washington, DC: The Catholic University of America, 1948), 46-78. Leopold Sabourin, The Psalms: their Origin and Meaning, 2 vols. (Staten Island, NY: Alba House, 1969), 2:234, notes, "Even ancient Oriental court style cannot account for all the hyperbolic expressions" [of the psalm].

<sup>37</sup>Murphy, A Study of Psalm 72(71), 98. Murphy's weakness is that he rejects Solomon's authorship and locates the psalm between Isaiah and the return from the exile, i.e., 700-500 B.C.

<sup>38</sup>Kirkpatrick, Psalms, 417.

and the description on wealth belong well to the circle of Solomon's literature.<sup>39</sup> He saw the fulfillment of the words of the psalm in Solomon, "even to the point of the universal dominion that is wished for him."<sup>40</sup> H. C. Leupold also advocates the authorship of Solomon and maintains a double perspective of a historical king and the Messianic king: "The reigning monarch of Israel stands in the forefront, the Messianic King stands in the background."<sup>41</sup> F. Delitzsch takes both Solomon and the Messiah as the same subject of the psalm. It is most likely that the psalm was authored by Solomon in his later years, that is, after the visitation by the queen of Sheba, and reflects the prophecy of 2 Samuel 7:12-14. The description of the universal dominion was partially fulfilled in Solomon but its full establishment lay in the future, especially the words concerning the perpetual reign reaching beyond any historical monarch of Judah or Israel.<sup>42</sup> Solomon's authorship establishes the Messiah's relationship with David.

The Messianic interpretation of the psalm is demanded by the implication of verse 17b: ויִתְּנֶנּוּ לְךָ כָּל-גִּוִּים יְאֻדֶּיךָ. Many scholars in-

---

<sup>39</sup>Delitzsch, Psalms, 2:298-299.

<sup>40</sup>Ibid., 2:299.

<sup>41</sup>Leupold, Psalms, 516. See also Gerhard von Rad, Old Testament Theology, 2 vols., trans. D. M. G. Stalker (New York: Harper, 1965), 2:373; J. H. Eaton, Psalms, Torch Bible Commentaries (London: SCM, 1967), 183.

<sup>42</sup>Dahood, Psalms, 2:179. It is worthy of note that the Targum interprets the psalm in the Messianic sense and paraphrases verse 1 thus: "O God, give the precepts of thy judgment to King Messiah, And Thy righteousness to the son king David." Cited from Kirkpatrick, Psalms, 410.

interpret the verse as clearly reflecting the patriarchal promise, especially that of Genesis 12:3.<sup>43</sup> It is striking that the Septuagint added the phrase  $\pi\acute{\alpha}\sigma\alpha\iota\ \alpha\acute{\iota}\ \phi\upsilon\lambda\alpha\acute{\iota}\ \tau\tilde{\eta}\varsigma\ \gamma\tilde{\eta}\varsigma$  and in this way tried to make a direct connection between the psalm and the patriarchal promise.<sup>44</sup> The form of the first verb in verse 17b is Hithpael and the second is Piel; no passive is used. In the patriarchal promises the passive verb is frequently used (Gen. 12:3; 18:18; 24:14). This fact reveals an important theological aspect of the patriarchal promises: the Gentiles are described standing passively receiving God's blessing of redemption through the Messiah, the Seed of Abraham. In the psalm passage the Gentiles are depicted as taking a more active role in relation with the Messianic blessing, as the non-passive verbs of the passage imply. H. C. Leupold's translation may be the best: "May men bless themselves by him [the Messiah], all nations call him [the Messiah] blessed."

The Messianic kingdom is detailed in the psalm. The rule of the Messiah is described by two words: "justice" ( $\text{צְדָקָה}$ ) and "righteousness" ( $\text{יְשׁוּעָה}$ ) (verse 1). The Messiah's special concern is directed toward the afflicted and the needy (verses 2-5, 13-14). The result of His reign is stated as "peace" ( $\text{שָׁלוֹם}$ ) and prosperity (verses 3, 7, 16). He will be

---

<sup>43</sup>A. Weiser, Psalms, 504; Eaton, Psalms, 182-183; W. Kaiser, OT Theology, 161; Briggs, Messianic Prophecy, 138. Contra Kraus, Psalms 60-150, 80-81, who admits the parallelism between the passage and the patriarchal promise but dismisses the Messianic implication of the psalm passage. Following H. Gunkel and H. Gressmann, he argues that the psalm simply describes an earthly king.

<sup>44</sup>Followed by The Jerusalem Bible.

honored and worshipped by foreign kings (verses 10, 11, 15),<sup>45</sup> and by desert dwellers and even by His enemies (verse 9). His dominion will be universal (verses 8, 11, 17) and everlasting (verses 5, 17). The psalm begins with a prayer that God may bless the Messiah by giving Him "justice" and "righteousness" (verse 1) and ends with praise of God who alone works wonders through the Messiah (verses 18, 19).<sup>46</sup> Thus the psalm ascribes the ultimate origin of the Messianic kingdom to God.

In conclusion, Psalms present a more detailed description of the relationship between the Messiah and the Gentiles than the patriarchal promises. First, the Messiah is portrayed in Psalms as Yahweh's anointed One by whom the blessing of Yahweh would be mediated. He is Yahweh's begotten Son and even deity is attributed to Him. Secondly, the Davidic motif is stressed in relation to the Messiah. Many experiences of David are echoed in the experiences of our Lord, particularly in His suffering. Thirdly, the suffering of the Messiah is introduced first in connection with the salvation history. The Gentiles will enjoy God's redemptive blessing when the Messiah experiences suffering. Yahweh delivers Him from the suffering and places Him as the head of the nations. God's blessing however is first presented by the Messiah to His own people, the Israelites. Fourthly, the sinfulness of the Gen-

---

<sup>45</sup> Joseph A. Alexander, The Psalms (Grand Rapids: Zondervan, n.d.), 303, remarks that the "tribute" of the kings in verse 10 should be understood as "religious offering" since the words מנחה and קריבו are used as technical terms in the Pentateuch in relation with the sacrificial system.

<sup>46</sup> George Dahl, "The Messianic Expectation in the Psalter," JBL 57 (1938): 12, comments, "If God was to rule at all, it must be in the person of his representative and agent upon earth, the Messiah."

tiles is described. Though they are rebellious against God, they are graciously included in God's redemptive blessing. They will be the people of the Messiah and enjoy fellowship with Him. Finally, the dominion of the Messiah will be eternal. His kingdom will be a kingdom of justice, peace, and prosperity.

CHAPTER III  
THE PROPHETIC LITERATURE

The Messiah's relationship with the Gentiles is one of the major themes of prophetic literature, especially in the books of Isaiah (9; 11; 42; 49; 53), of Daniel (7), of Micah (5), and of Zechariah (9).

Isaiah 9:1-7[8:23-9:6]

The great gathering of all the nations (כל-הגוים) at Zion in the last days is pictured in Isaiah 2:2-4, but mention of the Messiah is not found. The Messiah is described as Yahweh's Branch in 4:2-6, but the text does not discuss the participation of the Gentiles in the blessing of the Messianic kingdom.<sup>1</sup> The Immanuel prophecy of 7:10-25 (also 8:5-8) describes what God's covenant people will experience in the future, but it does not present a direct relation between the Messiah and the Gentiles. The first statement on the Messiah-Gentile theme is found in 9:1-7[8:23-9:6]. This passage closely follows the preceding (8:19-22), where an ominous prophecy is spoken toward God's people. The reference to the time of distress and darkness provides a "dark" background for the Messianic prophecy of the current passage.

Isaiah depicts the Messianic age as a great reversal from "darkness" to "light." The preceding section ends with words of gloom:

---

<sup>1</sup>E. W. Hengstenberg, Christology of the Old Testament and a Commentary on the Messianic Predictions, with a foreword by Walter C. Kaiser, Jr., Kregel Reprint Library (Grand Rapids: Kregel, 1970), 140.

"Then they will look toward the earth, and behold, distress and darkness, gloom of fearfulness, and they will be driven away into darkness"

(8:22). The current section begins with a promise of hope:

But there will be no more gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make it glorious, by the way of the sea, on the other side of Jordan, Galilee of the Gentiles. The people who walk in darkness will see a great light; Those who live in a dark land, The light will shine on them (9:1-2 [8:23-9:1] NASB)

The lands of Zebulun and Naphtali were the first in line to be devastated and depopulated by Tiglath-Pileser of Assyria in 733-732 B.C. Second Kings 15:29 records eight districts captured by Tiglath-Pileser. Isaiah mentions only two of them: Naphtali and Galilee. He adds Zebulun, which is not included in 2 Kings 15:29, and thus makes a pair with Naphtali.<sup>2</sup> Isaiah writes these two names because they are the main tribes of Israel in Galilee (see Josh. 19:10-16 and 32-39). Due to their unfaithfulness to the covenant, Yahweh has handed them over into the hand of Assyria, that is the "darkness."<sup>3</sup> They, however, are becoming the first to receive the blessing of restoration through the Messiah. This prophecy was fulfilled when Jesus came into Capernaum (Matt. 4:12-17).

The first verse (9:1[8:23]) of the current section functions as the transition from the dark gloom of chapter 8 to the bright light of chapter 9 and also as the summary of 9:2-7[9:1-6].<sup>4</sup> The phrase "Galilee

---

<sup>2</sup>Nazareth belongs to Zebulun and Capernaum to Naphtali.

<sup>3</sup>Edward J. Young, The Book of Isaiah, 3 vols. (Grand Rapids: Eerdmans, 1965), 1:325.

<sup>4</sup>H. C. Leupold, Exposition of Isaiah, 2 vols. (Grand Rapids: Baker, 1968), 1:181.

of the Gentiles" (גליל הגוים) is located in the last place of the verse. Galilee in this way is emphatically stressed as the place where Yahweh shall make glorious in the future. It is striking that Isaiah does not see "Jerusalem" of Judah as the first to receive the Messianic blessing but "Galilee" of the Gentiles, which was far from Jerusalem and had been despised by the people of Judea. Isaiah's addition of "the gentiles" does not necessarily mean that no Israelites were found there.<sup>5</sup> It rather emphasizes the ethnic background of the territory: the land of the great Gentile population. It describes a mixed population, especially with the Gentiles: Hebrews, Canaanites, Arameans, Hittites, and Mesopotamians. The phrase "by the way of the sea" (דרך הים) depicts the location of Galilee on the crucial, international, caravan route which from ancient times had crossed through Galilee on its way from Egypt to Damascus and also down the Euphrates River into Mesopotamia. The "sea" indicates the Mediterranean Sea.<sup>6</sup> The other side of Jordan means the west side of the Jordan where Galilee is located. The three descriptions, "by the way of the sea," "on the other side of Jordan," and "Galilee of the Gentiles" point to one province not three.<sup>7</sup>

Isaiah's prophecy discloses the ethnic and geographical significance of Galilee as the future site where the universal mission of the

---

<sup>5</sup>The word "Gentiles" is not found in 2 Kings 15:29.

<sup>6</sup>R. B. Y. Scott, "The Book of Isaiah Chapters 1-39: Introduction and Exegesis," in Interpreter's Bible, 12 vols., ed. George A. Buttrick (Nashville: Abingdon, 1952-57), 5:230.

<sup>7</sup>Contra John Bright, "Isaiah I," in Peake's Commentary on the Bible, eds. Matthew Black and H. H. Rowley (Nashville: Thomas Nelson and Sons, 1962), 497.



Messiah will begin. It is Galilee where both Eastern and Western cultures meet and both Jews and Gentiles live together. It is Galilee which conveys the most universal character. It is the most suitable place for the redemptive plan of Yahweh for the world-wide people to be launched. Isaiah foresees the great transition that the contempt of Galilee brought by the Assyrians will turn out to be the glory through the coming of the great Light.<sup>8</sup> This is the main thought of Isaiah 9:1-2[8:23-9:1].

The coming Messiah is pictured as a great Light (לְאֹרֶךְ גִּדּוּל)<sup>9</sup> and His mission is graphically depicted as "shining" on the people who walk in darkness. Our Lord is introduced as the true Light (τὸ φῶς τὸ ἀληθινόν) in John 1:9. Our Lord has declared in John 8:12: "I am the Light of the world" (ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου). The consequence of Yahweh's work through the Messiah is described in verse 3[2] in two ways: multiplication of the nations,<sup>10</sup> and their great joy. Three reasons for the great joy are expressed in verses 4-6[3-5] and each verse begins with a בְּ clause: (1) a triumphant deliverance from oppression like that of Gideon, (2) cessation of wars, and (3) the birth of a child.<sup>11</sup>

---

<sup>8</sup>Gerhard von Rad, Old Testament Theology, 2 vols., trans. D. M. G. Stalker (New York: Harper & Row, 1962), 2:171, notes that the Messianic prophecy of Isa. 9:1-7[8:23-9:6] starts out from a definite contemporary situation.

<sup>9</sup>The Messiah is spoken of as the Light of the nations/Gentiles (לְאֹרֶךְ גִּדּוּל) in Isa. 42:6 and 49:6.

<sup>10</sup>This echoes the patriarchal promises of Gen. 12:3; 18:18; 22:17.

<sup>11</sup>The first and second describe the eschatological and spiritual

The birth of a child is stated in verse 6[5]. The verb יָלַד por-  
trays a real and historical birth and looks forward to the Incarna-  
tion.<sup>12</sup> The present passage echoes the birth prediction of the Immanuel  
Child at Isaiah 7:14. Isaiah 7:14 stresses two facts: the Immanuel  
Child will be virgin-born<sup>13</sup> and He will possess human nature.

In Isaiah 9:6[5] the Immanuel Child is introduced as having gov-  
ernment (הַמְּשָׁלָה, that is, the Messianic Kingdom), and the personal nature  
of the Child is described under five titles: (1) Wonderful (פְּלֵא), (2)  
Counselor (יִזְעִי), (3) Mighty God (אֵל גִּבּוֹר), (4) Everlasting-Father  
(אֲבִיעֶד), and (5) Prince of Peace (שֵׁר-שָׁלוֹם). These are accurate descrip-  
tions of the personal character of the Messiah-Child. The word פְּלֵא is  
used for what God has done, never for man's work (see Psalm 88:12[11];  
119:129; Isa. 28:29). The term אֵל is frequently used in the Old Testa-  
ment for God (see Exod. 15:11; Deut. 32:4; Isa. 5:16). The first three  
titles stress the deity of the Child, and the fourth shows that the  
Messiah shall eternally care for and provide for His people as a father  
does for his child (see John 6:35; Matt. 7:9-11). Von Rad notes that  
the word שֵׁר describes "never an independent ruler, but always an offi-

---

peace since the hope of Galilee described in the text was not histori-  
cally fulfilled before Christ's coming.

<sup>12</sup>The verb is perfect and emphasizes the historical nature of the  
birth. See Young, Isaiah I, 329. The personal pronoun of יָלַד-לָנוּ  
probably stresses the future Messiah's birth to Jewish people to whom  
the prophet belongs.

<sup>13</sup>The term הַעַלְמָה means a "virgin" as stated in Matt. 1:18-25 and  
Luke 1:26-38. For the proper translation see Delitzsch, Isaiah, 1:216-  
219; Young, The Book of Isaiah, 1:286-289; Alfred von Rohr Sauer, "Almah  
Translation in Is. 7:14," CTM 24 (1953): 551-559; Gene Rice, "The Inter-  
pretation of Isaiah 7:15-17," JBL 96 (1977): 363-369; Richard Niessen,  
"The Virginity of the almah in Isaiah 7:14," BS 137 (1980): 133-150.

cial commissioned by a higher authority."<sup>14</sup> The Child therefore is One authorized by Yahweh for the peace-making mission given by Yahweh. The image of the Child described here is not that of a king but of a prince. This shows the Child's reliance on Yahweh, the Father. Otto Kaiser understands the titles as throne names which reflect the royal ideology of Jerusalem.<sup>15</sup> He finds the origin of the royal ideology from Egypt. Evidence from the monarchs of Israel and Judah does not support Kaiser. No historical king of Israel or Judah who has realized the great hope described in Isaiah 9 can be discerned.<sup>16</sup>

The reign of the Messiah-Child is delineated in verse 7[6]. His dominion and the peace (שלום) of His rule will know no boundary. He will sit on the throne of David (see 2 Sam. 7:12-17) and rule over His kingdom with justice and righteousness (במשפט ויבציקה). The prophecy concludes with a word of divine commitment: "the zeal of Yahweh of hosts will accomplish this."<sup>17</sup> The redemptive work of Yahweh through His Messiah for men, both Jews and Gentiles, is initiated and will be com-

---

<sup>14</sup>Von Rad, Old Testament, 2:172.

<sup>15</sup>Otto Kaiser, Isaiah 1-12: A Commentary, Old Testament Library, trans. R. A. Wilson (London: SCM, 1972), 129-130. Kaiser follows Henri Frankfort, Kingship and the Gods (Chicago: University of Chicago, 1948), 46-47.

<sup>16</sup>Frederik L. Moriarty, "Isaiah 1-39," in The Jerome Biblical Commentary, 2 vols., eds. Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy (Englewood Cliffs, NJ: Prentice-Hall, 1968), 1:272.

<sup>17</sup>The word "this" (זאת) points to the prophecy of verses 1-7[8:23-9:6].

pleted by Yahweh Himself.<sup>18</sup> Though bright hope is clearly expressed for the Gentiles, any merit on their part worthy of Yahweh's redemptive blessing through the Messiah is not mentioned in the text, nor is the merit of God's covenant people.

Isaiah 11:1-16

The Messianic prophecy is stated in chapter 11 with the use of a tree motif:

וַיֵּצֵא חֹסֶר מִגֹּזַע יֵשׁ וְנֹצֵר מִשְׁרָשׁוֹ יִפְרֶה (verse 1)

הוּיָהּ בַּיּוֹם הַהוּא  
שֶׁשׁ יֵשׁ יֵשׁ אֵשׁ עֹמֵד לִנְסַ עַמִּים  
אֱלֹהֵי גוֹיִם יִדְרֹשׁ וְהִיָּתָה מִנְחָתוֹ כְּבוֹד (verse 10)

The Messiah, who is pictured as a child in chapter 9, is described as a branch which strikes a big contrast to the mighty Assyrian forest doomed to be cut by Yahweh at the end of chapter 10. The conjunctive ׀ of verse 1 works as a bridge and should be correctly translated "then" since Yahweh's word of punishment in chapter 10 changes to the word of Messianic blessing of chapter 11.<sup>19</sup> The figure "branch" (צֶמַח) is already used in Isaiah 4:2 and found in Jeremiah 23:5 and Zechariah 3:8; 6:12. All these are used in the Messianic sense. It is significant that the Messianic figure is not related here to David but to Jesse who

---

<sup>18</sup>Von Rad, OT Theology, 1:208, remarks that Yahweh's zeal "stands behind his action in history." F. Delitzsch, Isaiah, 1:254, says, "the zeal of Jehovah was the guarantee of its realization."

<sup>19</sup>RSV, JB, and NIV incorrectly omit it and misunderstand the import of the context. Scott, "Isaiah 1-39," 247-248, does not see the connection of the end of chap. 10 to 11:1 as natural, and argues, based on the study of literary style, that a sentence is lost before 11:1. The textual evidence does not support Scott.

is David's "root" and a descendant of Ruth and Boaz.<sup>20</sup> Jesse was not a king but only the root of David's family. Isaiah relates the Messiah with Jesse in order to stress the humble coming of the Messiah<sup>21</sup> and to present Him as the Davidic-Messiah. The figure of a "branch" also expresses this humble character. Moreover, the image of a "new branch" points to the nature of the mission of the Messiah: He will be the "fundamental Restorer" of the "Davidic kingdom," the spiritual and eschatological kingdom.<sup>22</sup>

Paul quotes verse 10 and interprets it in the Christological sense at Romans 15:12, where he stresses that Jesus is the hope of salvation for the Gentiles. Verse 12 expresses the same thought:

ונשא נס לגוים ואסף נדחי ישראל  
ונפצוח יהודה יקבץ מארבע כנפוח הארץ

The passage first portrays the lifting up of the banner, the Messiah, by Yahweh and then shows that Yahweh will gather His people from the four corners of the earth (see also Isa. 49:22-23). The lifting up of the banner recalls that of the "bronze serpent" in the wilderness (Num. 21:9). Our Lord has applied Moses' lifting up of the serpent to Himself in John 3:14-15:

Καὶ καθὼς Μωϋσῆς ὑψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ,  
οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,  
ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.

The lifting up of our Lord depicts His death on the cross as written in

---

<sup>20</sup>See Ruth 4:18-22. Jesus is termed "the root of David" in Rev. 5:5 and 22:16.

<sup>21</sup>Hengstenberg, Christology, 187.

<sup>22</sup>Young, Isaiah I, 393.

John 12:32-33. Hence Isaiah 11:10-12 provides a significant aspect of salvation history: the Messiah comes from the root of Jesse and will be lifted up on the cross (that is, suffering). After His death and resurrection the great gathering of the Gentiles including the Jews will follow.<sup>23</sup>

The gathering of the Gentiles toward the banner, not the banner's going out, obviously assumes the universal presentation of the Gospel of Christ through His messengers.<sup>24</sup>

The word יום occurs twice in verses 10-12 and describes "the day" when Yahweh lifts up the branch of Jesse as the banner for the world-wide people. It points forward to the New Covenant era beginning with the death and resurrection of our Lord. It does not describe, as many have understood, the time of the historical return of Israelites from the exile.<sup>25</sup> "The day" describes the beginning of the Messianic Kingdom, and the picture of the eschatological bliss is graphically stated:<sup>26</sup> peaceful fellowship among animals (verses 6-7); peace between

---

<sup>23</sup> Martin Luther, Luther's Works, American Edition, vol. 16, Lectures on Isaiah (Chapters 1-39), trans. Herbert J. A. Bouman, ed. Jaroslav Pelikan (St. Louis: Concordia Publishing House, 1969), 124-125, interprets the word מנוחה ("His resting place") of verse 10d as describing the grave of our Lord.

<sup>24</sup> Young, Isaiah I, 396.

<sup>25</sup> Contra Frederick L. Moriarty, Jerome Biblical Commentary, 1:273. R. B. Y. Scott, Interpreter's Bible, 5:251 takes Isa. 10:10-16 as a later addition representing burning faith of 5th or 4th century B.C. Judaism in diaspora. Delitzsch, Isaiah, 1:289, and J. Bright, Peake's Commentary on the Bible, 499, note that there was not the world-wide diaspora of Israel as implied in Isaiah 11 when Isaiah spoke the prophecy.

<sup>26</sup> See also Isa. 22-4 and 65:25.

man and animal (verses 8-9a); full distribution of the knowledge of Yahweh over the earth (verse 9b); and removing of hostility among God's people (verse 13). The picture of the returning of Yahweh's people from Assyria in verse 16 speaks, according to the context, about the return from their state of spiritual captivity. The return will be like the event of the Exodus (verse 16b). The two great events in the Old Testament, that is, the Exodus and the return from the Exile, prefigure the great eschatological gathering of the people of the world to the Messiah.

The Messiah will especially be concerned for the poor and humble (verse 4). His reign will be characterized by "righteousness" (צדק, verses 4-5), "fairness" (צבט, verses 3-4), and "faithfulness" (אמנה, verse 5). He will be equipped by the Spirit of Yahweh with wisdom, understanding, counsel, knowledge, and fear of Yahweh (verse 2). The text clearly states that it is Yahweh Himself who lifts up the banner, gathers the peoples, and prepares a highway for their return (verses 11-16).

#### Isaiah 42:1-9

God's redemptive plan for the Gentiles through the Messiah is well described in Isaiah's "Servant songs" (42:1-9; 49:1-13; and 52:13-53:12). A feature of the Servant songs is that all of their motifs may not be found in their immediate context.<sup>27</sup> The Servant songs should be understood according to the total context of the book of Isaiah and

---

<sup>27</sup> Jan Ridderbos, Isaiah, Bible Student's Commentary, trans. John Vriend (Grand Rapids: Zondervan, 1985), 371. John D. W. Watts, Isaiah 34-66, Word Biblical Commentary (Waco, TX: Word, 1987), 109-121, incorrectly takes 41:21-42:12 as one unit which tells about Cyrus.

especially in that of Isaiah 40-66.

The Messiah is portrayed as a "child" (chaps. 7 and 9), a "branch" (chap. 11), and "Servant of Yahweh" in the Servant songs. The interpretation of the title "Servant of Yahweh" has been much debated as to whether it stands for the collective Israel or depicts an individual person.<sup>28</sup> Though there has been disagreement among scholars on this, we should admit the existence of an intrinsic relationship between the collective and the individual aspects of the "Servant."<sup>29</sup> Franz Delitzsch explains the relationship by using the figure of a pyramid: the base is Israel as a whole; the middle the physical and spiritual Israel; the apex a single Israelite, the Messiah.<sup>30</sup>

The "Servant" in Isaiah 42:1-9 denotes an individual person who is the Messiah, since the collective term "Jacob" or "Israel" is not ascribed to it (compare 41:8; 44:1-2, 21; 45:4; 48:20).<sup>31</sup> The intimate relation between Yahweh and the Servant is stressed in verse 1: He is Yahweh's Servant (עַבְדִּי) and Yahweh's chosen One (בְּחִירִי) in whom Yahweh's

---

<sup>28</sup>The detailed discussion on this goes beyond the scope of the present study.

<sup>29</sup>Von Rad, OT Theology, 2:260; Hans K. LaRondelle, The Israel of God in Prophecy, Andrews University Monographs, vol. 13 (Berrien Springs, MI: Andrews University, 1983), 94. F. F. Bruce, The New Testament Development of Old Testament Themes (Exeter, England: Paternoster, 1968), 86: "But while the Servant is in some sense the representative or embodiment of Israel, he is distinguished from the nation as a whole, to which indeed his mission is first directed, as well as (there-after) to the Gentile world."

<sup>30</sup>Delitzsch, Isaiah, 2:174-175.

<sup>31</sup>The Septuagint adds the words "Jacob" and "Israel" to "servant" in verse 1: "Jacob my servant. . . . Israel my chosen one." "Thus it avoids the Messianic import of the text."



soul delights.<sup>32</sup> Yahweh's Spirit is given to Him (see also Isa. 11:1-9; 61:1-3). Yahweh's special relation with the Servant is more precisely stated in verse 6:

אני יהוה קראתיך בצדק ואחזק בידך  
ואצרך ואחנך לברית עם לאור גוים

The phrases "covenant of the people" and "light of the Gentiles" are practically synonymous: the Servant is set apart as a covenant to the people and light for both Jews (עם) and Gentiles (גוים).<sup>33</sup> Since the Servant is also described as the light who will bring Yahweh's salvation to the Gentiles (49:1-13) the phrase "covenant of the people" should be understood as carrying redemptive significance. The Servant can be called the covenant of salvation.<sup>34</sup> The Servant is not spoken of as a transmitter of the covenant but the covenant itself, that is, the fulfillment of Genesis 3:15 (also Isa. 53), through whom God's covenant grace will be made possible. This is remarkably revealed at the Lord's Supper when our Lord declares, τοῦτο γάρ ἐστὶν τὸ αἷμά μου τῆς διαθήκης (Matt. 26:28= Mark 14:24). The cup is spoken of as "the new covenant" in Luke 22:20 (= 1 Cor. 11:25). Hence the Servant song looks forward to the cross and the resurrection through which the Servant would become the covenant and light for the peoples. They will be Yahweh's people

---

<sup>32</sup>Jesus is called the One in whom God is delighted One at the baptism and transfiguration (Matt. 3:17; 17:5; Luke 9:35), and they reflect Isa. 42:1.

<sup>33</sup>Young, *Isaiah*, 3:120.

<sup>34</sup>Simeon calls the Child Jesus "a Light of revelation to the Gentiles" (ἔθνῶν) in Luke 2:32. He also understands the coming of Christ as the salvation given by Yahweh for all peoples (πάντων τῶν λαῶν) in Luke 2:31.

through the work of the Servant, the New Covenant (see Jer. 31:31-34) and the saving Light.

The mission of the Servant is that "He will bring forth justice to the Gentiles" (verses 1-4). The term ~~DEVO~~ here should be understood not as a politico-social order but as a religious order.<sup>35</sup> It may describe "the gospel of grace consisting of salvation and damnation"<sup>36</sup> or "the total redemptive order resulting from God's judgeship,"<sup>37</sup> or "a gracious revelation of Yahweh's will."<sup>38</sup> It does not point to one of the results of religion but the "entirety of religion."<sup>39</sup> The task of the Servant is described as deliverance of captives from prison in verse 7. The reference is to the spiritual freedom from their sin through the Servant's atoning work.<sup>40</sup>

The Servant is introduced as humble and gentle when He performs

---

<sup>35</sup> Contra F. Duane Lindsey, "Isaiah's Songs of the Servant Part 1: The Call of the Servant in Isaiah 42:1-9," BS 139 (1982): 18-21; Page H. Kelley, Judgment and Redemption in Isaiah (Nashville: Broadman, 1968), 63; Allan A. MacRae, The Gospel of Isaiah (Chicago: Moody, 1977), 65.

<sup>36</sup> August Pieper, Isaiah II: An Exposition of Isaiah 40-66, trans. E. E. Kowalke (Milwaukee: Northwestern Publishing House, 1979), 179-180.

<sup>37</sup> Horace D. Hummel, The Word Becoming Flesh: An Introduction to the Origin, Purpose, and Meaning of the Old Testament (St. Louis: Concordia Publishing House, 1979), 218.

<sup>38</sup> Theological Dictionary of the New Testament, 9 vols., eds. G. Kittel and G. Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1964-74), 3:932, "κρίνω," by Volkmar Hertrich (Hereafter cited TDNT).

<sup>39</sup> Hengstenberg, Christology, 211; Delitzsch, Isaiah, 2:175; Young, Isaiah, 3:111.

<sup>40</sup> John D. W. Watts, Isaiah 34-66, 121, incorrectly understands the Servant's mission of verses 6-7 as Cyrus' political liberation. Cyrus is never called Yahweh's Servant.

His task (verse 2). He has special compassion for the weak and afflicted (verse 3). His faithfulness is reported in verse 4a: "He will not be disheartened or be discouraged until He establishes justice on the earth." Many understand that the "suffering" of the Servant is for the first time indicated in the Servant songs.<sup>41</sup> The discouraging suffering would not hold the Servant back from His mission (see John 19:30). When He is successful in carrying out His redemptive mission, the Gentiles will come to Him: "and islands will hope for His law" (verse 4b).

The song stresses that the Servant will be unmistakably successful in His mission since Yahweh who has called the Servant is the Creator of the heaven and earth (verse 5). He is the One who "never gives His glory to another" (verse 8b): this is the solemn seal of Yahweh on the mission of the Servant.<sup>42</sup> The mission of the Servant to the Gentiles is declared as "new things" by Yahweh (verse 9).<sup>43</sup> It is designed by Yahweh and its completion is guaranteed by Him.

---

<sup>41</sup>H. C. Leupold, Isaiah, 2:63; Claus Westermann, Isaiah 40-66, Old Testament Library, trans. David M. G. Stalker (London: SCM, 1969), 96. Westermann however incorrectly argues that verses 5-9 originally does not follow verses 1-4. He takes verses 5-9 as a later expansion since the description of the salvation of the passages is similar to that of "Trito-Isaiah." See his discussion in p. 101.

<sup>42</sup>Pieper, Isaiah II, 190.

<sup>43</sup>Hengstenberg, Christology, 216; Leupold, Isaiah, 2:66. Pieper, Isaiah II, 191, understands it as the destruction of Babylon. Lindsey, "Isaiah's Songs of the Servant Part I," 27, takes it as "the conditions associated with the millennial righteous order." Both ideas are far from the intent of the song.

Isaiah 49:1-13

The second Servant song begins with an invitation by the Servant to the Gentiles: "Listen to Me, O islands: and hear, distant peoples" (verse 1a). The self-identification of the Servant closely follows: "Yahweh called Me before birth; from the inward parts of My mother He mentioned My name" (verse 1b).<sup>44</sup> The words of the Servant were fulfilled when our Lord was named "Jesus" while He was in the womb of Mary (Matt. 1:18-21; see also Luke 1:31-33).

It is strange that Yahweh called the Servant "Israel" in verse 3. This has led many to understand the Servant of Isaiah 49 in the collective sense<sup>45</sup> which does not fit the context. Israel is commissioned to restore Jacob (Israel) to Yahweh (verse 5). It is unnatural for a nation to have itself as the object of the restoration.<sup>46</sup> The picture of Israel in the Song is much greater than what the nation Israel had achieved (see Isa. 48:2).<sup>47</sup> Hence "Israel" of verse 3 should be understood as describing an individual who will be an Israelite and the Servant of Yahweh. He is the Messiah who is "the heart of Israel," in F. Delitzsch's words, and the source of the salvation of Israel.<sup>48</sup> It is to be noted that the name "Israel" was from the very first the name

---

<sup>44</sup>The phrase "the inward parts of My mother" probably implies the Incarnation.

<sup>45</sup>James Muilenberg, "Isaiah 40-66," in Interpreter's Bible, 5:567-568.

<sup>46</sup>Leupold, Isaiah, 2:175.

<sup>47</sup>Von Rad, OT Theology, 2:259-260.

<sup>48</sup>Delitzsch, Isaiah, 2:258.

given by God to an individual (Gen. 32:28). C. Westermann suggests that the word "Israel" is a later addition which reflects the collective interpretation of the Servant.<sup>49</sup> Westermann's view is rejected by F. D. Lindsey since it is not supported by the evidence of the manuscript.<sup>50</sup>

The mission of the Servant is first directed to Israel: "To bring Jacob back to Him [Yahweh], and Israel will be gathered to Him" (verse 5). The Gentile mission of the Servant is described in verse 6:

ויאמר נקל מהיוחף לי עבד להקים את-שבטי יעקב  
ונצירי ישראל להשיב ונתחזק לאור גוים

C. R. North suggests that the Servant's mission to Israel involves the political restoration of the nation.<sup>51</sup> He locates the song in the period of the exile, and argues that a spiritual restoration of the exiles cannot happen apart from the political rehabilitation of the nation. The term *שׁוּב* is used for "bringing back" in verses 5 and 6. It does not exclusively describe the "physical return" in the context. It more correctly depicts the "spiritual return." This is supported by the thought of verse 6 where the Servant is commissioned to bring Israel back and to bring Yahweh's salvation to the Gentiles. It is important to note that the Servant is commissioned to bring Israel back not to the land but to Yahweh Himself (verse 5).

The significance of the second Servant song lies in its clear

---

<sup>49</sup>Westermann, Isaiah 40-66, 209.

<sup>50</sup>F. Duane Lindsey, "Isaiah's Songs of the Servant Part 2: The Commission of the Servant in Isaiah 49:1-13," BS 139 (1982): 133-134.

<sup>51</sup>C. R. North, The Suffering Servant in Deutero-Isaiah: An Historical and Critical Study, 2nd ed. (Oxford: University, 1956), 146. See also Lindsey, "Isaiah's Songs of the Servant Part 2," 137.

presentation of the universal scope of Yahweh's redemptive blessing through His Servant, a blessing which consists of the spiritual restoration of Israel and the inclusion of the Gentiles into Yahweh's salvation. That the Servant's work of restoring Israel is stated as a "small thing" does not mean it is an insignificant task. The expression can be taken as a rhetorical way of emphasizing that the Servant has also a much greater task for the Gentiles.<sup>52</sup> The song reveals an important order of salvation history related to the mission of the Messiah. It shows that the Servant's work for Israel comes first and then His mission to the Gentiles follows (verse 6). When working at Pisidian Antioch in Gentile land, Paul and Barnabas were opposed by the Jews (Acts 13:45). Their reaction was striking one:

Ἐμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ·  
ἐπειδὴ ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξιόους κρίνετε  
ἑαυτοῦς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη.  
(Acts 13:46)

They quoted Isaiah 49:6 to justify their turning to the Gentiles (Acts 13:47). It is important to note that the apostles identified themselves with the Servant of Yahweh of Isaiah 49:6. This indicates that the Servant's Gentile mission should be carried out by His messengers, the servants of the Servant. This was the original intent of Isaiah's prophecy. It is also clearly reflected in Matthew 28:16-20 when our Lord commissions His apostles with the Gentile mission.

The second Servant song contains the laments of the Servant over His work:

---

<sup>52</sup>MacRae, Gospel of Isaiah, 107.

But I said, "I have labored to no purpose,  
I have spent My strength in vain and for nothing;  
Yet the justice [due] to Me is with Yahweh  
and My reward is with My God." (verse 4)

The passage points to the fruitless effort which the Servant would see at the commencement of His mission among the Jews.<sup>53</sup> The Servant however receives encouragement from Yahweh Himself. The song also adds humiliation which the Servant would face:

This is what Yahweh says, the Redeemer of Israel, its Holy One,  
To the despised One, To the One abhorred by the nation [יִשְׂרָאֵל]  
To the Servant of rulers,  
Kings will see and rise up, Princes will bow down, because of  
Yahweh who is faithful, the Holy One of Israel has chosen  
You. (verse 7)

The first half of the passage reports the rejection which the Servant would experience from the greater portion of the nation (יִשְׂרָאֵל) of Israel.<sup>54</sup> The second half describes the exaltation which the Servant would enjoy after suffering at the hands of the rulers. He will be exalted because He is the chosen One of Yahweh.

Whereas the Servant speaks to the Gentiles in verses 1-6, it is Yahweh who speaks to the Servant in verses 7-13,<sup>55</sup> where Yahweh promises to help and protect.<sup>56</sup> Yahweh is deeply involved in the mission of the

---

<sup>53</sup>Hengstenberg, Christology, 222; Young, Isaiah, 3:272.

<sup>54</sup>MacRae, Gospel of Isaiah, 107. The Servant is written as "the servant of rulers" in a deprecatory sense. Young, Isaiah, 3:277, remarks, "He who is the Servant of the Lord is also the slave of tyrants."

<sup>55</sup>Watts, Isaiah 34-66, presents an incorrect analysis which is strange: verses 1-4 are Servant Israel's word; verses 5-6 Servant Darius' word; and verses 8-12 Yahweh's word to Darius.

<sup>56</sup>Verse 8a is quoted by Paul at 2 Cor. 6:2 where he applies Isaiah's passage to the Gentiles in the Messianic context. See also Gal. 4:4 on "fulness of time" of Christ.

Servant. The Servant is not the only One who performs the salvation for the Gentiles. The "ultimate" performer is Yahweh who will bring people from the whole world as described in verse 12:

Behold these shall come from afar;  
 And see, these from the north, and from the west,  
 And these from the land of Sinim [סִינִים].<sup>57</sup>

The great universal gathering of the people as pictured in the passage echoes the great eschatological gathering of people to Mount Zion as described in Isaiah 2:2 and Isaiah 11:10-12.

Isaiah 52:13-53:12

The fourth Servant song<sup>58</sup> begins at 52:13 and ends at 53:12. Both the first and the last passages of the song present the exaltation of the Servant and serve as an "inclusio." The suffering of the Servant described in the song is bracketed with exaltation. Hence the suffering of the Servant should be understood in the context of exaltation, and vice versa. The last three verses of chapter 52 serve as both the introduction and conclusion. The exaltation of the Servant is predicted in 52:13: "Behold, My Servant will prosper (or "act wisely" in NIV), He will be high and lifted up, and will be greatly exalted." His humilia-

---

<sup>57</sup>The interpretation of term סִינִים has been much debated: *πρωων* in LXX; "China" in BDB, Pieper, MacRae; "Sinim" or "Syene" of southern Egypt in KJV, JB, RSV, NEB, NASB, Leupold, McKenzie; "Aswan" in NIV. MaRae, Gospel of Isaiah, 108-109, points out that the word "east" is not included in the passage. The passage consequently does not imply the return from the Babylonian Exile.

<sup>58</sup>The Christological interpretation of the song is most strongly supported by the NT: our Lord applies 53:12 to Himself at Luke 22:37; Matthew quotes 53:4 at 8:17; 53:7-8 found in Acts 8:26-39; 53:1 at John 12:38; 52:15 at Romans 15:2; 53:5 at 1 Pet. 2:24. All quotations are made in Christological contexts.



tion is described in verse 14: "His appearance was disfigured more than any man, and His form more than the sons of men." The result of Servant's suffering is stated in verse 15:

כֵּן יִזֶה גּוֹיִם רַבִּים עָלָיו יִקְפְּצוּ מַלְכִים פִּיחֵם  
כִּי אֲשֶׁר לֹא-סֹפֵר לָהֶם רָאוּ  
וְאֲשֶׁר לֹא-שָׁמְעוּ הִתְבּוֹנְנוּ

The interpretation of the verb יִזֶה has been debated and is important for the understanding of the song. The Septuagint renders it θαυμάσσονται and is followed by many versions: RSV; JB; AB (McKenzie).<sup>59</sup> Some other versions have "to sprinkle": KJV; NASB; NIV. Linguistically the Hiphil of יִזֶה means (1) "to sprinkle" or (2) "to startle."<sup>60</sup> The word is used twenty four times in the Old Testament and most of them are found in the Torah (21 out of 24 occurrences) in relation with the ritual purification by sprinkling blood or water or oil (for example Lev. 4:6; 5:9; 14:7; 16:14; Num. 19:21). The word is found elsewhere in 2 Kings 9:33 and Isaiah 63:3. Both of these occurrences speak about sprinkling of the blood. Hence the word should be taken as a technical term for ritual sprinkling. It is used in Isaiah 52:15 in this

---

<sup>59</sup>The rendering of the Septuagint could be an intentional avoiding of the expiatory implication of the text. Luther notes that when the word is translated "sprinkle" it would be "a powerful text against the Jews." See Martin Luther, Luther's Works, American Edition, vol. 17, Lectures on Isaiah (Chapters 40-66), trans. Herbert J. A. Bouman, ed. Jaroslav Pelikan (St. Louis: Concordia Publishing House, 1972), 217.

<sup>60</sup>The New Brown, Driver, and Briggs Hebrew and English Lexicon of the Old Testament, eds. Francis Brown, S. R. Driver and Charles A. Briggs (Boston: Houghton, Mifflin & Co., 1907; Lafayette, IN: Associated Publishers and Authors, 1981), 633.

sense.<sup>61</sup> The difference between Isaiah 52:15 and other passages which contain the term  $\text{מָן}$  is that Isaiah 52:15 does not have any direct mention of blood or water in relation with the term, while all other passages have a reference to the object.

The total context of the song supports this interpretation. The suffering of the Servant is described in 52:14 and is detailed in chapter 53 where the great suffering of the Servant for the sins of many people is stressed in vivid language. His suffering brings justification for many people.<sup>62</sup> The two important thoughts of chapter 53, suffering and justification, are introduced in 52:15. Hence any effort to interpret  $\text{מָן}$  as meaning "to startle" does not fit the thought of the fourth song.

The Servant sprinkles His own blood and water, not the blood of an animal as priests do (see Heb. 9:12). He sprinkles His blood for the purification of the Gentiles, as well as for His own people as emphasized in the epistle to the Hebrews. The vicarious character of the Servant's suffering is specially emphasized by Isaiah. He frequently employs the first person possessive pronoun  $\text{אֲנִי}$  and  $\text{לָנוּ}$ : the Servant took up "our" griefs, "our" sorrows, "our" transgressions, and "our" iniqui-

---

<sup>61</sup>Edward J. Young, "The Interpretation of  $\text{מָן}$  in Isaiah 52:15," The Westminster Theological Journal 3 (1941): 125-132; Theological Word-book of the Old Testament, 2 vols., eds. R. Laird Harris, G. L. Archer, and B. Waltke (Chicago: Moody Press, 1980), s.v. " $\text{מָן}$ ," by Leonard J. Coppes, 2:566.

<sup>62</sup>The apostle Peter wrote to the believers in Gentile lands calling them God's chosen ones to be "sprinkled" with the blood of Christ (1 Pet. 1:1-2).

ties. Isaiah repeats words to stress the thought.<sup>63</sup> He also uses the method of "contrast" to emphasize the main theme of the vicarious suffering of the Servant for people. He frequently draws a contrast between "He" and "we": "He" bore "our" sin; "He" was pierced for "our" transgressions; "His" innocence and "our" sinfulness. It is not to be overlooked that Isaiah adds the third person pronoun **הוא** to the Servant as the subject in verses 4, 7, 11, and 12. It is designed to highlight the Servant's word: "He Himself bore the sin of many" (**הוא חטא- רבים**) (אֲנִי verse 12).

To whom does the term "we" (the speaker) refer in the song? It refers to "Israel" for F. Delitzsch<sup>64</sup> and E. J. Young,<sup>65</sup> to "Israel and the Gentiles" for J. Ridderbos,<sup>66</sup> to "the Gentiles" for C. R. North,<sup>67</sup> or to "humanity at large" for G. A. F. Knight.<sup>68</sup> The Song indicates the beneficiaries of the Servant's suffering in different terms: "we" in verse 4-6; "my people" in 7-9; "seed" in 10; "many" in 11-12. The word "we" denotes both the messenger of 53:1 and those who have despised and misunderstood the Servant of verses 4-5. Two things are clear from the

---

<sup>63</sup>Paul R. Raabe, "The Effect of Repetition in the Suffering Servant Song," JBL 103 (1984): 77-84.

<sup>64</sup>Delitzsch, Isaiah, 2:310.

<sup>65</sup>Young, Isaiah, 3:340.

<sup>66</sup>Ridderbos, Isaiah, 475.

<sup>67</sup>North, The Suffering Servant, 149.

<sup>68</sup>George A. F. Knight, Servant Theology: A Commentary on the Book of Isaiah 40-55, International Theological Commentary (Edinburgh: Hansell Press; Grand Rapids: Eerdmans, 1984), 170.

text: "we" and "many" are different from each other as well as closely related as beneficiaries, and those who are called "we" stand for the people who intentionally despised the Servant. Hence the conclusion is that the word "we" portrays the Jewish people and "many" depicts people universally consisting of Jews and Gentiles.<sup>69</sup> In relation to this subject, Peter's quotation of Isaiah 53:5d at 1 Peter 2:24 is significant.<sup>70</sup> In quoting, Peter alters the personal pronoun from "us" (נרפא-לנו) to "you" (ἰάθητε) who are both Jewish and Gentile Christians residing throughout much of Asia Minor. Thus he identifies "we" of Isaiah 53 with the recipients of his letter. The study of the total context of the song suggests that "many" (רבים) of 53:11-12 is identical to the "many nations" (גוים רבים) of 52:15 and to the "seed" (זרע) of 53:10.<sup>71</sup> Von Rad contends that the term רבים of the fourth Servant song should be understood in the inclusive sense of "all."<sup>72</sup>

This song states the cause of the Servant's suffering in two ways: He bore our griefs (53:4) and voluntarily submitted Himself to suffering

---

<sup>69</sup>The Servant suffered for the sin of "us" and "many." This indicates that the sinfulness of the Gentiles ("many") worked with the Jewish rejection of the Servant. Even the sin of the prophet Isaiah is involved in it (see his use of "we"). See Leupold, Isaiah, 2:227.

<sup>70</sup>John W. Olley, "'The Many': How is Isa. 53, 12a to be understood?," Biblica 68 (1987): 354-355; F. Duane Lindsey, "Isaiah's Songs of the Servant Part 4: The Career of the Servant in Isaiah 52:13-53:12," BS 139 (1982): 313.

<sup>71</sup>Young, Isaiah, 3:359. "Many" of 52:14 probably denotes the Israelites. See Lindsey, "Isaiah's Songs of the Servant Part 4," 317.

<sup>72</sup>Von Rad, OT Theology, 2:257, n. 33. "Many" is a Hebraism for "all" (universality).

(53:7). Yahweh has laid His wrath for our iniquity upon the Servant (52:6) and caused Him to suffer (53:10). The immediate cause of the suffering is the sin of man (verse 8) and the ultimate cause Yahweh's righteous will (verse 10).<sup>73</sup> The redemptive plan of Yahweh through His suffering Servant is clearly presented in the fourth song. The Servant makes a humble appearance (53:2). He is despised and rejected by His own people (53:2-3); He experiences violent death and is buried (52:14; 53:5, 9, 12). He will be raised again (53:10).<sup>74</sup> Justification of many through their knowledge of the Servant will follow (52:15; 53:10-11). This justification assumes the universal spread of the knowledge of the Servant through His messengers (see 52:7-10). The "knowledge of the Servant" in 53:11, which produces justification for many, probably means their knowledge of the Servant, that is, their faith in the person and work of the Servant.<sup>75</sup> It is saving knowledge (Rom. 1:16; Heb. 2:4). It is the Gospel of Christ.<sup>76</sup> It is to be emphasized that the universal spreading of the knowledge of the Servant comes after His suffering.<sup>77</sup>

---

<sup>73</sup>Delitzsch, Isaiah, 2:330; Young, Isaiah, 3:350.

<sup>74</sup>The clause "He will prolong [His] days" probably describes His resurrection. See Muilenberg, Interpreter's Bible, 5:629; Young, Isaiah, 3:356; F. Duane Lindsey, "Isaiah's Songs of the Servant Part 5: The Career of the Servant in Isaiah 52:13-53:12 (Concluded)," BS 140 (1983); 32. Pieper, Isaiah II, 431, finds three steps of the exaltation of the Servant in 52:15: resurrection, ascension into heaven, and sitting at the right hand of the Father.

<sup>75</sup>Luther, Luther's Works, 17:229-230; Delitzsch, Isaiah, 2:336.

<sup>76</sup>Here the thought "justification not by works but by faith in Christ" is implied.

<sup>77</sup>It is striking that there is a remarkable correspondence between the description of the Servant's suffering of Isaiah 53 and the passion narratives of the Gospels.

The song describes the sin of man in various terms but it never mentions Yahweh's judgment on them. His judgment falls on the Servant, and, as a result, through faith in Him they enjoy healing and peace (שלום) as provided by Yahweh. Thus the fourth Servant song stresses the abundant grace of Yahweh.<sup>78</sup>

#### Daniel 7:13-14

One of the main themes of the Book of Daniel is the presentation of the everlasting Kingdom of God in contrast to the temporal kingdom of the world. This is well described in the vision of the large statue of 2:31-43. This statue stands for the four kingdoms. The prophecy of the destruction of the four kingdoms is closely followed by a prediction of the establishment of the divine Kingdom:

And in the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever. (2:44, NASB)

The prophecy of the divine Kingdom and the four kingdoms reveals the fact that it is God who sets up kingdoms and puts an end to them. God controls kingdoms and history.

The prediction of the four kingdoms appears again in the night vision of Daniel. Here the kingdoms are represented by four different beasts (7:1-12). The vision of the four kingdoms of beasts is followed by the description of the kingdom of the One like a Son of Man (7:13-14). The prophecies of chapter 2 and chapter 7 on the four king-

---

<sup>78</sup>Muilenberg, Interpreter's Bible, 5:624, reports that the only name mentioned in the song is Yahweh.

doms conclude with the presentation of the coming of the divine Kingdom. The chief difference between the visions of 7:13-14 and 2:44 is that the ruler of the kingdom is introduced only in the former. The ruler is described as "One like a Son of Man."

The description "One like a Son of Man" (כְּבֶר אִישׁ in Aramaic) is never used as a title for the Messiah in the Old Testament<sup>79</sup> or in Judaism at the time of Jesus.<sup>80</sup> It is widely agreed that our Lord has taken the expression "Son of Man" from Daniel 7:13<sup>81</sup> and used it more than eighty times as a Self-designation in relation to His earthly ministry (Matt. 12:31-32), suffering (Matt. 17:22), and second coming (Matt. 24:30-31). This fact strongly supports the Messianic interpretation of Daniel 7:13-14. He also referred to Daniel's passage in His reply to Caiaphas (Matt. 26:64; Mark 14:62).

What Daniel saw in the night vision is not the "Son of Man Himself" but "One like a Son of Man." The figure is not expressly identified as a man but is simply compared with a man. The significance of the preposition כְּ ("like") can be noted in three ways: (1) it serves to indicate the distinction of the heavenly figure from the form of

---

<sup>79</sup>H. H. Rowley, The Relevance of Apocalyptic: A Study of Jewish and Christian Apocalypses from Daniel to the Revelation (London: Lutterworth, 1944), 29.

<sup>80</sup>F. F. Bruce, "The Background to the Son of Man Sayings," in Christ the Lord, Studies in Christology Presented to Donald Guthrie, ed. Harold H. Rowdon (Leicester: IVP, 1982), 50-70.

<sup>81</sup>Bruce, *ibid.*, 61-69, examines the Son of Man sayings in some Qumran texts. He finds no evidence that Jesus or the evangelists were influenced by them. See also Robert D. Rowe, "Is Daniel's 'Son of Man' Messianic?" in Christ the Lord, Studies in Christology Presented to Donald Guthrie, ed. Harold H. Rowdon (Leicester: IVP, 1982), 71-96.

beasts;<sup>82</sup> (2) it stresses the humanity of the figure even though it has a heavenly origin;<sup>83</sup> and (3) it suggests that the figure is the heavenly God incarnate.<sup>84</sup> The figure is coming with the clouds of heaven to the Ancient of days. The expression "the Ancient of days" (אֲדֹנָי הַיּוֹמִים) in Aramaic; ὁς παλαιὸς ἡμερῶν in LXX) occurs three times in Daniel (7:9, 13, 22). From the context this expression denotes God. The figure of clouds is frequently used in the Old Testament in relation to God (see Exod. 13:21-22; 1 Kings 8:10-11; Ps. 18:11-12[12-13]; 104:3; Isa. 19:1; Nah. 1:3). That One like a Son of Man comes accompanied by clouds suggests that He is a heavenly and divine Being. The picture of the coming of One like a Son of Man with the clouds is clearly echoed in the New Testament in the scene of the second coming of the Son of Man on the clouds (Matt. 24:30; 26:64; Mark 14:62; Rev. 1:7; 14:14). The expression "One like a Son of Man in the clouds" prefigures the nature of the coming Messiah: He is of divine origin and comes in human form.<sup>85</sup>

The heavenly figure is introduced as greatly exalted. He is led

---

<sup>82</sup>Edward J. Young, The Messianic Prophecies of Daniel, Exegetica Ouden Nieuw-Testamentische Studien, eds. W. H. Gispen, et. al. (Delft, Holland: Uitgeverij Van Keulen, 1954), 39.

<sup>83</sup>Edward J. Young, The Prophecy of Daniel: A Commentary (Grand Rapids: Eerdmans, 1949), 155; Joyce G. Baldwin, Daniel, Tyndale OT Commentaries (Downers Grove, IL: IVP, 1978), 142.

<sup>84</sup>Gleason L. Archer, "Daniel," in The Expositor's Bible Commentary, 10 vols., ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1985), 7:90-91.

<sup>85</sup>C. F. Keil, Book of Daniel, Keil & Delitzsch Commentary on the OT, 10 vols., trans. M. G. Easton (Grand Rapids: Eerdmans, reprint 1982), 9:236; Edward J. Young, "Daniel's Vision of the Son of Man," in The Law and the Prophets, ed. J. Skilton (Nulley, NJ: Presbyterian and Reformed Publishing, 1974), 425-451.



to God. He is given (ἐδόθη) authority, glory, and dominion that "all peoples, nations and languages"<sup>86</sup> might serve Him. This picture points forward to our Lord when He commissions the apostles in Matthew 28:16-20: "All authority has been given (ἐδόθη) to Me" (verse 18). The fulfillment of the exaltation of One like a Son of Man is found in the New Testament when our Lord sits on the right hand of God (Eph. 1:20-22; Phil. 2:9-10; 1 Pet. 3:22; Rev. 17:14). The dominion given to One like a Son of Man is everlasting and His kingdom will never be destroyed (verse 14). The everlasting kingdom of the Messiah described in 2 Samuel 7 is reflected here. The mission of One like a Son of Man is not given in Daniel 7, but the everlasting aspect of His kingdom is greatly stressed.

The four beasts are mentioned again in 7:17 and the perpetuity of the divine kingdom is stated in the next verse. "But the saints of the Most High will receive the kingdom and possess the kingdom forever for all ages to come" (verse 18). The final judgment of the fourth kingdom appears in verse 26. Then the eternal kingdom of God is mentioned.

Then the sovereignty, the dominion, and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him (verse 27, NASB).

The kingdom of One like a Son of Man in verse 14 should be understood from the context as identical with the kingdom of God in verses 18 and 27. Whereas the kingdom is given to One like a Son of Man in verse 14 it is given to the saints of the Most High in verses 18 and 27. This

---

<sup>86</sup>LXX has πάντα τὰ ἔθνη τῆς γῆς κατὰ γένη.

has led many to see both "One like a Son of Man" and "the saints of the Most High" as identical. Consequently, they reject the Messianic implication of Daniel 7:13-14.<sup>87</sup> The only difference is that the former is a corporate figure of the latter. Louis F. Hartman argues that the phrase "One like a Son of Man" should not be understood as a real individual but as a symbol of the saints of the Most High, since the four beasts in Daniel 7 are not real animals but symbols of the pagan kingdoms.<sup>88</sup> James Barr, based on the description of an angel as "one who looks like a man" in 8:15 (see also 9:21; 10:5, 16, 18), sees "One like a Son of Man" as referring to an angel and "the saints" as angelic holy beings.<sup>89</sup> Robert Anderson recently declined both the Messianic interpretation and the angelic interpretation, and suggested that Daniel 7 is a later product which reflects the situation and hope of Jews between the destruction of the temple (167 B.C.) and its capture by Judas

---

<sup>87</sup> Joseph Klausner, The Messianic Idea in Israel, trans. W. F. Stinespring (New York: Macmillan, 1955), 229-230. D. S. Russell, The Method and Message of Jewish Apocalyptic, OT Library (Philadelphia: Westminster, 1964), 326-327, takes both as a symbol of the triumphant people in the coming eschatological kingdom.

<sup>88</sup> Louis F. Hartman and Alexander A. DiLella, The Book of Daniel, Anchor Bible (Garden City, NY: Doubleday, 1978), 87-102. He views the "saints" as referring to the Jews who courageously withstood the persecution of Antiochus IV Epiphanes. See also T. W. Manson, "The Son of Man in Daniel, Enoch and the Gospels," Bulletin of the John Rylands University Library of Manchester 32 (1950): 171-193.

<sup>89</sup> James Barr, "Daniel," in Peake's Commentary on the Bible, 597-598. See also Arthur Jeffery, "Daniel," in Interpreter's Bible, 6:461; Baldwin, Daniel, 144-151; Carston Colpe, "ὁ υἱὸς τοῦ ἀνθρώπου," TDNT, 8:421. John J. Collins, Daniel with an Introduction to Apocalyptic Literature, The Forms of the OT Literature, eds. Rolf Knierim and Gene M. Tucker, vol 20 (Grand Rapids: Eerdmans, 1984), 82, notes that the leader of the angelic beings is Michael.

Maccabeus (164 B.C.).<sup>90</sup> He takes the figure "One like a Son of Man" as meaning the personification of God's people. The views of L. F. Hartman, J. Barr, and R. Anderson fail to recognize the immediate and broad context of the text. The prophecy of the four beasts typifies real nations in future history as clearly explained in the text (see 7:17, 23-26; 8:20-26). Hence it is unnatural to contend that the divine kingdom is to be given to the angelic being. The contents of Daniel 7:13-14 are in accord with some important Messianic texts and thus support the Messianic interpretation of the passage: the perpetuity of the kingdom in Psalm 45 and Isaiah 9, and the universal scope of the kingdom in Psalm 2; 22; 45 and Isaiah 42; 49. The Messianic interpretation of Daniel 7:13-14 is firmly supported by our Lord. He frequently applied the language and thoughts of Daniel 7:13-14 to Himself, for example, "Son of Man," "clouds," and "authority."<sup>91</sup>

---

<sup>90</sup> Robert A. Anderson, Signs and Wonders: A Commentary on the Book of Daniel, International Theological Commentary, (Grand Rapids: Eerdmans, 1984), 76-87. Also W. Sibley Towner, Daniel, Interpretation (Atlanta: John Knox, 1984), 96. For the view of "corporate personality," see Norman W. Porteous, Daniel: A Commentary, OT Library (London: SCM, 1965), 111. William O. Walker, "Daniel 7:13-14," Interp 39 (1985): 176-181, advocates for late authorship, and rejects Messianic interpretation. Julian Morgenstern, "The 'Son of Man' of Daniel 7, 13f.: A New Interpretation," JBL 80 (1961): 65-77, conjectures that the two divine figures of Dan. 7:13 are patterned closely after the composite Tyrian solar deity.

<sup>91</sup> It is worthy of note that the phrase "Son of Man" is found in later Jewish writings (for example 1 Enoch 46-48, 62) as a pre-existent heavenly being and as a Messianic figure who possesses dominion and passes judgment. 1 Enoch 62:7 writes, "For the Son of Man was concealed from the beginning, and the Most High One preserved him in the presence of His power; then he revealed him to the holy and the elect ones." See James Charlesworth, ed., The Old Testament Pseudepigrapha, 2 vols. (Garden City, NY: Doubleday, 1983), 1:43.

The "saints" of the Most High in Daniel 7:18, 22, 27 is closely related to "One like a Son of Man": the kingdom given to the latter is to be shared with the former. Notice the kingdom given to One like a Son of Man is called "His kingdom" in 7:14, but it is not called the kingdom of the saints. The kingdom is given to them in 7:18, 22 but it is still called "the kingdom of the Most High" in 7:27. Hence "One like a Son of Man" cannot be understood as identical with "the saints" (ܫܢܝܢ in Aramaic) of the Most High. The "saints" of Daniel 7 probably denotes those who have intimate relationship with God and His Messiah. They are according to H. C. Leupold "the true people of God of all times,"<sup>92</sup> or in C. F. Keil's word "the congregation of the New Testament, consisting of Israel and the faithful of all nations."<sup>93</sup> On the relation between "One like a Son of Man" and "the saints of the Most High" Keil aptly notes that the former is the King of the latter.<sup>94</sup>

The night vision of Daniel 7 reveals God's redemptive plan in history. The great kingdoms of the world fail to follow God's will and receive His judgment. The Kingdom of God is given to the Messiah, the Son of Man. It is to be established through the Messiah in the whole

---

<sup>92</sup>H. C. Leupold, Exposition of Daniel (Grand Rapids: Baker, reprint 1969), 318.

<sup>93</sup>C. F. Keil, Book of Daniel, 239. See also Edward J. Young, The Prophecy of Daniel, 157. Contra Gerhard F. Hasel, "The Identity of the Saints of the Most High in Daniel 7," Biblica 56 (1976): 173-92, regards "the saints" of the Most High as the Israelites.

<sup>94</sup>C. F. Keil, Book of Daniel, 244. It is significant to note that the followers of Christ will enjoy His glory in the Messianic Age (Matt. 19:28-29 and Luke 22:29-30).

world. It is a universal Kingdom.<sup>95</sup> Numerous people from all nations will be included in the kingdom of the Son of Man and they will worship Him. His kingdom will never perish but last forever even in the face of severe challenge from earthly kingdoms.

Micah 5:2-5a [5:1-4a]

The Messianic prophecy of Micah 5 is located in the central section of the book (that is, 4:1-5:15[4:1-5:14]), which describes the hope for Israel and Judah. The first section of the book reveals the judgment of Yahweh upon Israel and Judah (1:2-3:12). The last three verses of chapter 4 speak of Yahweh's judgment against the enemies of Zion. The initial verse of chapter 5 (4:13 in MT) relates the humiliation of Israel with a picture of the judge of Israel being smitten on the cheek. It is a gross insult for the leaders of Israel who have failed to obey Yahweh's word (compare 1 Kings 22:24; Job 16:10; Ps. 3:7 [3:8]; Lam. 3:30). The disobedient judge of Israel is to be replaced by a new Ruler coming from Bethlehem:

ואתה בית-להם אפרתה צעיר להיות באלפי יהודה  
 מנף לי יצא להיות מושל בישראל  
 ומוצאיו מקדם מימי עולם. (5:1)

This passage speaks of the historical birth of the Ruler of Israel at the town of Bethlehem Ephrathah. Some take "Ephrathah" as the name of a district in Judah where Bethlehem is located (compare Ps. 132:6).<sup>96</sup>

---

<sup>95</sup> Edward J. Young, The Messianic Prophecies of Daniel, 39, remarks that none of the kingdoms of the beasts is said to be universal.

<sup>96</sup> Bruce D. Waltke, Obadiah, Jonah and Micah, Tyndale OT Commentaries (Downers Grove, IL: IVP, 1988), 182.

Many understand it as an older name of Bethlehem, that is, Ephrathah was absorbed into Bethlehem.<sup>97</sup> That Ephrathah is an ancient name of Bethlehem is supported by the Old Testament (Gen. 35:16, 19; 48:7; Ruth 4:11). Many scholars have maintained that the combined designation is employed by Micah to distinguish Bethlehem in Judah from Bethlehem in Zebulun (Josh. 19:15).<sup>98</sup> This view was opposed by C. F. Keil since the words "among the clans of Judah" provide a sufficient distinction to the Judaean Bethlehem from that of Zebulun. He argues that the double identification gives a "greater solemnity" to the description of Bethlehem in Judah as the birth place of the Messiah.<sup>99</sup> This is probably the intent of Micah.

The name "Bethlehem" is stressed in terms of the structure of the text. The vocative ~~THE~~ puts great weight on Bethlehem. The emphasis on Bethlehem in relation to the birth of the Messiah shows the close connection between the Messiah and David who was born in Bethlehem (1 Sam. 17:12). Thus the coming One becomes the Davidic Messiah. He is a new shoot coming from the stump of Jesse (Isa. 11:1). Philip J. King views both Bethlehem and Ephrathah as identical and believes "Bethlehem" here

---

<sup>97</sup>Jack Finegan, The Archeology of the New Testament (Princeton, NJ: Princeton University, 1969), 24; S. Cohen, "Ephrathah," Interpreter's Dictionary of the Bible, 2:122.

<sup>98</sup>E. W. Hengstenberg, Christology, 571; Rolland E. Wolfe, "The Book of Micah," Interpreter's Bible, 6:931; Delbert R. Hillers, Micah, Hermeneia (Philadelphia: Fortress, 1984), 64; James Limberg, Hosea-Micah, Interpretation (Atlanta: John Knox, 1988), 186.

<sup>99</sup>C. F. Keil, Minor Prophets, Keil & Delitzsch Commentary on the OT, 10 vols., trans. James Martin (Grand Rapids: Eerdmans, reprint 1982), 10:477-478.

to be a gloss. He asserts that the original text reads "house of Ephrathah" (בֵּית-אֶפְרַתָּה).<sup>100</sup> He claims that the witness of Matthew 2:5-6 to Bethlehem as the birth place of the Messiah to be a "midrashic interpretation." King's assumption is not supported by the textual evidence: the Masoretic text is also supported by the Septuagint.<sup>101</sup>

It is noteworthy that Bethlehem was recognized as the birthplace of the Messiah by the Jews at the time of Jesus as stated in Matthew 2:1-8 (also John 7:42). It is striking that Matthew mentions only Bethlehem.

The origin of the Messiah is implied in the clause מִקֵּדֶם מִיְמֵי עוֹלָם. It could refer to the ancient time of Jesse and David,<sup>102</sup> or to the time of Adam in the Garden of Eden.<sup>103</sup> It probably here refers to eternity,<sup>104</sup> and thus the pre-existence of the Messiah is described. That the term, מִקֵּדֶם, is frequently used in relation with God (Deut. 33:27; 45:21) indicates the deity of the Messiah who is to come in Bethlehem.<sup>105</sup> This

---

<sup>100</sup> Philip J. King, "Micah," Jerome Biblical Commentary, 1:287.

<sup>101</sup> LXX has βηθλεεμ οἶκος τοῦ Εφραθα. See also BHS.

<sup>102</sup> Bruce K. Waltke, Obadiah, Jonah and Micah, 183; Rolland E. Wolfe, "Micah," in Interpreter's Bible, 6:931; Leslie C. Allen, The Books of Joel, Obadiah, Jonah and Micah, New International Commentary on the OT (Grand Rapids: Eerdmans, 1976), 343, n. 29.

<sup>103</sup> Ralph L. Smith, Micah-Malachi, Word Biblical Commentary (Waco, TX: Word, 1984), 43-44. Similarly C. F. Keil, Minor Prophets, 10:481.

<sup>104</sup> E. W. Hengstenberg, Christology, 573; Theo. Laetsch, Bible Commentary: The Minor Prophets (St. Louis: Concordia Publishing House, 1956), 272.

<sup>105</sup> Thomas E. McComiskey, "Micah," in The Expositor's Bible Commentary, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1985), 7:427.

distinguishes the Messiah from all other descendants of David.

The consequence of the Messiah's coming to Israel is stated in verse 3[2]:

Therefore, He will give them up until the time  
When she who is in labor has borne [לָדָה] a child.  
Then the remainder of His brethren will return to the sons of  
Israel. (NASB)

The first line indicates the oppression of Israel which is implied in 5:1[4:13]. The historical oppression denotes the spiritual oppression which continues until the time of the birth of the child. James L. Mays, based on 4:9-10 where oppression is expressed as labor, understands the word לָדָה not as meaning an actual birth but as an end of oppression.<sup>106</sup> His view cannot be held since the context speaks of the real birth of a ruler. Micah 5:2-5a[1-4a] conveys an intensively personal tone. Micah's prophecy surely echoes the birth prediction of the Immanuel Child in Isaiah 7:14 as is reflected in Matthew 2.

The first result of the Child's coming would be the return of His brethren, the Israelites (compare Ps. 22:22). The "return" (שָׁב) here does not indicate the return from the exile but the return to Yahweh.<sup>107</sup> The word רֵשִׁי ("remainder" or "rest") probably means the minority of Israelites who would make a positive response to Yahweh through the Child's mission. They will join the sons of Israel who are the true

---

<sup>106</sup>James L. Mays, Micah, Old Testament Library (Philadelphia: Westminster, 1976), 116.

<sup>107</sup>Contra Charles L. Feinberg, The Minor Prophets (Chicago: Moody, 1976), 174; Rolland E. Wolfe, "Micah," Interpreter's Bible 6:932.



Israel.<sup>108</sup> The second result of the Child's coming is stated in verse 4b[3b]. "And they will live securely, for then his greatness will reach to the end of the earth" (NIV). The passage implies that the benefits which the mission of the coming Ruler will bring will not be limited to Bethlehem or Judah but go far beyond it. It will extend to the whole world. This picture reflects the great gathering of the Gentiles to the eschatological Mount Zion as already described in Micah 4:1-4 and Isaiah 2:2-4. The salvation-historical scheme of Yahweh is clearly delineated in Micah 5:2-5a[1-4a]:<sup>109</sup> (1) the humiliating judgment of Yahweh falls upon the disobedient ruler of Israel; (2) the true Ruler of Israel will be born in Bethlehem; (3) the Jews will return to Yahweh through the work of the Ruler; and (4) the Gentiles will come from the end of the earth and become a part of the sons of Israel (Isa. 2:2-4).

The work of the coming Ruler of Bethlehem is detailed in verse 4a [3a]: "And He will stand and shepherd with the strength of Yahweh, with the majesty of the name of Yahweh His God." The intimate relationship between the Ruler and Yahweh is expressed with the word לִי ("for Me") in verse 2[1]. The Ruler is the unique agent of Yahweh: Yahweh works in Him. The current passage stresses that the coming Ruler of Bethlehem is

---

<sup>108</sup>The passage (verse 3[2]) delineates the spiritual return of Jews, not the return of the Gentiles. Bruce K. Waltke, Obadiah, Jonah and Micah, 184, takes "the sons of Israel" meaning "the nation." See also Keil, Minor Prophets, 485.

<sup>109</sup>Delbert R. Hillers, Micah, 65, contends that the universal hope of Micah 5 is a reworking which reflects the hope of the exilic situation. Hillers and many critics present no convincing evidence to decline the Messianic hope which is spoken by the prophets of the eighth century B.C. (for example Isaiah).

a good Shepherd who takes good care of His people (compare Ps. 23; John 10:7-16; Heb. 13:20; 1 Pet. 5:4). "In Him are combined the majestic power of Deity and the tender love of the Shepherd."<sup>110</sup> The person and the work of the coming Ruler are summarized in verse 5a[4a]: והיה זה שלום. He not only provides His flocks with peace but He Himself is the source of peace (compare Isa. 9:6[5]; Eph. 2:14).<sup>111</sup> The "peace" which the Ruler provides does not mean socio-political peace but theological peace which brings men to Yahweh and men to men in the Messiah.

#### Zechariah 9:9-10

The Messianic prophecies are richly stated in the book of Zechariah. The lowly coming of the Messiah is spoken of in 6:12 (the term "branch"). His rejection and betrayal for thirty pieces of silver is found in 11:12-13. His suffering emerges in 13:7. His kingship and priesthood are mentioned in 6:13. His universal reign is spelled out in 9:9-10, which makes a striking contrast with Yahweh's word of judgment upon the Gentile enemies of Israel (9:1-7). Yahweh's protection of the temple and the city of Jerusalem is stated in 9:8.

The coming of the Messiah, the new King, will be an occasion of great joy for the people of Jerusalem:

גילי מאד בת-ציון הריעי בת ירושלים  
הנה מלכך יבוא לך צדיק ונושע הוא  
עני ורכב על-חמור ועל-עיר בן-אתנח (verse 9)

---

<sup>110</sup>Theo. Laetsch, Minor Prophets, 273.

<sup>111</sup>Ralph L. Smith, Micah-Malachi, 45, interpretes ׀ as referring to the "coming period of peace after Assyria is conquered." His view is far from the context.

This passage is quoted by Matthew and John who apply it to our Lord when He triumphantly enters Jerusalem (Matt. 21:5; John 12:15). Thus this passage carries the Messianic implication. It shows the character of the Messiah King<sup>112</sup> in a simple clause: צדיק ונושע הוא. The interpretation of the passive participle נושע has been much debated.<sup>113</sup> The word from the immediate context does not describe the work of the Messianic King but His person. His work is stated in the next verse. The active rendering of the word by the Septuagint, RSV, and NIV does not fit the context. The passive rendering better fits the total context of the Scripture: He himself is "saved" by Yahweh to be proclaimed as savior.<sup>114</sup> Yahweh's salvation is magnificently manifested on Easter morning. The term עדיק here depicts the Messiah's right relationship with Yahweh and with His people (compare Ps. 45:7[8]; Isa. 11:4-5; 53:11).<sup>115</sup> The Messiah is called "a righteous Branch" (צמח צדיק) in Jeremiah 23:5 who will "do justice and righteousness in the earth." His

---

<sup>112</sup>The term "Your King" (מלכך) probably shows the royal background of the Messiah: He is a Davidic descendant.

<sup>113</sup>δικαιος καὶ σῶζων αὐτός: LXX  
 "he is just and having salvation": KJV; NIV  
 "triumphant and victorious is he": RSV; JB  
 "his cause won, his victory gained": NEB  
 "he is just and protected of God": Hengstenberg  
 "just and endowed with salvation is He": Keil; NASB  
 "He is just and saved": Leupold  
 "Righteous and One delivered is He": Laetsch; Smith

<sup>114</sup>Contra Merrill F. Unger, Commentary on Zechariah (Grand Rapids: Zondervan, 1963), 162, takes the passage as referring to the mission of the Messiah and understands the word נושע in the reflexive sense, "showing Himself a Savior."

<sup>115</sup>Von Rad, OT Theology, 1:322; Ralph L. Smith, Micah-Malachi, 256.

deep humility is expressed by His riding on a colt.<sup>116</sup> Whereas a horse gives rise to thoughts of war and victory as shown in verse 10, a colt raises the image of peace and lowliness.

The mission of the humble Messiah is introduced in verse 10:

והכרתי-רכב מאפרים וסוס מירושלם ונכרתה קשת מלחמה  
ודבר שלום לגוים ומשלח מים עד-ים ומגדל עד-אפסי-ארץ

Whereas the subject of the second half of the passage is expressed in the third person pronoun, that of the first half is in the first person: the former represents the Messiah and the latter Yahweh. The mission of the Messiah is stated in the second half: He speaks peace to the Gentiles. The theme of peace is also pictured in the first half. He will destroy the war-chariots and war-horses. He will remove the conflict between Ephraim and Jerusalem. The peace-making work of Yahweh of the first half echoes His peace-making among the nations of Isaiah 2:4. The universal motif of Isaiah 2:4 and the Messiah's work for the nations in the second half of the Zechariah passage suggest that Yahweh's work in the first half of Zechariah 9:10 need not be understood as His work for Jews alone as implied by "Ephraim" and "Jerusalem." Yahweh's disarmament of Ephraim and Jerusalem probably portrays the old and deep enmity existing among the people of the world. This interpretation goes well with the universal peace-making mission of the Messiah of the text. Hence it is proper to conclude that Yahweh is deeply involved in the mission of the Messiah. There is an intimate and inseparable relationship between Yahweh and the Messiah when the Messiah carries out the

---

<sup>116</sup>The motif of "colt" is also found in the Shiloh prophecy in Gen. 49:10-11.

peace-making work in the world. H. C. Leupold puts the relationship as "the practical identity" between Yahweh and the Messiah.<sup>117</sup>

The dimension of the peace-making mission of the Messiah is deep and wide. It penetrates into the conflict of people as pictured by the war between Ephraim and Jerusalem. It extends to the very end of the world as expressed by the phrases "from sea to sea" and "from the river to the ends of the earth." The universal mission of the Messiah will begin after He enters Jerusalem riding on a colt. He will be the Prince of peace (compare Isa. 9:6[5]) after He suffers in Jerusalem and rises from the dead.

---

<sup>117</sup>H. C. Leupold, Exposition of Zechariah (Grand Rapids: Baker, 1971), 176. See also Joyce G. Baldwin, Haggai, Zechariah, Malachi, Tyndale OT Commentaries (Downers Grove, IL: IVP, 1972) 166. The Septuagint changes the personal pronoun of the passage from first to third person, that is from "I" to "He." This is followed by JB and NEB. BHS supports it. Kenneth L. Barker, "Zechariah," in The Expositor's Bible Commentary, 12 vols., ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1976-1985), 7:664, notes that the shift in person is commonly found in the prophetic literature (see Zech. 12:10).

## Conclusion

The scheme of redemptive history as described in the Old Testament clearly reveals that the Gentiles are included as recipients of the redemptive blessing of Yahweh through the Messiah. Yahweh's redemptive concern for the Gentiles is manifested before the formation of the nation Israel. It is first declared by God not in the land of Canaan, but in Haran, the Gentile land in the eyes of the future Israelite. It was spoken by God to Abram before he was circumcised. This great antiquity opposes those who interpret the universal scope of redemptive history of the Old Testament as a reflection formulated in later Judaism.<sup>118</sup> The universal character of redemptive history expressed in the time of the patriarchs never changed up to the period of the Exile.

All of the Messianic texts which carry the Gentile motif show that salvation history should be understood as Yahweh-centered history. It is designed, initiated, and declared by Him. God installs the Messiah as His Agent for the redemptive work. The universal mission is assigned to the Messiah by Yahweh. It is to be completed by the Messiah with the help of Yahweh, the Almighty God. The Messiah is also empowered by the Spirit of Yahweh to carry out His mission. The Old Testament also stresses the intimate and inseparable relationship between the Messiah and Yahweh. He is introduced as "Yahweh's Son," "Yahweh's Servant," and "Yahweh's King." He is even called "God."

It is important that no mention is made of the need for merit on

---

<sup>118</sup>See Herbert G. May, "Theological Universalism in the Old Testament," *JBL* 16 (1948): 100-107.

the part of the Gentiles in order to be the recipients of God's redemptive blessing. They simply stand as "passive receivers." This passivity signifies the fact that God's redemptive blessing should be understood as pure grace. Any geographical or ethnic preference in the universal scheme of God's salvation is not expressed in the Old Testament. The nations from the four corners of the earth are equally called into His blessing.

The sequence of events in redemptive history is stressed. The Messiah comes initially to His "brethren," the Israelites. He is to be born in Bethlehem, the town of David and Jesse. He is the Seed of Abraham and Judah. He begins His mission in Galilee, "the land of the Gentiles." He enters Jerusalem mounted on a donkey and suffers death from His people. The universal mission of the Messiah commences by His messengers after His death and resurrection.

**PART TWO**  
**JESUS AND THE GENTILES**



## CHAPTER IV

### JESUS' USE OF ἔθνος, ἐθνικός, AND ἔθνη IN THE NON-MISSIONARY TEXTS

Jesus uses the term ἔθνος and its variants eight times in the non-missionary context. A careful investigation of His use of the terms clearly reveals how the Gentiles are viewed by Him.

#### Matthew 5:43-47

The six antitheses of Jesus (5:21-48) deal mainly with the interpersonal relationships of His followers. The sixth antithesis can be understood as the climax among them. The saying ἀγαπήσεις τὸν πλησίον σου of verse 43 comes from Leviticus 19:18. The legal opposite, expressed by μισήσεις τὸν ἐχθρόν σου, does not come from Old Testament but belongs to Jewish tradition.<sup>1</sup> The words of Jesus against the Jewish tradition toward the enemy immediately follow:

ἐγὼ<sup>2</sup> δε λέγω ὑμῖν,  
ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν  
καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς (verse 44).

The enemy has been reckoned as the object of dislike for the Jews. The word "enemy" here primarily refers to an individual level of enmity.

---

<sup>1</sup>The Manual of Discipline of Qumran contains the words of hatred of the "sons of darkness." They were considered as the enemy of the community: "to love all the children of light, each according to his stake in the formal community of God; and to hate all the children of darkness, each according to the measure of his guilt, which God will ultimately requite" (i, 1-15). Quoted from The Dead Sea Scripture, trans. and notes by Theodor H. Gaster, Anchor Books, 3rd. ed. (Garden City, NY: Doubleday, 1976), 44.

<sup>2</sup>ἐγὼ is emphatic and stresses the solemnity of the words of Jesus.

The most important feature of Jesus' words is that He sets up one's enemy as the object of his love and prayer. The distinction between brother and enemy disappears in Jesus' teaching. Everyone can be the object of love and prayer for the followers of Jesus. The selective love of Jewish tradition changes to the universal love of Jesus. The motif of universality is stressed in the following verses.

The practice of universal love by Jesus' followers will be the sign that they are υἱοὶ τοῦ πατρὸς τοῦ ἐν οὐρανοῖς (verse 45a). Jesus does not hesitate to call the attention of the listeners to God's universal care of men as revealed in nature:

ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς  
καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους (verse 45b).

Jesus emphasizes the fact that there is no distinction between the righteous and the unrighteous in becoming the object of the heavenly Father's universal care.<sup>3</sup> All men and women are graciously included in the Father's concern. Jesus asks His listeners to take the universal care of the heavenly Father as the basis on which their love of the enemy should be exercised.

The theme of love for the enemy reappears in the rhetorical questions:

ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε;  
οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; (verse 46)  
καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε;  
οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; (verse 47).

---

<sup>3</sup>For Jesus' stress on God as "Father," see Robert L. Mowery, "The Activity of God in the Gospel of Matthew," in Society of Biblical Literature 1989 Seminar Papers, ed. David J. Lull (Atlanta: Scholars, 1989): 400-411.

Jesus compares the practice of love by His listeners to that of the tax-collectors and Gentiles. In Luke's account (Luke 6:32-33), οἱ ἁμαρτωλοὶ is used for both οἱ τελῶναι and οἱ ἔθνικοί. R. Bultmann argues that Luke's account is more likely to be original since it has an abridged form.<sup>4</sup> Many<sup>5</sup> propose that Matthew changed Luke's ἁμαρτωλοὶ to τελῶναι and ἔθνικοί. They assume that Matthew's account reflects the Jewish strain, or that Matthew intends to eliminate the ambiguity of the word ἁμαρτωλοὶ.

The Synoptic Gospels show us the juxtaposition of the groups of the despised. It can be drawn as follows:

"Gentiles"	<u>twice</u>	"Tax-Collectors"	<u>three times</u>	"Harlots"
Matt. 5:46-47; 18:17		nine times		Matt. 21:31,32; Luke 10:10 Matt. 9:10,11; 11:19 Mark 2:15,16; Luke 5:30; 7:34; 15:1
		"Sinners"		

It is striking that the tax-collectors are described as the central figure among the four groups. "Gentiles" are not combined with "sinners," and "harlots" are not coupled with "sinners." "Gentiles" are not juxtaposed with "harlots." It is not however correct to make a

---

<sup>4</sup>Rudolf Bultmann, The History of the Synoptic Tradition, trans. J. Marsh (Oxford: Blackwells, 1963), 79.

<sup>5</sup>Matthew Black, An Aramaic Approach to the Gospels and Acts, 3rd. ed. (Oxford: Clarendon, 1967), 176-177; H. Benedict Green, The Gospel According to Matthew, New Clarendon Bible (Oxford: University, 1975), 87; I. Howard Marshall, The Gospel of Luke, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1978), 262-263; Robert H. Gundry, Matthew: A Commentary on His Literary and Theological Art (Grand Rapids: Eerdmans, 1982), 99. Some Byzantine texts have τελῶναι for ἔθνικοί. See Bruce M. Metzger. A Textual Commentary on the Greek New Testament (London and New York: United Bible Societies, 1971), 14.

clear distinction between Gentiles and sinners since they are related with each other via their connection with tax-collectors. "Gentiles" are classified as chronic "sinners" by Jews because they do not have the Torah. They do not belong to the people of the Torah.<sup>6</sup> They are literally "lawless." οἱ ἁμαρτωλοί, according to J. Jeremias, most likely describe two groups in a wide sense: Jews who fail to keep the Torah, or Gentiles.<sup>7</sup> He also notes that those who are engaged in despised trades are recognized as "sinners."<sup>8</sup>

The term τελῶναι here describes "Jewish tax farmers and their agents who, having purchased the toll collecting concessions, collected indirect taxes for the Romans."<sup>9</sup> The word ἔθνικός occurs only in

---

<sup>6</sup>James D. G. Dunn, "Pharisees, Sinners, and Jews," in The Social World of Formative Christianity and Judaism. Essays in tribute to Howard Clark Kee, ed. Jacob Neusner, et al. (Philadelphia: Fortress, 1988), 276. See also Hermann L. Strack and Paul Billerbeck, Das Evangelium nach Matthaeus: Kommentar zum Neuen Testament aus Talmud und Midrash, 6 vols. (Muenchen: C. H. Beck'sche, 1965), 3:36, 126-128. "Sinner" is used as a synonym of "Gentile" in Ps. 9:17[18]. See also Psalm of Solomon 1:1; 2:1-2; 1 Macc. 1:34; 2:44.

<sup>7</sup>Joachim Jeremias, "Zoellner und Suender," Zeitschrift fuer die neutestamentliche Wissenschaft (ZNW) 30 (1931): 293-300. See Henry B. Swete, Commentary on Mark (Grand Rapids: Kregel, 1977), 41; Joseph A. Fitzmyer, The Gospel according to Luke (I-IX), Anchor Bible (Garden City, NY: Doubleday, 1981), 591.

<sup>8</sup>Joachim Jeremias, New Testament Theology: The Proclamation of Jesus, trans. John Bowden (New York: Scribners, 1971), 109. For despised trades see his Jerusalem in the Time of Jesus, trans. F. H. and C. H. Cave (Philadelphia: Fortress, 1969), 303-312. A few examples of despised trades are donkey-driver, herdsman, physician, tanner and tax-collector.

<sup>9</sup>W. D. Davies and Dale C. Allison, The Gospel according to Saint Matthew, vol. 1, International Critical Commentary, eds. J. A. Emerton, et al. (Edinburgh: T & T Clark, 1988), 558. See also John R. Donahue, "Tax Collectors and Sinners: An Attempt at Identification," Catholic

Matthew's Gospel (5:47; 6:7; 18:17) in the New Testament. It never occurs in the Septuagint. A different form is found in two places in the New Testament: ἔθνικῶς at Galatians 2:14 and ἔθνικῶν at 3 John 7. There is no reason to take ἔθνικοὶ of Matthew 5:47 as describing some Jews who do not observe the Jewish religious principles. The word describes the non-Jews,<sup>10</sup> that is, the Gentiles.<sup>11</sup> Matthew's choice of τελῶναι and ἔθνικοὶ reveals his interest in those groups. Luke's account cannot necessarily be understood as original since τελῶναι and ἔθνικοὶ are classified as ἁμαρτολοὶ as we have seen above.

The term ἔθνικοί carries a derogatory sense in Jewish thought. Does Jesus use the word in the same sense in Matthew 5:47? The majority of scholars simply follow the contemporary Jewish view on the Gentiles and understand Jesus' use of ἔθνικοί in the "derogatory" or "pejorative" sense.<sup>12</sup> This view does not do justice to the context. It also mis-

---

Biblical Quarterly (CBQ) 33 (1971): 39-61; Otto Michel, "τελώνης," TDNT, 8:88-105. F. Herrenbrueck, "Wer waren die 'Zoellner'?" ZNW 72 (1981): 178-194. Contra W. F. Abricht and C. S. Mann, Matthew, Anchor Bible (Garden City, NY: Doubleday, 1971), 71, argues that "tax-collector" is "a class of men normally despised, of whatever occupation."

<sup>10</sup>Contra Samuel T. Lachs, "Studies in the Semitic Background to the Gospel of Matthew," Jewish Quarterly Review (JQR) 67 (1977): 204. Lachs argues that ἔθνικός refers to the am ha-arez, not non-Jews. See Samuel T. Lachs, A Rabbinic Commentary on the New Testament: The Gospels of Matthew, Mark, and Luke (Hoboken, NJ: Ktav, 1987), 110.

<sup>11</sup>A. Schlatter, Der Evangelist Matthaeus, 6th ed. (Stuttgart: Calwer, 1963), 196.

<sup>12</sup>C. H. Dodd, "Matthew and Paul," Expository Times (ExpT) 58 (1946/47): 295; T. W. Manson, The Savings of Jesus (London: SCM, 1949), 210; W. D. Davies, The Setting of the Sermon on the Mount (Cambridge: University, 1963), 233; George D. Kilpatrick, The Origins of the Gospel according to St. Matthew (Oxford: Clarendon, 1946), 117; A. W. Argyle,

understands Jesus' intent.

The present section can be analyzed as follows:

	<u>Content</u>	<u>Statement</u>
verse 43	Tradition on love	Neutral Statement
verse 44	Love and prayer for enemy	Positive statement
verse 45	Universality of God's care	Positive statement
verse 46	Brotherly love by tax-collectors	Question for affirmative response
verse 47	Brotherly love by Gentiles	Questions for affirmative response
verse 48 <sup>13</sup>	Model of God's perfectness	Positive statement

No negative statement is found. Jesus gives His listeners a positive

---

The Gospel according to St. Matthew, Cambridge Bible Commentary (Cambridge: University, 1963), 141; H. Benedict Green, The Gospel according to Matthew, New Clarendon Bible (Oxford: University, 1975), 87; Krister Stendahl, "Matthew," in Peake's Commentary on the Bible, 777; Schuyler Brown, "The Two-Fold Representation of the Mission in Matthew's Gospel," Studia Theologica 31 (1977): 25; John P. Meier, "Nations or Gentiles in Matthew 28:19?," CBQ 39 (1977): 94-95; David Hill, The Gospel of Matthew, New Century Bible Commentary (Grand Rapids: Eerdmans; London: Marshall, Morgan & Scott, 1972), 276; K. Tagawa, "People and Community in the Gospel of Matthew," New Testament Studies (NTS) 16 (1970/71): 153; Wm. O. Walker, "Jesus and Tax Collectors," JBL 97 (1978): 236-237; R. T. France, The Gospel according to Matthew, Tyndale New Testament Commentaries (Leicester, England: IVP; Grand Rapids: Eerdmans, 1985), 129; Jan Lambrecht, The Sermon on the Mount: Proclamation & Exhortation, Good News Studies (Wilmington, DE: Michael Glazier, 1985), 219; William R. Farmer, "Jesus and the Gospels: A Form-Critical and Theological Essay," Perkins Journal of Theology 28 (1975): 55; "The Sermon on the Mount: A Form-Critical and Redactional Analysis of Matt. 5:1-7:29," in Society of Biblical Literature 1986 Seminar Paper, ed. Kent H. Richards (Chico, CA: Scholars, 1986), 58; Graham N. Stanton, "The Origin and Purpose of Matthew's Sermon on the Mount," in Tradition and Interpretation in the New Testament, Essays in Honor of E. Earle Ellis for his 60th Birthday, eds. G. F. Hawthorn and O. Betz (Grand Rapids: Eerdmans; Tuebingen: Mohr, 1987), 189; Sean Freyne, Galilee, Jesus and the Gospels: Literary Approaches and Historical Investigations (Philadelphia: Fortress, 1988), 75.

<sup>13</sup> John P. Meier, Law and History in Matthew's Gospel: A Redactional Study of Mt. 5:17-48, Analecta Biblica 71 (Rome: Biblical Institute, 1976), 130-131, takes the verse as the conclusion of vv. 3-47. It would be better to take the verse as the conclusion of vv. 43-47 since the perfectness of God corresponds to His universal concern, and no divine model is mentioned in vv. 21-42.

instruction. If we interpret verses 46 and 47 as negative judgments on tax-collectors and Gentiles, it is contrary to the context. These two groups of people are not mentioned as the object of Jesus' negative criticism. Jesus, on the contrary, passes a criticism on the listeners. He does not speak of the despised status of the tax-collectors or the Gentiles. He stresses that even (καί) the tax-collectors and the Gentiles are practicing brotherly love, and points out that as long as the listeners stay on the level of brotherly love, they are the same as the tax-collectors and the Gentiles.<sup>14</sup> This must have been a shock to listeners who were probably mostly Jews. Jan Lambrecht<sup>15</sup> rejects the authenticity of verses 46 and 47 for several reasons: (1) they are rhetorical questions which differ from the rest, (2) the content of verses 46 and 47 interrupts the unity, and (3) the derogatory reference does not concur with the command of love just given. He fails to recognize the true intent of Jesus. Such shocking statements are needed for Jesus to direct His listeners toward the practice of love for the enemy.

Jesus teaches His listeners that they must go beyond the level of brotherly love which is commonly exercised by the tax-collectors and the Gentiles. He puts the universality of God's grace as an example which

---

<sup>14</sup>Contra Joachim Jeremias, "The Gentile World in the Thought of Jesus," in Studiorum Novi Testamenti Societas, Bulletin III (1953) (Cambridge: University, reprint 1962), 22, who notes that Jesus "accented sharply the line of separation between God's chosen people and the heathen."

<sup>15</sup>Jan Lambrecht, The Sermon on the Mount, 219. See also Lloyd Gaston, "The Messiah of Israel as Teacher of the Gentiles," Interp 29 (1975): 34; Robert A. Guelich, "The Antitheses of Matthew v. 21-48: Traditional and/or Redactional," NTS 22 (1976/77): 444-457.

His followers must consider in their practice of love. The motif of universality is the main idea of 5:43-48.<sup>16</sup> Jesus' mention of ἔθνηκοί should be understood as a shocking reference which does not connote a negative sense for Jesus. On the contrary, it conveys Jesus' positive affirmation of the brotherly love of the Gentiles. He is trying to pull down the wall which exists between the Jews and the Gentiles. Jesus asks His listeners to view the Gentiles not as the object of hatred but as the object of their love and mission, since the heavenly Father already embraced the evil and the good in His universal care.<sup>17</sup>

#### Matthew 6:7-8

It is repeatedly stressed by Jesus that one's right religious life comes from his right understanding of God. The wrong concept of God produces a hypocritical practice which is easily found in the Jewish society of Jesus' time. Two examples of wrong practice are described in 6:1-8. One of them is a hypocritical practice of giving alms, and the other is hypocritical prayer. These two are exercised with a wrong motive which focuses mainly on the horizontal aspect of religion.

---

<sup>16</sup>Martin Hengel, Acts and the History of Earliest Christianity, trans. John Bowden (Philadelphia: Fortress, 1980), 94, says incorrectly that the antithesis presents "the tension between Moses and his Torah on the one hand and the authority of the Messiah Jesus on the other." Jesus does not oppose the Torah. He reinterprets it in its true sense with the motif of universal love.

<sup>17</sup>Geza Vermes, Jesus and the World of Judaism (Philadelphia: Fortress, 1984), 55, notes, "It is possible, incidently, to argue that an element of universalism is not absent from the inner logic of Jesus' teaching." Vermes' statement is too weak. "An element of universalism" is not only the inner logic but also the expressed idea of Jesus' teaching. The motif of universality of 5:43-48 looks forward to the universal mission of 28:16-20.



Jesus, against this, stresses the vertical aspect. He emphasizes secrecy in giving alms (verses 2-4) and intimate privacy with God when praying (verses 5-6). Jesus goes on to give the listeners an instruction on the content of prayer (verse 7-8)<sup>18</sup> with a model of prayer (verses 9-13).

The hypocrites are singled out when Jesus teaches the right motive in the practice of giving alms and prayer (verses 2 and 5). It is the Gentiles who receive the attention when Jesus gives instruction on the content of prayer:

προσευχόμενοι δὲ μὴ βατταλογήσητε ὡπερ οἱ ἔθνηκοί,  
δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. (verse 7)

The prayer of the Gentiles is characterized by the verb βατταλογέω. The word is absent in the Septuagint and occurs only here in the New Testament.<sup>19</sup> No agreement has been made on the origin and the exact meaning of the word.<sup>20</sup> The context, however, gives us an important clue. The word πολυλογία makes a practical parallel with βατταλογήσητε. Hence it is most likely that the former explains the latter.<sup>21</sup> Jesus gives a

---

<sup>18</sup>Robert A. Guelich, The Sermon on the Mount: A Foundation for Understanding (Waco, TX: Word Books, 1982), 282.

<sup>19</sup>It occurs in the Bezan text of Luke 11:2, where it appears as βαττολογεῖτε.

<sup>20</sup>See Gerhard Delling, "βατταλογέω," TDNT, 1:597; Davies and Allison, Matthew, 587-588. See also the translations: "plappern" Luther; "vain repetition" KJV, Robertson; "constant repetition" Albright & Mann; "say the same thing over and over" Scott & Liddell; "speak without thinking" BAG; "heap up empty phrases" RSV; "keep on babbling" JB, NEB, NIV; "say meaningless words" Beck, TEV; "use meaningless repetition" NASB.

<sup>21</sup>See James H. Moulton and George Milligan, The Vocabulary of the Greek Testament (Grand Rapids: Eerdmans, reprint 1982), 107; Walter

warning to His followers about the tendency toward wordiness in prayer, without a right understanding of God who knows their need (verse 8). The effectiveness of prayer depends on one's proper conception of God's nature. This is the main idea of 6:7-8. The answer to prayer is not obtained by man's effort as seen in the Gentiles with their many words or vain repetition. The true answer is graciously given by God. Jesus however does not totally ignore the necessity of repetition in prayer. The intensity or urgency may lead us to repetition as clearly shown in Jesus' prayer in the Garden of Gethsemane (Matt. 26:36-46= Mark 14:32-42= Luke 22:40-46).<sup>22</sup> But Jesus here stresses the quality, not the quantity.<sup>23</sup>

Sjef van Tilborg<sup>24</sup> examines the uses and implication of the concept ὑποκριτής in Matthew's Gospel with the assumption that "the separation between Judaism and Christianity is definitive"<sup>25</sup> when Matthew writes his Gospel account. His examination concludes:

From each sentence it appears that he did not intend to write history. He has called the leaders of the Jewish people

---

Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, trans. and adapted by William F. Arndt and F. Wilbur Gingrich (Chicago: University of Chicago, 1957), 137; Francis W. Beare, The Gospel according to Matthew (New York: Harper & Row, 1981), 169.

<sup>22</sup>See also Jesus' teaching on the persistent prayer in Luke 18:1-8.

<sup>23</sup>Alan H. McNeile, The Gospel according to St. Matthew (Grand Rapids: Baker, reprint 1980), 76.

<sup>24</sup>Sjef van Tilborg, The Jewish Leaders in Matthew (Leiden: E. J. Brill, 1972), 8-26.

<sup>25</sup>Ibid., 26.

ὕποκριται: historically speaking this is the most unjustified charge that could be made against them.<sup>26</sup>

The Jewish leader, according to van Tilborg, is seen in the eyes of the community of Matthew as the antithesis of the disciple of Jesus. Van Tilborg reads the ὑποκριτής saying as the "anti-pharisaism of Matthew" which serves his own ethics.<sup>27</sup> Van Tilborg's historical skepticism cannot be historically supported. The word ὑποκριτής is significant in Matthew's Gospel<sup>28</sup> and is almost always ascribed to the scribes and the Pharisees, particularly in chapter 23. In Mark 12:38-40, Jesus points out that some of the scribes make lengthy prayers for a show. The ostentatious prayer of a Pharisee in the parable of Luke 18:9-14 evidently reflects a real story.<sup>29</sup> J. Jeremias notes on 6:1-8:

These verses are no longer directed against doctrinal tradition, but against men who in everyday life made a great show of works of supererogation (almsgiving, prayer, fasting, cf. Luke 18:12).<sup>30</sup>

---

<sup>26</sup>Ibid., 25.

<sup>27</sup>Ibid., 26.

<sup>28</sup>The word occurs 15 times in Matt., once in Mark, 4 times in Luke, and none in John.

<sup>29</sup>Norman Perrin, Rediscovering the Teaching of Jesus (New York: Harper & Row, 1967), 122, notes that the parable "reflects exactly the religious situation, customs and prayers of Palestine at the time of the second Temple."

<sup>30</sup>Joachim Jeremias, Jerusalem in the Time of Jesus, 254. See also D. Flusser, "Paganism in Palestine," in The Jewish People in the First Century, Compendia Rerum Iudaicarum and Novum Testamentum, eds. S. Safrai and M. Stern, 2 vols. (Philadelphia: Fortress, 1974-1976), 2: 1095. Hans D. Betz, Essays on the Sermon on the Mount, trans. L. Welborn (Philadelphia: Fortress, 1985), 66-67, argues that Matt. 6:1-18 (with the possible exception of the Lord's Prayer) cannot be attributed to Jesus since "this passage is not attested elsewhere in the synoptic

Matthew Black questions the authenticity of οἱ ἔθνικοι in 6:7 from a different direction.<sup>31</sup> He pays special attention to the Bezan text of Luke 11:2 where οἱ λοιποὶ appears instead of οἱ ἔθνικοι. He translates οἱ λοιποὶ into Aramaic, and obtains sharka de' nasha. He proceeds to translate 6:1-7 into Aramaic, and finds a word play (for example, sakhar in v. 1; shaggarin in v. 2 and v. 5; sakkart in v. 6; sharka in v. 7). Black believes that Jesus does not make a distinction between His disciples and the Gentiles but between the disciples and "the rest of men," that is, the outside world as shown in Mark 4:11. Black concludes that Luke's rendering in D is literal and Matthew's ἔθνικοί is evidently Jewish interpretation. He also maintains: "There is scarcely need for Jews to be exhorted not to pray as Gentiles; for the Semitic mind the idea is incongruous."<sup>32</sup> Black's suggestion is negated by the strong textual support of ἔθνικοί (for example, P<sup>45</sup>, K, A, and C).<sup>33</sup> He also fails to provide convincing evidence that Jesus' exhortation of Matthew 6:7-8 does not fit the Semitic mind. It is worthy of note that Sirach shows an instruction similar to Matthew 6:7: "Do not prattle in the assembly of the elders, nor repeat yourself in your prayer" (Sirach

---

tradition" and the petitions of the prayer are older than Jesus. He remarks that the context of Matt. 6:7-15 is most likely a "product of Diaspora Judaism." The mention of the Gentiles does not necessarily suppose the Gentile environment. Joachim Jeremias, The Prayers of Jesus, trans. John Reumann (Philadelphia: Fortress, 1978), 88, notes that the Lord's Prayer is "distinguished from most prayers in ancient Judaism by its brevity."

<sup>31</sup>Matthew Black, Aramaic Approach to the Gospels, 176-178.

<sup>32</sup>Ibid., 176.

<sup>33</sup>In Matt. 6:7, B has ὑποκριταὶ for ἔθνικοί.

7:14, RSV).

Samuel Lachs understands ἔθνικοί of 6:7 as describing not the Gentiles but the  $\gamma\alpha\rho\iota\ \delta\upsilon$  who are ignorant of an effective prayer. He argues, "There is no indication that the Gentiles were more verbose or repetitious in prayer than the Jews."<sup>34</sup> T. W. Manson notes that much speaking is found in the prayers of Gentiles. He states that "in a polytheistic religion it is necessary to invoke the right deity,"<sup>35</sup> with the use of the correct epithet. "If the right deity is not invoked in the proper terms," according to Manson, "the prayer may be ineffective."<sup>36</sup> There is no convincing reason to doubt that the word οἱ ἔθνικοί here refers to "the Gentiles."

One of the problems found in the prayer of Jews is wordiness without having a proper understanding of God's nature. To correct this problem, Jesus refers to the Gentiles and their wordiness in prayer. His reference to οἱ ἔθνικοί should not be viewed in a derogatory sense,<sup>37</sup> but should be taken as a point of reference. It is a shocking reference to the listeners. It never implies or suggests a negative attitude toward the Gentiles. No Gentile bias is suggested in the passage. Jesus clearly points out that both the Jews (at least His listeners) and

---

<sup>34</sup>Samul T. Lachs, A Rabbinic Commentary on the New Testament, 116. See also S. T. Lachs, "Studies in the Semitic Background to the Gospel of Matthew," JQR, 67 (1977): 204-205.

<sup>35</sup>T. W. Manson, The Sayings of Jesus (London: SCM, 1949), 166.

<sup>36</sup>Ibid., 167. Compare 1 Kings 18:26.

<sup>37</sup>Those who take οἱ ἔθνικοί of Matt. 5:47 in a derogatory sense also understand the same term of 6:7 in the same sense. See pp. 80-87 of this study.

the Gentiles have failed to practice an effective prayer attitude. In the eyes of Jesus, both of them appear to be the objects of the instruction for an effective prayer. Jesus neither welcomes one group, nor rejects the other. It is right to suggest that both the Jews and the Gentiles are seen by Jesus as the object of His mission.

Matthew 6:25-34

Διὰ τοῦτο at the beginning in verse 25 links the following thought with the preceding. The followers of Jesus should not be anxious for the basic needs of mankind (verses 25-34). They cannot serve God and mammon at the same time (verses 19-24). Διὰ τοῦτο in verse 25 also works as a bridge which relates the thought of verse 8 to that of verse 32. The God who knows men's need (verses 8 and 32) is the One who also sees them in secret (verses 4, 6, and 18). Thus it is evident that chapter 6 is a unity in which Jesus stresses one's total trust in the heavenly Father who provides for him.<sup>38</sup>

One of the unique features of the present section is the threefold negative command which begins with μὴ μεριμνᾶτε (verse 25) or μὴ μεριμνήσητε (verses 31 and 34). The verb μεριμνάω occurs at three more places (verses 27, 28, and 34b). The frequent use of the verb reveals that the listeners of Jesus greatly suffer from anxiety about their basic needs. J. Jeremias understands the term μέριμνα in two ways: "to take anxious thought," or "to put forth an effort."<sup>39</sup> He suggests that

---

<sup>38</sup>Contra Rudolf Bultmann, The History of the Synoptic Tradition, trans. John Marsh, 2nd ed. (Oxford: Basil Blackwell, 1968), 87-88.

<sup>39</sup>Joachim Jeremias, The Parables of Jesus, 2nd rev. ed., trans. S. H. Hooke (New York: Scribner's, 1972), 214-215.

the latter is the intended meaning to the word in Matthew 6:25-34; "Jesus thus forbids his disciples to expend their efforts in pursuit of food and clothing."<sup>40</sup> His suggestion is based on the following observations: (1) μέριμνα is interchanged with ζητεῖν (verse 33) and ἐπιζητεῖν (verse 32), (2) the meaning "anxiety" does not make sense in Lucan parallel (12:25), and (3) the prohibition of being anxious for basic needs is given to the disciples. The primary problem for Jeremias lies in his misunderstanding of the setting of Matthew 6:25-34. Jesus' instruction of Matthew 6:25-34, according to Jeremias, was originally given to the twelve disciples when they departed for the mission as written in Mark 6:8 (=Matt. 10:9-10).<sup>41</sup> The Sermon on the Mount is given not only to the disciples (Matt. 5:1) but also to the multitudes who were listening (Matt. 5:1; 7:28; 8:1).<sup>42</sup> Jeremias' suggestion is not convincing, and is also without lexical support.

Priorities in the daily life of God's people is the main idea of Jesus' instruction in the present section. This is clearly suggested by His use of the term πρῶτον in verse 33.<sup>43</sup> The same idea is found in verse 24a: οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν. Jesus, however, does

---

<sup>40</sup>Ibid.

<sup>41</sup>Joachim Jeremias, The Sermon on the Mount, trans. Norman Perrin (London: Athlone, 1961), 25. See also James D. G. Dunn, Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity (Philadelphia: Westminster, 1977), 212.

<sup>42</sup>See also Luke 6:17; Michael J. Wilkins, The Concept of Disciples in Matthew's Gospel: As Reflected in the Use of the Term Μαθητής, Supplements to Novum Testamentum, vol. 59 (Leiden: E. J. Brill, 1988), 149-150; D. A. Carson, The Sermon on the Mount: An Evangelical Exposition of Matthew 5-7 (Grand Rapids: Baker, 1978), 15.

not ignore the basic needs of man in the Sermon on the Mount. Rather, He emphasizes the proper order which God's people should follow in their lives. The idea of priority is expressed in another concept, that is, the "total trust" in the heavenly Father who ultimately takes care of life itself, whether it is a bird, or a lily, or a man. God's people are instructed by Jesus to make their first priority ἡ βασιλεία καὶ ἡ δικαιοσύνη αὐτοῦ (verse 33). Δικαιοσύνη αὐτοῦ, from the context, describes God's will for His people.<sup>44</sup>

The comparison between the lilies of the field and the glorious garments of Solomon is one of the striking features of Jesus' teaching.<sup>45</sup> The lilies represent God's provision, and Solomon's garments man's effort. Jesus' conclusion follows: all that Solomon wore cannot be compared with the beauty of a lily (verse 29). This must have been

---

<sup>43</sup>John P. Meier, Matthew, New Testament Message, vol. 3 (Wilmington, DE: Michael Glazier, 1980), 67.

<sup>44</sup>Benno Przybylski, Righteousness in Matthew and His World of Thought, Society for New Testament Studies Monograph Series, no. 41 (Cambridge: University, 1980), 89-91; J. P. Louw, "ΔΙΚΑΙΟΣΥΝΗ," in The Sermon on the Mount: Essays on Matthew 5-7, Neotestamentica I (1967) (Pretoria, South Africa: University of Pretoria, 1967), 35-41; David Hill, The Gospel of Matthew, The New Century Bible Commentary (Grand Rapids: Eerdmans; London: Marshall, Morgan & Scott, 1972), 145. Wolfgang Trilling, Das Wahre Israel: Studien zur Theologie des Matthaeus-Evangeliums, Studien zum alten und Neuen Testament, no. 10, 3rd ed. (Muenchen: Koesel, 1964), 147, takes it as meaning God's gift: "δικαιοσύνη hier entweder von der (paulinischen) Gottesgerechtigkeit, durch die Gott uns gerecht macht." Georg Strecker, Der Weg der Gerechtigkeit: Untersuchung zur Theologie des Matthaeus, 2nd ed. (Goettingen: Vandenhoeck & Ruprecht, 1966), 155, holds both views: "Gottes Gerechtigkeit und menschliche Gerechtigkeit schliessen sich nicht aus, sondern sind identisch."

<sup>45</sup>For the description of Solomon's food and garments with great riches, see 1 King 9:26-10:29; 2 Chronicles 9:13-28.



a shocking statement to the listeners. Jesus stresses here the superiority of God's power over man's effort. He calls His listeners ὀλιγόπιστοι (verse 30) who lack total trust in the great God. They are anxious for basic human needs (verse 31). Then Jesus gives them another shocking reference: πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν (verse 32a).<sup>46</sup> The great concern of the Gentiles for basic needs is well described in the verb ἐπιζητοῦσιν<sup>47</sup> which is an intensified form of the verb ζητεῖν. The former depicts their extreme seeking after basic needs. Everything, including their religion, is directed to it. Jesus uses ζητεῖν in verse 33 when He speaks to His listeners about the proper priority in their lives. Two things can be noted in relation with the use of ζητεῖν. The present tense of the verb shows that the first priority of God's people should be constantly given to His kingdom and will. Unlike ἐπιζητεῖν, ζητεῖν implies a balance in the priority of God's people which does not exclude their effort to obtain their basic needs when they seek God's will. Man's effort to obtain basic needs, however, cannot be understood as a merit by which he receives God's blessing. The passive form of προστεθήσεται in verse 33 clearly shows this. It is to be noted that Jesus never puts man's basic needs as the object of ζητεῖν in the present section. Rather, He stresses that the basic needs will be provided freely by the heavenly Father.

---

<sup>46</sup>Luke's account (12:31) has τὰ ἔθνη τοῦ κόσμου for Matthew's τὰ ἔθνη.

<sup>47</sup>Davies & Allison, *Matthew*, 658, takes the preposition ἐπὶ as directive. NEB and NIV render the word "run after."

William Farmer argues that the saying on the Gentiles in verse 32a appears to be a "pejorative gloss" which reflects the negative attitude of the Jewish community toward the Gentiles.<sup>48</sup> His suggestion is based on the assumption that verse 32a interrupts verse 31 and 32b. Farmer's critical view is not convincing. Jesus' mention of the Gentiles is intentional, which goes well with the idea of the universality of God's love as revealed through His concern for the birds of the air and the lilies of the field. It also echoes the reference to the Gentiles in verse 7. Jesus' mention of τὰ ἔθνη should be understood as a shocking reference which carries a great impact, particularly to the Jewish listeners. Jesus' instruction here is mainly directed to His listeners. His reference to the Gentiles should not be interpreted as negative criticism but as a point of reference.

The Gentile reference of verse 32 has been interpreted by many in terms of an ethnic bias. J. Jeremias states that Jesus follows the Jewish harshness toward the Gentiles and draws "sharply the line of separation between God's chosen people and the heathen."<sup>49</sup> H. Betz suggests

---

<sup>48</sup>William R. Farmer, "The Sermon on the Mount: A Form-Critical and Redactional Analysis of Matt 5:1-7:29," in Society of Biblical Literature 1986 Seminar Papers, Society of Biblical Literature Seminar Paper Series, ed. Kent H. Richards (Chico, CA: Scholars, 1986), 81. R. Gundry, Matthew, 118, remarks on the difference between Matthew's and Luke's account that Matthew omits τοῦ κόσμου to subdue the slur on Gentiles at his church, and Luke adds it to distinguish unbelieving Gentiles from believing Gentiles. Hans D. Betz, Essays on the Sermon on the Mount, 113, notes that Matthew's account presupposes a Jewish standpoint and Luke's account a Gentile Christian standpoint.

<sup>49</sup>Joachim Jeremias, "The Gentile World in the Thought of Jesus," in Studiorum Novi Testamenti Societas, Bulletin III (1953) (Cambridge: University, reprint 1962), 22-23. He takes 5:47 and 6:7 in the same sense.

that anxiety for the things of this life would be the line by which the distinction between the Jews and the Gentiles is made. He maintains that Jesus here gives a warning of the "forbidden assimilation" to the Jews, which means engagement of Jews in the "pagan seeking."<sup>50</sup> G. Stanton shows another line of interpretation. The Matthean community, according to Stanton, was a "beleaguered sect" at the hands of the contemporary Judaism and the Gentile world.<sup>51</sup> He contends that the derogatory reference to the Gentiles is added by Matthew himself.

The present section clearly shows that both the Jews and the Gentiles have the same theological problem.<sup>52</sup> It is not the Gentiles in general but the Jewish listeners who receive the word of rebuke, ὀλιγόπιστοι, from Jesus. The negative assessment of Solomon's garments implies Jesus' criticism of the pride of Jews and of their distrust in God. Jesus' reference to the Gentiles should not be understood as His negativism toward them. The word τὰ ἔθνη here means "the Gentiles."<sup>53</sup> It is incorrect to draw a conclusion from 6:25-34 which supports any ethnic bias. The passage implies the need of the universal mission

---

<sup>50</sup>Hans D. Betz, Essays on the Sermon on the Mount, 113-114.

<sup>51</sup>Graham N. Stanton, "The Gospel of Matthew and Judaism," Bulletin of the John Rylands University Library of Manchester (BJRL) 66 (1984): 277. He views 5:47 and 6:7 in the same way.

<sup>52</sup>F. F. Bruce, Matthew, Understanding the New Testament (London: Scripture Union; Philadelphia and New York: A. J. Holman Co., reprint 1978), 23.

<sup>53</sup>D. R. A. Hare and D. J. Harrington, "'Make Disciples of All the Gentiles' (Mt. 28:19)," CBQ 37 (1975): 362. Eduard Schweizer, The Good News according to Matthew, trans. David E. Green (Atlanta: John Knox, 1975), 165, understands τὰ ἔθνη as meaning "natural man." This is far from the intent of the text.

since both Jews and Gentiles have failed to hold the proper priorities in life.<sup>54</sup>

Matthew 18:15-20

Jesus' teaching on humility and His concern for a "little one" (ὁ μικρός) (verses 1-10) are followed by the Parable of the Lost Sheep (verses 12-14). The motif of seeking for a lost one appears again in His teaching on the effort of the church to deliver a brother from his sin (verses 15-20). This is closely followed by the Parable of the Unmerciful Servant (verses 21-35) which stresses the importance of forgiveness. The total context of chapter 18 suggests that the church's effort to deliver a sinning member should be made in the spirit of the shepherd's care of a lost sheep, and in the spirit of love and forgiveness. The present section can be analyzed as following:

- a). Private admonition (verse 15)
- b). Extended private admonition (verse 16)
- c). Church's admonition (verse 17a)
- d). Church's separation from the sinning brother (verses 17b-18)
- e). Church's prayer for him (verses 19-20)

The term ἐκκλησία occurs three times in the Gospels, all in Matthew's Gospel (once in 16:18 and twice in 18:17). It is the Greek term for the Hebrew קָהָל, "those called out by God's grace." The word refers to the Church in general in 16:18. The same word here refers to a local church or an individual congregation.<sup>55</sup>

---

<sup>54</sup>It could be that Jesus, who has no ethnic bias of His own, is using irony in order to confront the listener.

<sup>55</sup>Guenter Bornkamm, "The Authority to 'Bind' and 'Loose' in the Church in Matthew's Gospel: The Problem of Sources in Matthew's Gospel," in The Interpretation of Matthew, ed. Graham Stanton, Issues in Religion

The effort of the church to deliver a sinning brother is described in verse 17:

ἐὰν δὲ παρακούσῃ αὐτῶν,  
εἰπὲ τῇ ἐκκλησίᾳ·  
ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ,  
ἔστω σοι ὡσπερ ὁ ἔθνικὸς καὶ ὁ τελώνης.

The emphatic place of τῆς ἐκκλησίας with the emphatic καὶ in the third line stresses the importance of church's role. If the sinning brother refuses to listen even to the church, he shall be recognized as a Gentile or a tax-collector. This means excommunication from the fellowship of the church.<sup>56</sup> However, it does not mean a final severance of the sinning brother from the church. The loving concern of the church for the sinning brother is to be continuously exercised through the church's earnest prayer for him (verses 19-20), and with readiness to forgive him upon his repentance (verses 21-35).<sup>57</sup>

William G. Thompson understands the dative σοι in verse 17d as referring to the one "who has failed in his attempt to correct his

---

and Theology, no 3 (Philadelphia: Fortress; London: SPCK, 1983), 93; James Martin, "The Church in Matthew," Interp 29 (1975): 54, n. 48; W. Trilling, Das Wahre Israel, 115. C. K. Barrett, Church, Ministry, and Sacraments in the New Testament (Grand Rapids: Eerdmans, 1985), 15, holds the view that 16:18 and 18:17 describe both the local church and the Church in general.

<sup>56</sup>George F. Moore, Judaism in the First Centuries of the Christian Era. The Age of the Tannaim, 3 vols. (Cambridge, MA: Harvard University, 1927-1930), 2:153; J. C. Fenton, The Gospel of St. Matthew, The Pelican Gospel Commentaries (Baltimore, MD: Penguin Books, 1963), 298; Lenski, Matthew, 702; D. Hill, Matthew, 276; Albright & Mann, Matthew, 220; Stendahl, "Matthew," 789; S. Johnson, Interpreter's Bible, 7:473; J. P. Meier, Matthew, 205.

<sup>57</sup>"Love and Forgiveness" are stressed in chapter 18. See Wolfgang Trilling, Das Wahre Israel, 106-123.

brother."<sup>58</sup> Based upon this, Thompson opposes extending the command of verse 17d to the entire church or community. His proposal fails to find support from the context since two or three people are already involved in the matter, even though the form of involvement is not explained in the text. The use of singular σοι means that the decision of the church is to be accepted and followed by each member.<sup>59</sup>

The Sitz im Leben of the present section has been one of the most debated issues. Two points are mainly dealt with: the organized steps of discipline and the negative attitude toward the Gentiles.<sup>60</sup> G.

Bornkamm argues that the saying about the "church" can hardly be ascribed to the earthly Jesus for three reasons: (1) the word ἐκκλησία is not compatible with the imminent coming of God's Kingdom in Jesus' proclamation, (2) the church appears as already being "invested with full authority in doctrinal and legal matters," and (3) the church appears as being "bound up with the monarchial office of a particular apostle."<sup>61</sup> J. Jeremias maintains that Jesus could not think of estab-

---

<sup>58</sup>William G. Thompson, Matthew's Advice to a Divided Community (Mt. 17,22-18,35), Analecta Biblica, vol. 44 (Rome: Biblical Institute, 1970), 185.

<sup>59</sup>D. A. Carson, "Matthew," in The Expositor's Bible Commentary, 12 vols., ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1984), 8:403.

<sup>60</sup>The term "tax-collector" does not receive special attention in the Matthean scholarship.

<sup>61</sup>Guenther Bornkamm, Jesus of Nazareth, trans. Irene and Fraster McLuskey (New York: Harper & Row, 1975), 187. The word "particular apostle" means Peter. See also Eduard Schweizer, Church Order in the New Testament, trans. Frank Clarke (London: SCM, 1961), 21-23.

lishing a church because He expected the imminent end of the world.<sup>62</sup> The saying on the church, according to Jeremias, must belong to the later language of the early Church. Both Bornkamm and Jeremias have misread the text.

The thought of the imminent end can be inferred from Jesus' teaching (for example, 10:23 and 16:28), but He clearly preserved a certain period of time for the mission of the Church before His second coming (for example, 28:16-20). D. Guthrie claims that 18:15-20 must be understood as Jesus' instruction which envisages the need for corporate decisions of the church over the disciplinary issues which would arise after His death and resurrection.<sup>63</sup> It is to be noted that Matthew 16 and 18 do not provide any more developed picture of a church system as shown in the Epistles. N. B. Stonehouse contends that Matthew and the Christian Church of his time did not lose the ability to distinguish properly between "the history of Christ" and "the history of the Christian Church."<sup>64</sup>

Matthew's Gospel, according to many scholars, presents two different pictures of Jesus' attitude toward the outcasts.<sup>65</sup> The present

---

<sup>62</sup>Joachim Jeremias, New Testament Theology, 167-168.

<sup>63</sup>Donald Guthrie, New Testament Theology (Downers Grove, IL: IVP, 1981), 715. See also F. F. Bruce, Matthew, 60. It is God who ultimately forgives and retains sins.

<sup>64</sup>Ned B. Stonehouse, The Witness of Matthew and Mark to Christ, 2nd ed. (Grand Rapids: Eerdmans, 1958), 257

<sup>65</sup>Douglas R. A. Hare, The Theme of Jewish Persecution of Christians in the Gospel According to St. Matthew, Society for New Testament studies Monograph Series, no. 6 (Cambridge: University, 1967), 12, n. 3; Floyd V. Filson, A Commentary on the Gospel according to St. Matthew,

section shows Jesus' harshness and negativism against Gentiles and tax-collectors. His sympathetic and positive approach to them is portrayed in 8:11-12; 9:10-11; 11:19 ("a friend of tax-collectors and sinners"); 15:21-28; and 21:31-32. Based on this alleged discrepancy between two pictures, many scholars doubt the authenticity of the negative utterance of Jesus toward the outcasts, and regard Jesus' words of 18:17 as the words of a later Jewish Christian community. They suggest that 18:17 should be understood as a reflection of the hostility of the Jewish Christian community toward the Gentiles. This is an incorrect interpretation of the text. Jesus' instruction of 18:15-20 is focused on the sinning brother who is within the church. Jesus deals with a matter which would happen between members. He does not say anything about the problem between a Jew and a Gentile. Though the Gentiles and the tax-collectors are looked at by the Jews with a contemptuous spirit, it is unlikely that Jesus mentions them here as the object of contempt. He mentions the Gentile and the tax-collector as a point of reference by which the church should act toward the unrepentant brother. R. T.

---

Harper's New Testament Commentaries (New York: Harper & Row, 1960), 202; John McKenzie, "Matthew," Jerome Biblical Commentary, 2:95; T. W. Manson, The Sayings of Jesus, 210; S. Johnson, "Matthew," Interpreter's Bible, 7:473; Francis W. Beare, The Gospel according to Matthew, 380; McNeile, Matthew, 267; E. P. Sanders, Jesus and Judaism (Philadelphia: Fortress, 1985), 261. John P. Meier, "Antioch," in Raymond E. Brown and John P. Meier, Antioch and Rome: New Testament Cradles of Catholic Christianity (New York: Paulist, 1983), 69, assumes that Matt. 18:17 "stems from the days when the strict Jewish Christians had the upper hand." C. F. D. Moule, "St. Matthew's Gospel: Some Neglected Features," in Studia Evangelica Vol. II, Texte und Untersuchungen, vol. 87, ed. F. L. Cross (Berlin: Akademie, 1964), 98, suggests that the harsh saying in Matthew about the Gentiles and tax-collectors (5:46-47; 6:7; 18:17; 21:31-32) may convey the psychological echo of Matthew who also had been a tax-collector.



France says that the reference to the Gentile is a "metaphorical expression" for someone to be avoided.<sup>66</sup> It is a shocking reference which stresses the significance of discipline in the church.<sup>67</sup>

Matthew 20:17-19

Jesus prediction of His suffering is found three times in Matthew's Gospel: 16:21 (=Mark 8:31= Luke 9:22); 17:22-23 (= Mark 9:31= Luke 9:44); and 20:18-19 (= Mark 10:33-34= Luke 18:32-33).<sup>68</sup> The three predictions can be compared as follows:

	<u>16:21</u>	<u>17:22-23</u>	<u>20:18-19</u>
Jesus' Self-designation:		ὁ υἱὸς τοῦ ἀνθρώπου	ὁ υἱὸς τοῦ ἀνθρώπου
Place of suffering:	Ἱεροσόλυμα		Ἱεροσόλυμα
Agent of suffering:	πρεσβυτέρων ἀρχιερέων γραμματέων	ἀνθρώπων	ἀρχιερεῦσιν γραμματεῦσιν ἔθνεσιν
Details of suffering:	ἀποκτανθῆναι	ἀποκτενοῦσιν	ἐμπαῖξαι μαστιγῶσαι σταυρῶσαι
Resurrection:	ἐγερθῆναι	ἐγερθήσεται	ἐγερθήσεται

---

<sup>66</sup> R. T. France, Matthew, 275. Hermann N. Ridderbos, Matthew, Bible Student's Commentary, trans. Ray Togtman (Grand Rapids: Zondervan, 1987), 339, notes, "Jesus only meant that the church must acknowledge that the person in question is living apart from God and the Church." We also suppose that, without any bias on His part, Jesus uses this conventional way of speaking that His listeners can readily understand.

<sup>67</sup> E. A. Russell, "The Image of the Jew in Matthew's Gospel," in Studia Evangelica Vol. VII, Texte und Untersuchungen, vol. 126, ed. Elizabeth A. Livingstone (Berlin: Akademie, 1982), 435, notes, "the Gentile and tax-collector are to be treated as lost sheep, i.e., to be sought after in love." Edgar Krentz, "Community and Character: Matthew's Vision of the Church," in Society of Biblical Literature 1987 Seminar

The third prediction provides the most detailed description of Jesus' suffering. The special significance of the third prediction can be found in its two important terms, ἔθνη and σταυρῶσαι. "Gentiles" are involved as agents of Jesus' suffering, and "crucifixion" is for the first time introduced in conjunction with His suffering.<sup>69</sup> All three predictions mention the resurrection by using the passive form of the verb ἐγείρω. Jesus predicts that He will be raised by God. Each prediction is made at a different place: the first is spoken in the district of Caesarea Philippi; the second in Galilee; and the third near Jericho on Jesus' way through Perea to Jerusalem.

The different features of the third prediction in the Synoptic Gospels can be analyzed as follow:

---

Papers, ed. Kent H. Richards (Atlanta: Scholars, 1987), 572, remarks that the Gentile and tax-collector are described as the object of proclamation and mission for the church. Though the observation of Russell and Krentz can be inferred from the total context of Matthew, it should not be pressed from the immediate context.

<sup>68</sup> Alfred Plummer, An Exegetical Commentary on the Gospel according to St. Matthew (Grand Rapids: Baker, reprint 1982), 275, takes 17:12b as the second of the four predictions, but it does not mention Jesus' death and resurrection.

<sup>69</sup> For the origin of crucifixion and its practice in Palestine, see Paul Winter, On the Trial of Jesus, Studia Judaica, no. 1 (Berlin: Walter de Gruyter, 1961), 62-74; Martin Hengel, Crucifixion in the Ancient World and the Folly of the Message of the Cross, trans. John Bowden (Philadelphia: Fortress, 1977), 22-50; Joseph A. Fitzmyer, "Crucifixion in Ancient Palestine, Qumran Literature, and the New Testament," CBQ 40 (1978): 493-513; Erich H. Kiehl, The Passion of Our Lord (Grand Rapids: Baker, 1990), 123-128.

Matthew 20:18-19   Mark 10:33-34   Luke 18:32-33

Agent causing suffering:	ἀρχιερεῦσιν γραμματεῦσιν ἔθνεσιν	ἀρχιερεῦσιν γραμματεῦσιν ἔθνεσιν	ἔθνεσιν
Details of suffering:	ἐμπαῖξαι μαστιγῶσαι σταυρῶσαι	ἐμπαίξουσιν ἐμπτύσουσιν μαστιγώσουσιν ἀποκτενοῦσιν	ἐμπαιχθήσεται ὕβρισθήσεται ἐμπτυσθήσεται μαστιγώσαντες ἀποκτενοῦσιν
Resurrection:	τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται	μετὰ τρεῖς ἡμέρας ἀναστήσεται	τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται

The Jewish authorities are not mentioned as agents of suffering in Luke's account. All three Gospels have "Gentiles" as one of the agents. Both Mark and Luke provide a more detailed picture of Jesus' suffering than Matthew. However, Matthew only mentions Jesus' crucifixion, thus giving it greater emphasis. Unlike the active form of Mark and Luke, Matthew has the passive form of ἐγείρω to describe Jesus' resurrection. He stresses God's power.<sup>70</sup> Matthew and Luke also provide a clearer description of the day of the resurrection than Mark's "after three days."

Matthew employs the preposition εἰς followed by the articular infinitive while Mark and Luke use indicatives when describing Jesus' suffering. Matthew's account stresses the purpose, thus putting a heavier emphasis, according to van Tilborg, on the activities of the Jewish and

---

<sup>70</sup>Walter Grundmann, Das Evangelium nach Matthaeus, Theologischer Handkommentar zum Neuen Testament (Berlin: Evangelische Verlagsanstalt, 1968), 442, notes that Matthew's account stresses God's action with Jesus.

Roman authorities.<sup>71</sup> In Mark's account the definite article τοῖς is equally given to "high priests" and "scribes." In Matthew's account only one is found before the word "high priests." Two implications can be noted. First, both "high priests" and "scribes" are pictured as a "united front antagonistic to Jesus."<sup>72</sup> Secondly, the united Jewish front of its leaders forms a parallel power with the Gentile front, that is, τοῖς ἔθνεσιν. Both the Jews and the Gentiles are equally involved in and responsible for Jesus' suffering.<sup>73</sup> The term τοῖς ἔθνεσιν here stands for the Roman Governor and his soldiers (27:27-31, 35-36, 54).<sup>74</sup> A study of the trial of Jesus before Pilate shows that Pilate four times found Jesus to be innocent. Then John 19:12-16 records that the Council and those with them forced Pilate to sentence Jesus to be crucified. These facts underline that the word τοῖς ἔθνεσιν does not carry any pejorative sense. It is a historical description.

Matthew 20:20-28

Jesus' third passion prediction (20:17-19) is closely connected with His warning against the ambitious disciples who thought Jesus would

---

<sup>71</sup>Sjef van Tilborg, The Jewish Leaders in Matthew, 75. See also Friedrich Blass and Albert Debrunner, A Greek Grammar of the New Testament and Other Christian Literature, trans. and rev. by Robert W. Funk (Chicago: University of Chicago, 1961), 207.

<sup>72</sup>R. Gundry, Matthew, 401.

<sup>73</sup>It is noteworthy that two technical terms are used in the prediction: παραδίδωμι (vv. 18 and 19) and κατακρίναι (v. 18). They portray legal significance of Jesus' suffering. See Friedrich Buechsel, "παραδίδομι," TDNT, 2:170; "Κατακρίνω, κατάκριμα, κατάκρισις," TDNT, 3:951.

<sup>74</sup>Lenski, Matthew, 783; Filson, Matthew, 215.

usher in a glorious earthly messianic kingdom (20:20-28). These two sections are well linked by τότε, the beginning word of verse 20. The word provides the sequence of events with more vividness than the καί in Mark's account (Mark 10:35). There are remarkable similarities between both parallel accounts of the same event not only in context but also in vocabulary and even in length. Luke's account is much different from Matthew's and Mark's. In Luke's account, Jesus' words on humble service are found in the context of the Lord's Supper (Luke 22:24-30), while Matthew's and Mark's accounts are in the context of the journey to Jerusalem. In Mark's account, James and John ask Jesus' special favor for them in His Kingdom. It is their mother who requests it in Matthew's account, and Matthew does not mention their names.

Matthew's mention of the mother of the two disciples probably implies the great intensity of their desire for Jesus' special arrangement for them. Notice her way of approaching Jesus as described in the phrase προσκυνούσα καὶ αἰτοῦσα (verse 20). The occasion is significant for understanding of the current pericope. Jesus and the disciples are going up to celebrate the Passover at Jerusalem which will be the gathering place of all people in the Messianic Age (Isaiah 2:2-4; Zech. 2:14-17). Jerusalem will be the center, according to Psalms of Solomon (11 and 17), for the ingathering of God's people and the Gentiles when the Messiah comes. The Passover is coming closer, and a great many people are heading for Jerusalem from Palestine and from the world (compare John 12:20 and Acts 2:5-11).<sup>75</sup> It could be high time when the national

---

<sup>75</sup>J. Jeremias, Jerusalem in the Time of Jesus, 58-84, provides useful information on this.

expectation of the Messiah is to be accelerated and intensified. Jesus' recent promise to the twelve disciples, that they will occupy twelve thrones in His Kingdom (19:28),<sup>76</sup> could possibly be understood by them as a positive sign which would encourage their own expectation. Their expectation is well expressed in Peter's question in 19:27: ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν;

The request of the two disciples reveals at least two things. First, they believed that the earthly messianic age would be established very soon, probably at the time when their Teacher comes to Jerusalem for the Passover. Secondly, their expectations of Jesus were far from what His true role was. This is clearly expressed in Jesus' answer to them in verse 22: οὐκ οἴδατε τί αἰτεῖσθε.

The indignation of the ten disciples against James and John in verse 24 clearly suggests that the ten also had the same expectation of Jesus. Jesus' reference to the Gentiles follows in the next verse:

οἴδατε  
ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν  
καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. (verse 25)

Mark's account has οἱ δοκοῦντες ἄρχειν for οἱ ἄρχοντες, and Luke has οἱ βασιλεῖς. C. E. B. Cranfield does not find any substantial difference of meaning among them.<sup>77</sup> The term ὁ ἄρχων denotes a high official whether it refers to a Jewish or non-Jewish.<sup>78</sup> The word οἱ μεγάλοι

<sup>76</sup>Matthew alone records this.

<sup>77</sup>C. E. B. Cranfield, The Gospel according to Saint Mark, Cambridge Greek Testament Commentary (Cambridge: University, 1959), 340.

<sup>78</sup>Gerhard Dellling, "ἄρχων," TDNT, 1:488-489.

means "those who have power and authority over others."<sup>79</sup> The powerful ruling of the Gentile rulers and officials over their subjects is expressed in two compound terms: κατακυριεύουσιν and κατεξουσιάζουσιν. The former, in the Septuagint, was nearly always used of the rule of an alien. The preposition κατα- gives it the sense of using lordship over people to their disadvantage and to one's own advantage.<sup>80</sup> The latter is not found in the Septuagint but carries the same nuance as the former, that is, "exploitation of the people over whom the authority is exercised."<sup>81</sup> Thus the two words describe the way the rulers of the Gentile world treated their subjects. The thought of verse 25 is repeated in verse 26, and thus is stressed.<sup>82</sup>

John P. Meier<sup>83</sup> denies that οἱ ἄρχοντες τῶν ἔθνῶν refers to the Gentile rulers for two reasons. First, a substantial difference between the Israelite kings (including the Hasmoneans and Herodians) and the Gentile rulers can hardly be maintained when they are compared with each other in terms of rank and power practice. Secondly, the Gentile rulers are being contrasted with the twelve disciples, not with the Jewish

---

<sup>79</sup>Cranfield, Mark, 341.

<sup>80</sup>Ibid. See also Werner Foerster, "κατακυριεύω," TDNT, 3:1098.

<sup>81</sup>Cranfield, Mark, 341.

<sup>82</sup>The distinction between ἄρχοντες and μεγάλοι should not be pressed since it is not the main point for Jesus. Compare A. Plummer, Matthew, 279.

<sup>83</sup>John P. Meier, "Nations or Gentiles in Matthew 28:19?," CBQ 39 (1977): 96. See also Amy-Jill Levine, The Social and Ethnic Dimensions of Matthean Social History, Studies in the Bible and Early Christianity, vol. 14 (Lewiston, NY: Edwin Mellen, 1988), 32.

rulers. Hence J. P. Meier contends that οἱ ἄρχοντες τῶν ἔθνῶν should be understood as describing the rulers of the nations, i.e., the rulers of this world, as opposed to servant-rulers in the Christian community. He does not however exclude "rulers of the Gentiles" as a possible translation.

It is certain, as Meier points out, that there is no substantial difference between the Jewish rulers and the Gentile rulers in their tendency to despotism.<sup>84</sup> It is also true that the main idea of Jesus is not to show a contrast between the Gentile rulers and the disciples. Meier's observation, however, fails to present direct and convincing evidence why τὰ ἔθνη in verse 25 should not be translated "Gentiles." Jesus' main point in the passage is focused on the "spirit" of the Gentile rulers by which they seek their own advantage. Jesus' word οἴδατε to the disciples in verse 25 indicates that they are well aware of what Jesus says about the Gentile rulers. In fact, the Jewish people at the time of Jesus were under Roman power. The spirit of exploitation by Romans can be traced from the coins circulated in Palestine.<sup>85</sup> The coins carried the images of the emperors of Rome. The spirit of the Gentile rulers is totally opposite to that of Jesus who is heading for Jerusalem to offer Himself as a sacrifice for many people (verse 28). The negative responses of the disciples to the three predictions (Matt.

---

<sup>84</sup>For further discussion on this issue see Frederick C. Grant, The Economic Background of the Gospels (London: Oxford University, 1926), 15-53.

<sup>85</sup>William L. Lane, The Gospel according to Mark, New International Commentary of the New Testament (Grand Rapids: Eerdmans, 1974), 382.



16:22; 17:23; Luke 18:34) reveal their spirit. They were seeking their own advantage as the Gentile rulers did. At this point both the disciples and the Gentile rulers share the same spirit.

Jesus' reference to τὰ ἔθνη, within the context, is most appropriate for the disciples. It is a shocking reference which is designed to provide them with a greater impact, since they share the ambitious spirit with the Gentile rulers.<sup>86</sup> Jesus here does not primarily intend to deal with the power system of the Gentile world.<sup>87</sup> It is important to note that Jesus uses particular terms and concepts to call forth a change in the minds of disciples such as διάκονος (verse 26),<sup>88</sup> δοῦλος (verse 27),<sup>89</sup> διακονῆσαι (verse 28), and λύτρον ἀντί πολλῶν (verse 28). Jesus' reference to τῶν ἐθνῶν does not convey any accent on a particular ethnic group. The reference echoes the same term in verse 19, and it should be understood as referring to "the Gentiles."<sup>90</sup>

---

<sup>86</sup>A. Plummer, Matthew, 279, states, "The Gentiles are probably chosen in order to make the contrast between the disciples and other organizations as great as possible."

<sup>87</sup>Lenski, Matthew, 790; Carson, "Matthew," 432. Contra Daniel Patte, The Gospel according to Matthew: A Structural Commentary on Matthew's Faith (Philadelphia: Fortress, 1987), 289, n. 6.

<sup>88</sup>In verse 26, ἔσται is preferred to ἔστιν on the basis of the textual evidence and from the context. It also goes well with ἔσται in verse 27.

<sup>89</sup>Carson, "Matthew," 432, comments, "Imagine a slave being given leadership! Jesus' ethics of the leadership and power in his community of disciples are revolutionary."

<sup>90</sup>Ferdinand Hahn, Mission in the New Testament, Studies in Biblical Theology, vol. 47, trans. Frank Clarke (Naperville, IL: Alec R. Allenson, 1965), 125. See versions and translations: "Gentiles" KJV, RSV, NASB, NIV; "world" NEB; "pagans" JB; "heathen" TEB; "nations" Back.

Matthew 21:33-46

The hostility of the Jewish leaders toward Jesus at the temple is expressed in their question of His authority: ἐν ποία ἐξουσία ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; (21:23b). This involved also by what authority He had cleansed the temple on the previous day. Reluctant to give an answer, Jesus asks them a counter-question concerning the origin of the authority which John the Baptist had. They try to avoid responding to Jesus since they have rejected John's authority and feared the crowd. Jesus then replies in three parables which are in fact Jesus' criticism of the Jewish leaders. The parables are: the Parable of Two Sons (21:28-32); the Parable of the Wicked Tenants (21:33-46= Mark 12:1-12= Luke 20:9-19); and the Parable of the Marriage Feast (22:1-14). The three parables have the same theme, and the first and the third are found only in Matthew. This reveals the intensity of Jesus' criticism of the Jewish leaders.

It is important to note that the three parables stress the "son motif." The first parable deals with the contrasting attitude of two sons. The second shows the significance of the son of the landowner. The occasion of the third parable is the marriage feast of a king's son. This son motif ultimately refers to the Son who speaks the parables. Hence, the Christological implication is essential for the interpretation of the parables.<sup>91</sup>

---

<sup>91</sup>Contra Werner G. Kummel, Promise and Fulfilment: The Eschatological Message of Jesus, Studies in Biblical Theology, no. 23, trans. Dorothea M. Barton (London: SCM, 1957), 83, who doubts the authenticity of the second parable (21:33-46) and declines its Christological significance "because Judaism did not know the messianic name of 'Son of God'"

All three parables present a contrast between two groups as follows:

Parable of Two Sons:	First Son (promised but disobeyed)	vs.	Second Son (disobeyed but repented)
Parable of the Wicked Tenants:	First Tenants (contracted but rebellious)	vs.	New Tenants (obedient)
Parable of the Marriage Feast:	Original Guests (invited but did not come)	vs.	New Guests (called and came)

The parables reveal that the first group failed when they were given a privilege. The privilege was given to the second group when the first group failed. Consequently a second chance was never given to the first group. The parables show that the first group refers to the Jewish leaders (21:31, 32, 43, 45), and the privilege was the offer to enter God's Kingdom (21:31, 43). It is striking that the tax-collectors and harlots, who have repented and believed, are introduced as being a part of the second group (21:31-32) and are received into God's Kingdom.

The interpretation of the Parable of the Wicked Tenants has been greatly debated. Especially problematical is what some wrongly consider allegorical features in the parable.<sup>92</sup> An allegorical approach has been employed from the time of the Church Fathers, especially Origen.<sup>93</sup>

---

<sup>92</sup>See full discussion in Klyne Snodgrass, The Parable of the Wicked Tenants: An Inquiry into Parable Interpretation, *Wissenschaftliche Untersuchungen zum Neuen Testament*, vol. 27 (Tuebingen: Mohr, 1983), 1-30.

<sup>93</sup>*Ibid.*, 3.

Adolf Juelicher challenged the allegorical approach a century ago.<sup>94</sup> He argued that Jesus' parables are not allegories in their origin. In his view the allegorical traits are due to the evangelists or to the early church. Matthew's account, according to Adolf Juelicher, is a theological reconstruction of Mark's account. This de-allegorizing approach has been championed by C. H. Dodd<sup>95</sup> and J. Jeremias.<sup>96</sup> They argue that the original parables are firmly and realistically rooted in the social conditions of first century Palestine.<sup>97</sup> Jeremias wrongly takes the same parable found in the Gospel of Thomas as original. He views Matthew's account as pure allegory which reflects the situation of the primitive church. W. G. Kuemmel goes further, maintaining that the improbable features of the parable are not based on the economic and political situation of that time.<sup>98</sup> Recently Klyne Snodgrass<sup>99</sup> has advocated the validity of allegory for the interpretation of the parable

---

<sup>94</sup> Adolf Juelicher, Die Gleichnisreden Jesu, 2 vols., Akademische Verlagsbuchhandlung (Freiburg: Mohr, 1888-1889), 1:65-85.

<sup>95</sup> C. H. Dodd, The Parables of the Kingdom (New York: Scribner's, 1961), 96-102.

<sup>96</sup> Joachim Jeremias, The Parables of Jesus, 2nd ed., trans. S. H. Hooke (New York: Scribner's, 1972), 66-81.

<sup>97</sup> For the legal and realistic aspects of the parable, see J. Duncan M. Derrett, Law in the New Testament (London: Darton, Longman & Todd, 1970), 300-306.

<sup>98</sup> Werner G. Kuemmer, "Das Gleichnis von den bosen Weingartnen (Mark 12,1-9)," in Aux Sources de la Tradition Chretienne, eds. Oscar Cullmann and P. Menoud (Neuchatel: Delachaux & Niestle, 1950), 120-138.

<sup>99</sup> Klyne Snodgrass, The Parable of the Wicked Tenants: An Inquiry into Parable Interpretation (Tuebingen: Mohr, 1983).

and thus agrees with J. D. Crossan.<sup>100</sup> Crossan points out the significance of allegory: "Allegory establishes continuation with a previous story and thereby achieves greater power through that which is known."<sup>101</sup> Snodgrass believes that this is the case for the present parable since the cultural setting of the parable presents everyday life of that time.<sup>102</sup> He, however, fails to treat the salvation-historical significance which is the main point of the parable.<sup>103</sup>

The Parable of the Vineyard of Isaiah 5:1-7 reveals the covenant unfaithfulness of Israel (compare Psalm 8:8-19[9-20]). Jesus has Isaiah 5:1-7 in His mind when He tells the Parable of the Wicked Tenants. The clear similarity between the two parables is undeniable. The content of the Parable of the Wicked Tenants can be analyzed as follows:

<u>Point of the Parable</u>	<u>Corresponding Truth</u>
a). Landowner	God
b). Vineyard	Israel/Kingdom of God
c). Wicked Tenants	Leaders of Israel
d). Servants of Landowner	Prophets and John the Baptist
e). Son of Landowner	Jesus Christ
f). Landowner's Wrath	Israel loses its Covenant Status
g). Other Tenants	New People (ἔθνος) bearing fruits

The parable shows a progression of rebellion by the wicked tenants

---

<sup>100</sup>John D. Crossan, "Parable, Allegory, and Paradox," in Semiology and the Parables, ed. Daniel Patte (Pittsburgh: Pickwick, 1976), 264-271.

<sup>101</sup>This is K. Snodgrass' summary in The Parable of the Wicked Tenants, p. 20.

<sup>102</sup>Ibid., 40. Contra K. Stendahl, "Matthew," 791.

<sup>103</sup>Martin H. Scharlemann, Proclaiming the Parables, The Witnessing Church Series (St. Louis: Concordia Publishing House, 1963), 28, notes, "Normally a parable has but one main point. The details. . . . must be subordinated to the chief point."

against the absentee landowner: from rejection of the payment to mistreatment of his servants, and then killing his son outside of the vineyard. No other chance is given to them. They receive only a severe punishment from the landowner. Note that Jesus asks His hearers, the high priests and elders, what the landowner will do. And they graphically answer as recorded in verse 41. Verse 46 records that they realized Jesus had spoken of them.

The parable proper may end by verse 41, but the main import of the parable is addressed in verses 42-44 which are the explanation of the parable. In verse 42, Jesus quotes Psalm 118:22-23. There is a remarkable correlation between the Synoptic accounts and the Septuagint on the Psalm passage (117:22-23 in LXX). Jesus sees a correspondence between the "son" abused by the wicked tenants of the parable and the "stone" rejected by the builders of the psalm. The image of "builders" refers to the leaders of Israel.<sup>104</sup> The rejected stone becomes the cornerstone (the cap stone, κεφαλὴν γωνίας). This is a great restoration. It implies exaltation of the stone which stands for the Son.<sup>105</sup> The psalm

---

<sup>104</sup>It is important to note that the term "builder" was a frequent and favorable rabbinic designation for the religious leaders of Israel. See Bab. Talmud Shabbath 114a; Bab. Talmud Berakhoth 64a; H. L. Strack and P. Billerbeck, Kommentar zum neuen Testament aus Talmud und Midrash, 1:876; J. Duncan M. Derrett, "The Stone that the Builders Rejected," in Studia Evangelica, Vol. IV, Texte und Untersuchungen, ed. F. L. Cross (Berlin: Akademie-Verlag, 1968), 184-185.

<sup>105</sup>C. F. D. Moule, The Phenomenon of the New Testament (Naper-ville, IL: Alec R. Allenson, 1967), 82-99, 102, views the restoration as God's vindication of the righteous oppressed. Barnabas Lindars, New Testament Apologetics: The Doctrinal Significance of the Old Testament Quotations (Philadelphia: Westminster, 1961), 169-174, advocates for the humiliation and exaltation of the Son. See also Douglas J. Moo, The Old Testament in the Gospel Passion Narratives (Sheffield: Almond, 1983), 335-336.

passage is also quoted by the apostles in a Christological context (Acts 4:11 and 1 Pet. 2:7). They boldly identify the stone of Psalm 118 with Jesus Christ who was crucified by the Jews and raised by God (Acts 4:10 and 1 Pet. 2:4-5). Jesus foretells His resurrection in verse 42 through the citation of the psalm passage.<sup>106</sup> In the parable proper, the recovery or exaltation of the abused son is not expressed.

Since Jesus' words in verse 43 are found only in Matthew's account, many critics<sup>107</sup> doubt the authenticity of the passage and ascribe it to Matthew himself or to his hypothetical community for several reasons: (1) it is not found in Mark and Luke; (2) it interrupts the connection of verse 42 and verse 44; (3) it has a phrase unusual in Matthew, "the Kingdom of God"; (4) it implies the hostility of the Matthean church toward the Jews; and (5) it is not a part of the original parable but an explanation of it. The above arguments are not convinc-

---

<sup>106</sup>Matthew Black, "The 'Son of Man' Passion Sayings in the Gospel Tradition," *ZNW* 60 (1969): 1-8.

<sup>107</sup>T. W. Manson, *The Sayings of Jesus*, 224; J. Jeremias, *Jesus' Promise to the Nations*, 24; *The Parables of Jesus*, 108; J. P. Meier, *Law and History in Matthew's Gospel*, 98; W. Trilling, *Das Wahre Israel*, 58-60; W. G. Kuemmel, *The Theology of the NT*, 34; Hubert Frankmoelle, *Jahwebund und Kirche Christi: Studien zur Form-und Traditionsgeschichte des "Evangeliums" nach Matthaeus*, (Muenster: Aschendorff, 1974), 225; G. D. Kilpatrick, *The Origins of the Gospel according to St. Matthew*, (Oxford: Clarendon, 1946), 111; D. R. A. Hare, *The Theme of Jewish Persecution of Christians in the Gospel according to St. Matthew*, 125-127; G. Strecker, *Das Weg der Gerechtigkeit*, 138-142; Allen, *Matthew*, 231-232; McNeile, *Matthew*, 312; Filson, *Matthew*, 229; Plummer, *Matthew*, 299; Fenton, *Matthew*, 344; Green, *Matthew*, 180; Johnson, "Matthew," 7:511; Albright & Mann, *Matthew*, 265; W. D. Davies, *The Setting of the Sermon on the Mount* (Cambridge: University Press, 1963), 328; J. D. Gunn, *Unity and Diversity of the NT*, 250; Goppelt, *Theology of the NT*, 2:230; Beare, *Matthew*, 428; Gundry, *Matthew*, 429; Stanton, *The Gospel and Jesus*, 77-78; "The Gospel of Matthew and Judaism," 270.

ing for the following reasons: The absence of verse 43 in the Marcan account cannot necessarily be the basis on which the authenticity of the passage in Matthew to be tested. It is exegetically improbable that the authenticity of unique sayings in Matthew should be determined by the assumption of Marcan priority. Secondly, the stone motif of verse 42 corresponds to the son motif of verses 37-39. The idea of transfer of verse 43 goes well with that of verse 41. The role of the stone in verse 44 should be understood in a judgmental sense. Since the stone in verse 42 stands for Jesus, verse 44 with the stone motif describes the fatal destruction of those who reject Jesus.<sup>108</sup>

Thirdly, the thought of verse 44 goes well with the response of the Jewish leaders described in verses 45 and 46.<sup>109</sup> Hence the objection that verse 43 interrupts verses 42 and 44 is not convincing. Next, the phrase "the Kingdom of God" occurs four times in Matthew (12:28; 19:24; 21:31, 43).<sup>110</sup> It is used interchangeably with "the Kingdom of Heaven" in Matthew, both occurring in a single pericope (19:23 and 24). Furthermore, it is to be noted as the Gospels underline that the Jewish hostility toward Jesus was very great. The parable should not be understood in terms of the alleged Jewish conflict toward the church.<sup>111</sup>

---

<sup>108</sup> Jesus uses here the stone motif of Daniel 2, Isa. 8:14-15, and Psalm 118:22. See K. Snodgrass, The Parable of the Wicked Tenants, 104-105.

<sup>109</sup> Verse 44 is omitted in JB, and relegated to the margin in RSV and NEB. It should be included in the main text since many important manuscripts support it, and it fits the context well.

<sup>110</sup> The case of 6:33 is not counted because of its textual problem.

<sup>111</sup> Kenzo Tagawa, "People and Community in the Gospel of Matthew,"



Finally, verse 43 as an explanation of the parable perfectly fits Jesus' method of teaching. Many times He speaks parables and adds words of explanation or application to them (for example, in the Parable of Laborers in the Vineyard in 20:1-16, verse 16 is explanation). The interpretation of the parable (verse 43) belongs to the original account given by Jesus.<sup>112</sup>

The words of Jesus in verse 43 are the key for the interpretation of the Parable of the Wicked Tenants. Verse 43 reads:

διὰ τοῦτο λέγω ὑμῖν  
ὅτι ἀρθήσεται ἀπὸ ὑμῶν ἡ βασιλεία τοῦ θεοῦ  
καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

The phrase διὰ τοῦτο occurs only in verse 43. It is evident that verse 43 is to be understood as the concluding application of the parable.<sup>113</sup>

The two verbs ἀρθήσεται and δοθήσεται are emphatic, and their passive form depicts God's activity in the transfer of His Kingdom. It is obvious that the word ὑμῶν refers to the Jewish leaders. Seen within the total context of the Gospel, the word denotes the Jewish people who followed their leaders in rejecting Jesus.

The Kingdom of God will be given the ἔθνει who produces the fruits. The motif of fruit is stressed in chapter 21. The fruitless fig tree was cursed (verse 19). The term καρπός occurs four times in

---

NTS 16 (1969/70): 161; O. Lamar Cope, Matthew: A Scribe Trained for the Kingdom of Heaven, CBQ Monograph Series, no. 5 (Washington, DC: Catholic Biblical Association, 1976), 86.

<sup>112</sup>David Flusser. Die rabbinischen Gleichnisse und der Gleichniserzähler Jesus, part 1, Das Wesen der Gleichnisse (Bern: Peter Lang, 1981), 63-64, 119-120.

<sup>113</sup>Contra S. van Tilborg, The Jewish Leaders in Matthew, 58.

the present parable. The parable reveals a close relationship between "fruit" and the Kingdom of God. Those who produce fruit shall enter God's Kingdom. The Parable of Two Sons sheds light on the understanding of the fruits. The first son stands for God's covenant people and the second for the Gentiles. The second son is commended because he has repented. In the explanation of the same parable, Jesus declares that the tax-collectors and harlots will enter the Kingdom of God since they believed John the Baptist. The Jewish leaders, on the contrary, shall not enter since they neither repented nor believed (verse 32). Hence the καρπὸν of verse 43 means both repenting of one's sin and believing in Jesus.<sup>114</sup> It never means one's merit.<sup>115</sup>

Jesus pronounces the transfer of the Kingdom of God from the Jewish leaders (ἀφ' ὑμῶν) to another people (ἐθνῶν) (verse 43). The word ὑμῶν from the context means the Jewish leaders. It also stands as a contrasting parallel with ἔθνος. This has led many<sup>116</sup> to understand that the transfer refers to the replacement of the Jewish nation as a

---

<sup>114</sup> Lenski, Matthew, 844; Roger Mohrlang, Matthew and Paul: A Comparison of Ethical Perspectives, Society for New Testament Studies Monograph Series, vol. 48 (Cambridge: University, 1984), 49.

<sup>115</sup> Wolfgang Trilling, The Gospel according to St. Matthew, New Testament for Spiritual Reading, 2 vols., trans. Kevin Smyth (New York: Herder and Herder, 1969), 2:152. Contra Gundry, Matthew, 430.

<sup>116</sup> Schweizer, Matthew, 415; Lenski, Matthew, 844; K. Stendahl, "Matthew," 791; Levine, The Social and Ethnic Dimensions of Matthean Social History, 207; Wayne A. Meeks, "Breaking Away: Three New Testament Pictures of Christianity's Separation from the Jewish Communities," in To See Ourselves as Others see Us: Christians, Jews, Others in Late Antiquity, eds. J. Neusner and E. S. Frerichs (Chico, CA: Scholars, 1985), 112. D. Hare, The Theme of Jewish Persecution of Christians in Matthew, 153, understands the transfer as "final and complete." See also K. W. Clark, "The Gentile Bias in Matthew," JBL 66 (1947): 165-172.

whole by another people. This view cannot be pressed for at least two reasons. First, Jesus' teaching in the present parable is mainly directed not to any particular ethnic or political group but to the religious quality of people, in other words, those producing "fruits." That the term ἔθνη does not have a definite article probably indicates the quality of its designation.<sup>117</sup> Jesus never mentions here the designations such as "Israel," "Pharisees," or "scribes." Secondly, some of the Jewish tax-collectors and harlots did produce "fruits" which Jesus expects. D. A. Carson correctly notes:

Strictly speaking, then, v. 43 does not speak of transferring the locus of the people of God from Jews to Gentiles. . . . it speaks of the ending of the role the Jewish religious leaders played in mediating God's authority.<sup>118</sup>

The transfer of God's Kingdom from one people to another and the sequence of events in the parable reveal the salvation-historical significance which the parable portrays. Hence J. P. Meier calls the parable a "parable of salvation history."<sup>119</sup>

Whom does ἔθνος refer to here? The word ἔθνη is modified by the phrase ποιοῦντι τοὺς καρποὺς αὐτῆς, which describes the religious quality of a certain people and not a political or ethnic identification. Based on the assumption that the nation Israel is here rejected by Jesus, many<sup>120</sup> take ἔθνος as referring to the non-Jews or the Gentiles.

---

<sup>117</sup>Robert C. Thomas and Stanley N. Gundry, A Harmony of the Gospels (New York: Harper, 1978), 185, n.

<sup>118</sup>D. A. Carson, "Matthew," 454.

<sup>119</sup>Meier, Matthew, 245. See also Hill, Matthew, 299.

<sup>120</sup>Fenton, Matthew, 345; Goulder, Midrash and Lection in Matthew,

It is not correct to understand that ἔθνος exclusively denotes Gentiles since Jesus does not intend to support the polarity between Jews and Gentiles. The term ἔθνος should not be translated "Gentile" since many Jews are included in ἔθνος. It is evident that ἔθνος consisted of Jews and Gentiles.<sup>121</sup> ἔθνος in verse 43 can be translated "nation" or "people."<sup>122</sup> It describes "the new spiritual Israel of true believers composed of men of all nationalities, including also Jewish believers. . . . a 'nation' with the God of grace ruling in their hearts through Christ."<sup>123</sup> It can therefore be understood as "Church."<sup>124</sup> It has a universal character in its scope which transcends all ethnic and other human boundaries. Since it will appear after the rejection and

---

321; Beare, Matthew, 431; McKenzie, "Matthew," 2:100; Mounce, Matthew, 205; Ridderbos, Matthew, 401-402; Guthrie, NT Theology, 424; Strecker, Der Weg der Gerechtigkeit, 170; D. Hare, The Theme of Jewish Persecution of Christians in Matthew, 153.

<sup>121</sup> Ernst Lohmeyer, Das Evangelium des Matthaeus, ed. by Werner Schmauch, Kritisch-exegetischer Kommentar ueber das Neue Testament (Goettingen: Vandenhoeck & Ruprecht, 1956), 314; Lenski, Matthew, 844; Lindars, NT Apologetic, 174; Hummel, Die Auseinandersetzung zwischen Kirche und Judentum in Matthaeusevangelium, 156; Hahn, Mission in NT, 125, n. 2; Davies and Allison, Matthew, 23; Brian M. Nolan, The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel, Orbis Biblicus et Orientalis 23 (Goettingen: Vandenhoeck & Ruprecht, 1979), 96; Joachim Gnilka, Das Matthaeusevangelium, Herder, 2 vols. (Freiburg: Herder, 1986-88), 2:230.

<sup>122</sup> See the versions: "nation"; KJV, RSV, NEB, NASB.  
"people"; JB, TEV, AB, NIV.

<sup>123</sup> Lenski, Matthew, 844. Compare ἔθνος ἅγιον in 1 Peter 2:9.

<sup>124</sup> Hill, Matthew, 301; Bruce, Matthew, 70; Trilling, Das Wahre Israel, 61; Frankemoelle, Jahwebund und Kirche Christi, 247. Hahn, Mission in the NT, 125, finds a close link between the concepts such as ἔθνος in the OT, λαός in Matt. 1:21, ἔθνος in Matt. 21:43, and ἐκκλησία in the NT.

resurrection of Jesus (verse 42), ἔθνος in 21:43 looks forward to τὰ ἔθνη in 28:19.<sup>125</sup>

Matthew 24:1-8

The Olivet discourse (chapters 24 and 25)<sup>126</sup> is the last discourse in Matthew's Gospel. It is spoken by Jesus to the twelve disciples on the Tuesday of passion week.<sup>127</sup> It is a private, eschatological discourse. It is given as a response to the disciples on the Mount of Olives, when they ask a question concerning Jesus' predictions of the destruction of the temple and His second coming. The question of the disciples reads:

εἰπὲ ἡμῖν, πότε ταῦτα ἔσται  
καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας  
καὶ συντελείας τοῦ αἰῶνος; (verse 3b)

In the accounts of Mark (13:4) and Luke (21:7), the question is focused on one event, namely the destruction of the temple. In Matthew's account only one definite article is used both for Jesus' second coming and for the end of the ages. Two events are closely connected and described as one. Hence it is most likely that the question of the

---

<sup>125</sup>Strecker, Der Weg der Gerechtigkeit, 170; Wilkins, The Concept of Disciple in Matthew's Gospel, 163-164; Schweizer, Matthew, 414.

<sup>126</sup>For the various approaches to the interpretation of chap. 24, see Carson, "Matthew," 488-495.

<sup>127</sup>See Matt. 26:2 and Mark 14:1; A. T. Robertson, A Harmony of the Gospels for Students of the Life of Christ (New York: Harper, 1950), 173, n.; E. H. Kiehl, The Passion of Our Lord, 43-44. Harold W. Hoehner, Chronological Aspects of the Life of Christ (Grand Rapids: Zondervan, 1977), 91-92, holds that it was spoken on Wednesday since he believes Jesus' entry into Jerusalem occurred on Monday.

disciples in Matthew's account refers to two events:<sup>128</sup> the destruction of the temple on the one hand, and Jesus' second coming and the end of the world on the other hand. It is not clear whether Jesus' second coming and the end of the world are included in ταῦτα of Mark 13:4 and Luke 21:7 since an antecedent for ταῦτα is not found except the destruction of the temple.<sup>129</sup>

The term παρουσία occurs four times in the Gospels, all in chapter 24 with relation to Jesus' second coming (verses 3, 27, 37, and 39). Paul uses the same term many times in his letter to the Thessalonians when he describes the second coming of Christ (1 Thess. 2:19; 3:13; 4:5; 5:23; 2 Thess. 2:1,8). The phrase συντελείας τοῦ αἰῶνος is found only in Matthew's Gospel (13:39, 40, 49; 24:3; 28:20) and never in other Gospels. It is not used in Paul's epistles, but once in Hebrews (9:26). Based on this fact, G. Dalman<sup>130</sup> and E. Burton<sup>131</sup> incorrectly claim that

---

<sup>128</sup>Lloyd Gaston, No Stone upon Another: Studies in the Significance of the Fall of Jerusalem in the Synoptic Gospels, Supplements to Novum Testament, vol. 23 (Leiden: E. J. Brill, 1970), 432-433; John P. Meier, The Vision of Matthew, Theological Inquiries (New York: Paulist, 1979), 167; George E. Ladd, A Theology of the New Testament (Grand Rapids: Eerdmans, 1974), 198. A. Feuillet, "Le Sens du Mot Parousie dans l'Évangile de Matthieu: Comparaison entre Matth. 24 et Jac. 5:1-11," in The Background of the New Testament and its Eschatology, ed. W. D. Davies and D. Daube in honour of C. H. Dodd (Cambridge: University, 1956), 261-280. Feuillet understands that the question of the disciples deals with only one event, that is, the destruction of the temple, since the Gospel was written after A.D. 70.

<sup>129</sup>William F. Arndt, Bible Commentary: St. Luke (St. Louis: Concordia Publishing House, 1956), 417, notes on Luke's account: "two coming events, the destruction of Jerusalem and the end of the world, are closely interwoven and seem to be in immediate proximity of each other."

<sup>130</sup>Gustaf Dalman, The Words of Jesus considered in the Light of Post-Biblical Jewish Writings and the Aramaic Language, trans. D. M. Kay (Edinburgh: T. & T. Clark, 1902), 155.

the expression does not belong to Jesus but to the editor or the evangelist. There is no exegetical warrant that the authenticity of a rare term or saying in a particular book should be determined by the nonoccurrence of the same term in another book.

In His answer to the disciples, Jesus does not mention the time when the destruction of the temple will happen. Rather, He speaks of the signs of the coming of the end, that is, the "beginning of birth pangs" (ἀρχὴ ὠδίνων).<sup>132</sup> The details of the signs in the Synoptic Gospels are compared with each other and with that of 2 Baruch as follows:

<u>Matthew 24:4-7</u>	<u>Mark 13:5-8</u>	<u>Luke 21:8-11</u>	<u>2 Bar. 27:1-15</u> <sup>133</sup>
False Christs	False Christs	False Christs	Comotions
International	International	International	Slaughtering of
War	War	War	the Great
Famines	Earthquakes	Earthquakes	Death of Many
Earthquakes	Famines	Plagues	Sword
		Famines	Famine
		Terrors	Earthquakes
		Signs from	Terrors
		Heaven	Demons
			Fire
			Violence
			Injustice
			Disorder

The list in 2 Baruch of the twelve calamities which will occur before the coming of the Messiah does not have any religious aspect, that is,

<sup>131</sup>Ernest De Witt Burton, New Testament Word Studies, ed. Harold R. Willoughby (Chicago: University of Chicago, 1927), 78.

<sup>132</sup>The term ὠδίν occurs four times in the NT (Matt. 28:8; Mark 13:8; Acts 2:24; 1 Thess. 5:3). Carson, "Matthew," 488, remarks that it was almost a special term for "the period of distress preceding the Messianic Age" at the time of Jesus. For OT usage of the same idea, see Isa. 13:8; 26:17-19; 66:78; Jer. 30:7-8; Micah 4:9-10.

<sup>133</sup>Quoted from James H. Charlesworth, The OT Pseudepigrapha, 1:630. 2 Baruch is dated early in the second century A.D. See Charlesworth, 1:616-617.

the rise of false Christs. This is the major difference between the Gospels and 2 Baruch. Hence the relation between the Gospels and the Rabbinic sources should be carefully studied and presented.<sup>134</sup> The Fourth Book of Ezra (13:31) mentions war between kingdoms, but the context is not related with the coming of the Messiah.

Jesus uses a singular ἔθνος when He describes the signs: ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν (verse 7a). The meaning of ἔθνος should be determined from a careful study of its broad and immediate contexts. Matthew stresses the universal character in relation to the second coming of Jesus (24:30-31 and 25:31-32). No particular nationality or ethnicity is stressed with the motif of Jesus' second coming. It is the same with the current section. The word ἔθνος is used here as a perfect parallel with the term βασιλεία. As the terms "famines" and "earthquakes" refer to real events, so βασιλεία means a real kingdom.<sup>135</sup> It does not designate a symbol. Since it is linked with ἔθνος, the human factor, βασιλεία describes a territory ruled by men. Hence it is incorrect to translate ἔθνος of 24:7 as "Gentile" since no ethnic significance is expressed in the text. The best choice is "a nation," since it is closely connected with βασιλεία which carries a political nuance.<sup>136</sup> The term ἔθνος may refer to the Jewish or to a

---

<sup>134</sup> Compare Samuel T. Lach, A Rabbinic Commentary on the New Testament, xxv-xxvii; 379-380.

<sup>135</sup> Karl L. Schmidt, "βασιλεία," TDNT, 1:580.

<sup>136</sup> Lenski, Matthew, 931, remarks that ἔθνος means a people with the same customs, while βασιλεία depicts a people with the same king or government.



non-Jewish nation.<sup>137</sup> J. P. Meier<sup>138</sup> K. Stendahl,<sup>139</sup> and J. Gnilka<sup>140</sup> suggest that the international war of 24:7a means the Jewish revolt against Rome in A.D. 66-70. It is most likely that the Jewish revolt against Rome is suggested in the saying on the destruction of the temple and Jerusalem (23:38 and 24:2). The desolation of Jerusalem and the destruction of the temple are expressed by the word ταῦτα by the disciples in 24:3, particularly in the first part of their question. It is most probable that the sign of war in verse 7a refers to the second part of their question, which deals with Jesus' second coming and the end of the world.

#### Conclusion

Many critical exegetes have attempted to demonstrate that Jesus' use of the term "Gentile" reveals His negative approach toward the Gentiles, particularly in Matthew's Gospel. A careful exegesis requires a quite different conclusion from that of the critics who follow the conventional Jewish understanding of "Gentile" in a derogatory sense. Jesus' use of the term "Gentile" in the non-missionary texts can be noted as follows.

First, in the Sermon on the Mount Jesus points out the ethico-re-

---

<sup>137</sup> Amy-Jill Levine, The Social and Ethnic Dimensions of Matthean Social History, 222, notes, "The eschatological discourse of Matthew 24-25 reveals the cross-ethnic focus of the gospel's salvation history."

<sup>138</sup> Meier, Matthew, 279.

<sup>139</sup> Stendahl, "Matthew," Peake's Commentary, 503.

<sup>140</sup> Gnilka, Das Matthaevangelium, 2:315.

ligious failure of the Jewish people. They failed to extend their love to those who are recognized as enemies (5:43-48). They failed to have the true knowledge of God. This failure is revealed in their prayer (6:7-8) and in their anxiety about obtaining basic needs (6:25-34). In addition, the disciples pursued their selfish ambitions (20:20-28). Jesus compares the failure of the Jewish people and the disciples to the ethico-religious life of the Gentiles. What Jesus stresses is that both the Jewish people and the Gentiles share the same problem. Neither the superiority of Jews nor the inferiority of Gentiles can be intended in Jesus' teaching.

Secondly, Jesus' mention of "Gentile" should be understood as a point of reference which leaves a tremendous impact in the hearts of the listeners. It is a shocking reference which is designed to lead the listeners to repentance.

Thirdly, Jesus also uses the word "Gentile" which conventionally carries ethnic biases (18:17). However, the main point in His use of the term is not to advocate the conventional sense but to increase the weight of His teaching. It is a misinterpretation to understand Jesus' words about the Gentiles as a reflection of the conflict between the Jewish community and the Gentile community.

Fourthly, Jesus uses the word as a historical reference in 20:19 and 24:7. The former depicts those who are responsible for Jesus' suffering and the latter describes the eschatological fact.

Finally, Jesus uses the word in relation to salvation history (21:43). No ethnic distinction or preference can be stressed in the

scheme of salvation history. Both Jews and Gentiles become one nation (ἔθνος) in Christ. Two factors are to be noted in connection with the formation of this new nation. It emerges after the failure of the Jews to believe and only after the suffering and resurrection of Christ.

## CHAPTER V

### JESUS' USE OF ἔθνη IN THE MISSIONARY TEXTS

To this point our investigation was done on Jesus' use of the term ἔθνος and its variants found in the non-missionary texts. Our next investigation deals with His use of the plural term ἔθνη in the missionary texts. Four pericopes are found: 10:1-23; 24:9-14; 25:31-46; and 28:16-20. The section of 25:31-46 is included here since it is found with 24:9-14 in the same discourse and presupposes the Gentile mission.

#### Matthew 10:1-23

Matthew wrote the missionary command of Jesus in chapters 10 and 28. In the latter, the disciples are charged to go to the Gentiles. In the former, they are charged not to go to the Gentiles but to go to the lost sheep of the house of Israel. This "seeming contradiction" has been one of the most debated issues in the Matthean scholarship. No scholarly agreement has been reached on this problem yet. Recent scholarship on the prohibition of the Gentile mission of 10:5-6, which has no parallel in Mark or Luke,<sup>1</sup> is analyzed below.

First, the eschatological approach: J. Jeremias understands Jesus' words about the disciples' mission to Israel as meaning that "the proc-

---

<sup>1</sup>For a detailed synopsis of Matt. 9:35-11:1 with Mark and Luke see Robert E. Morosco, "Redaction Criticism and the Evangelical: Matthew 10 a Test Case," Journal of the Evangelical Theological Society (JETS) 22 (1979): 326.

lamation of the message in Israel would not be terminated even by the parousia" (10:23).<sup>2</sup> Jeremias' argument is based on the implication of the "twelve" (verses 1, 2, 5) who are commissioned for the mission which is directed to a nation composed of twelve tribes. The nation Israel at the time of Jesus embraced only two and a half tribes. The restoration of the nine and a half lost tribes, according to Jeremias, will be done at the parousia.<sup>3</sup> He concludes:

Jesus did not expect a mission among the Gentiles; rather, he expected the eschatological pilgrimage of the peoples to Zion (Matt. 8.11 par. Luke 13:28f.) as God's mighty act at the coming of his reign.<sup>4</sup>

Jeremias also contends that the mission to the Gentiles will be exercised not by men in the time before the parousia, but by God's angel at the last day.<sup>5</sup>

Secondly, a form-critical approach: R. Bultmann asserts that the negative charge of chapter 10, which was added by Matthew to Q, cannot be historically harmonized with the positive command of Matthew 28:16-20.<sup>6</sup> He suggests that the negative charge was a product of the Church placed on Jesus' lips. The negative words reflect that "in the earliest

---

<sup>2</sup>Joachim Jeremias, Jesus' Promise to the Nations, Studies in Biblical Theology, no. 15, trans. S. H. Hooke (Naperville, IL: Alec R. Allenson, 1958), 21.

<sup>3</sup>Ibid., 22.

<sup>4</sup>Joachim Jeremias, New Testament Theology: The Proclamation of Jesus, trans. John Bowden (New York: Charles Scribner's Sons, 1971), 134.

<sup>5</sup>Jeremias, Jesus' Promise to the Nations, 22.

<sup>6</sup>Rudolf Bultmann, The History of the Synoptic Tradition, 2nd. ed., trans. J. Marsh (Oxford: Blackwells, 1963), 145.

Church there was at least a party which altogether rejected the mission to the Gentiles."<sup>7</sup> Bultmann concludes that Matthew 10 and 28 show the early church's development of its idea on mission.<sup>8</sup>

Thirdly, a communal view: C. F. D. Moule argues that Matthew collected, conflated, and organized the material circulating in his community and produced his gospel.<sup>9</sup> The contradictory sayings on the Gentile mission, according to Moule, are due to the existence of such conflicting traditions:

If material 'A' represents the evangelist's own outlook, then material 'B' must have been retained, simply because it was there in the tradition, not because it fitted.<sup>10</sup>

Some interpreters hold that the contradictory sayings reflect the tension of two groups in Matthean community: a universalistic group (the Gentile Christians) and a particularistic group (the Jewish Christians).<sup>11</sup>

---

<sup>7</sup> Rudolf Bultmann, Theology of the New Testament, 2 vols., trans. Kendrick Grobel (New York: Charles Scribner's Sons, 1951-55), 1:55.

<sup>8</sup> Bultmann, The History of the Synoptic Tradition, 145, n. 1. See also Adolf Harnack, The Mission and Expansion of Christianity in the First Three Centuries, trans. and ed. James Moffatt (New York: Harper, 1962), 40-41.

<sup>9</sup> C. F. D. Moule, "St Matthew's Gospel: Some Neglected Features," in Studia Evangelica, vol. 2, Texte und Untersuchungen, ed. F. L. Cross (Berlin: Akademie-Verlag, 1964), 94.

<sup>10</sup> Ibid., 96. See also Stephenson H. Brooks, Matthew's Community: the Evidence of his Special Sayings Material, Journal for the Study of the New Testament Supplement Series, no. 16, ed. David Hill (Sheffield: JSOT, 1987), 49.

<sup>11</sup> Schuyler Brown, "The Two-fold Representation of the Mission in Matthew's Gospel," Studia Theologica 31 (1977): 21-32; "The Matthean Community and the Gentile Mission," Novum Testamentum (NovT) 22 (1980): 193-221; Michael J. Cook, "Interpreting 'Pro-Jewish' Passages in

Fourthly, the literary-critical approach: F. W. Beare contends that the actual mission of the disciples is not found in Matthew 10. Questioning the unity of chapter 10, he claims that the mission charge is a mosaic created by the evangelist:

it is a saying framed by himself as a literary device (a foil) to bring out as strongly as possible the thought that Jesus was primarily concerned with Israel, and did not neglect his own people for the sake of winning followers among the Gentiles.<sup>12</sup>

Fifthly, an epochal approach: J. P. Meier finds three stages in the presentation of Matthew's salvation history: the time of the Old Testament, the time of Jesus, and the time of the Church.<sup>13</sup> In the time of Jesus, the missions of Jesus and the twelve disciples are equally limited to Israel. Matthew 10:5-6 and 15:24 belong to this period. In the time of the Church, the mission of the Church extends to all nations (Matt. 28:16-20). Meier stresses the death and resurrection of Jesus as

---

Matthew," Hebrew Union College Annual 54 (1983): 140; Charles H. Scribe, "Jesus or Paul? The Origin of the Universal Mission of the Christian Church," in From Jesus to Paul, Studies in Honour of Francis W. Beare, eds. Peter Richardson and John C. Hurd (Waterloo, Ontario: Wilfrid Laurier University, 1984), 57; Bennie R. Crockett, Jr., "The Missionary Experience of the Matthean Community: A Redactional Analysis of Matthew 10" (Th. D. diss., New Orleans Baptist Theological Seminary, 1986), 42.

<sup>12</sup>Francis W. Beare, "The Mission of the Disciples and the Mission Charge: Matthew 10 and Parallels," JBL 89 (1970): 9. See also Hubert Frankenmoelle, Jahwebund und Kirche Christi: Studien zur Form- und Traditionsgeschichte des "Evangeliums" nach Matthaeus (Muenster: Aschendorff, 1974), 129; M. D. Goulder, Midrash and Lection in Matthew (London: SPCK, 1974), 345; Peter F. Ellis, Matthew: His Mind and His Message (Collegeville, MN: Liturgical Press, 1974), 49; Gerald S. Sloyan, "Outreach to Gentiles and Jews: New Testament Reflections," Journal of Ecumenical Studies (JES) 22 (1985): 766.

<sup>13</sup>John P. Meier, "Salvation-History in Matthew: In Search of a Starting Point," CBQ 37 (1975): 203-215; The Mission of Christ and His Church: Studies in Christology and Ecclesiology, Good News Studies, no. 30 (Wilmington, DE: Michael Glazier, 1990), 204-205.

the turning point ("Die Wende der Zeit" in his terms) between the second and third epochs.<sup>14</sup> T. L. Donaldson emphasizes the rejection of Israel as the dividing point of the epochs.<sup>15</sup>

J. D. Kingsbury finds a lack of evidence from Matthew indicating the inauguration of the time of the Church. Thus he opposes three epochs and suggests two: the time of Israel (Old Testament) and the time of Jesus (earthly and exalted).<sup>16</sup> Kingsbury argues that the two epochs better fit to the major theological categories of Matthew's Gospel, that is, prophecy and fulfillment. He proposes a "double horizon" by which he tries to explain the difficulty:

the time of Jesus comprehends the ministries of John and of Jesus, and that of the disciples as well, which Matthew construes broadly as beginning with the mission of the original disciples (10:1-9) and continuing with that of their successors until the parousia (24:14; 26:13; 28:18-20).<sup>17</sup>

Kingsbury's interpretation is criticized by D. B. Howell who points out

---

<sup>14</sup>John P. Meier, Law and History in Matthew's Gospel: A Redactional Study of Mt. 5:17-48, Analecta Biblica, no. 71 (Rome: Biblical Institute Press, 1976), 30-35; Georg Strecker, "The Concept of History in Matthew," in The Interpretation of Matthew, Issues in Religion and Theology, no. 3, ed. Graham Stanton (Philadelphia: Fortress; London: SPCK, 1983), 69-72.

<sup>15</sup>Terence L. Donaldson, Jesus on the Mountain: A Study in Matthean Theology, Journal for the Study of the New Testament Supplement Series, no. 8 (Sheffield: JSOT, 1985), 206.

<sup>16</sup>Jack D. Kingsbury, Matthew: Structure, Christology, Kingdom (Philadelphia: Fortress, 1975), 25-39. See also Ulrich Luz, "The Disciples in the Gospel according to Matthew," in The Interpretation of Matthew, Issues in Religion and Theology, no. 3, ed. Graham Stanton (Philadelphia: Fortress; London: SPCK, 1983), 100-105; H. B. Green, "The structure of St. Matthew's Gospel," in Studia Evangelica, vol. iv, Texte und Untersuchungen, ed. F. L. Cross (Berlin: Akademie-Verlag, 1968), 47-59.

<sup>17</sup>Kingsbury, Matthew: Structure, Christology, Kingdom, 35.



that the double perspective appears to neglect the linear and temporal aspect of Matthew's narrative story.<sup>18</sup>

Finally, one modeling approach: A remarkable similarity is found between Jesus' mission as recorded before chapter 10 and that of the disciples prescribed in 10:1-15. The mission of the disciples is restricted to the Jews as Jesus mainly went to the Jews.<sup>19</sup> The message is the same: "the Kingdom of Heaven is at hand" (4:17 and 10:7). The content of their ministry and the itinerant nature of their activity are also the same. Based on this many interpreters<sup>20</sup> contend that the mission charge of Matthew 10 is designed in such a way that the disci-

---

<sup>18</sup>David B. Howell, Matthew's Inclusive Story: A Study in the Narrative Rhetoric of the First Gospel, Journal for the Study of the New Testament Supplement Series, no. 42 (Sheffield: JSOT, 1990), 81-92.

<sup>19</sup>The case of chapter 8 can be understood as a possible exception. R. C. H. Lenski, The Interpretation of St. Matthew's Gospel (Minneapolis: Augsburg, 1961), 391, interprets Matthew 8 and John 4 as proleptic cases pointing to the future.

<sup>20</sup>Oscar Cullmann, Salvation in History, trans. Sidney G. Sowers (New York: Harper & Row, 1976), 234-235; Morna D. Hooker, "The Prohibition of Foreign Mission (Mt 10<sup>5-6</sup>)," ExpT 82 (1970/71): 361-365; T. W. Manson, Only to the House of Israel?: Jesus and the Non-Jews, Facet Books (Philadelphia: Fortress, 1964), 3, n. 6; Stephen G. Wilson, The Gentiles and the Gentile Mission in Luke-Acts, Society for New Testament Study Monograph Series, no. 23 (Cambridge: University, 1973), 14-15; F. F. Bruce, The Hard Sayings of Jesus, The Jesus Library, ed. Michael Green (Downers Grove, IL: IVP, 1983), 108; Amy-Jill Levine, The Social and Ethnic Dimensions of Matthean Social History: "Go nowhere among the Gentiles." (Matt. 10:5b), Studies in the Bible and Early Christianity, vol. 14 (Lewiston, NY: Edwin Mellen Press, 1988), 2-3; J. Julius Scott, "Gentiles and the Ministry of Jesus: Further Observation on Matt 10:5-6; 15:21-28," Journal of the Evangelical Theological Society 33 (1990): 161-169; Martin H. Franzmann, Follow Me: Discipleship according to Saint Matthew (St. Louis: Concordia Publishing House, 1961), 222; R. C. H. Lenski, The Interpretation of St. Matthew's Gospel, 391; R. T. France, Matthew, The Tyndale New Testament Commentaries, ed. Leon Morris (Leicester, England: IVP; Grand Rapids: Eerdmans, 1985), 174.

ples may follow in the step of Jesus before the resurrection. Therefore the limited mission of the disciples to Israel can be understood as a temporal mission before the universal mission commences after Easter. R. T. France notes, "The emphasis of the saying [10:5-6] lies not primarily on the prohibition of a wider mission but on the priority of the mission to Israel."<sup>21</sup> Since Jesus does not mention any reason for restriction in the text, the answer should be drawn from the total context of the book. In other words, Matthew 10 should be understood in relation to chapter 28 where the restriction is removed. The modelling approach with a temporal perspective would be the most suitable interpretation of Matthew 10:5-6.

Jesus summons the twelve disciples (verses 1-4) and sends them out with the words on the destination:

εἰς ὁδὸν ἔθνων μὴ ἀπέλθητε καὶ  
 εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε· (verse 5)  
 πορεύεσθε δὲ μᾶλλον  
 πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. (verse 6)

The phrase "the lost sheep of the house of Israel" occurs also in the same sense at 15:24 where it stands for the object of Jesus' mission. It echoes the phrase "sheep without a shepherd" of 9:36 where the figure describes the multitude of Israelites. Hence "the lost sheep" of 10:6 denotes God's covenant people, the Israelites. The "lost" situation of the sheep in 10:6 is echoed as "loss of a shepherd" in 9:36. The people of Israel became "lost" since they are without a good shepherd. Their desperate and distressed situation is clearly pictured by two perfect

---

<sup>21</sup>France, Matthew, 178.

passive participles, ἔσκυλμένοι and ἔρριμμένοι in 9:36. They are presently in these troubles.

As πρόβατα describes people so ὄδον and πόλιν of verse 5b point to the people closely linked with them. The two terms ἔθνῶν and Σαμαριτῶν are used as ethnic terms since they are contrasted with the people of "Israel." This contrast is found only here in the Gospels. The phrases εἰς ὄδον ἔθνῶν and εἰς πόλιν Σαμαριτῶν are in emphatic position and stress that the Gentiles and Samaritans are to be first avoided by the disciples. God's covenant people are described as "lost" sheep, but "Gentiles" and "Samaritans" are used without any modification. This probably reveals that our Lord wanted to direct the special attention of the disciples to the "lost state" of God's covenant people.<sup>22</sup> He had a deep concern for the distressed condition of God's people. His compassion (ἐσπλαγγνίσθη, 9:36) is expressed in His words on the urgent need of workers on behalf of God's People (9:37-38). Accordingly, 9:37-38 is a missionary call which brings forth the missionary charge of 10:5-15.<sup>23</sup>

The blessing of God's Kingdom should first be presented to His covenant people through Jesus and His workers and then to the Gentiles (see Ps. 22:22-31; Isa. 49:5-6; Luke 24:47; Acts 13:46; Rom. 1:16).

---

<sup>22</sup> God's people are pictured as "lost sheep" in Isa. 53:6; Jer. 50:6; Ezek. 34:1-16. Contra Krister Stendahl, "Matthew," in Peake's Commentary on the Bible, eds., Matthew Black and H. H. Rowley (Nashville: Nelson, 1962), 782, and Sherman E. Johnson, "The Gospel according to St. Matthew," in Interpreter's Bible, 12 vols., ed. George A. Buttrick (Nashville: Abingdon, 1951-57), 7:365, who understand the lost sheep of Israel as describing  $\Upsilon\Upsilon\Upsilon\Upsilon\Upsilon$ .

<sup>23</sup> Blaine Charette, "A Harvest for the People?: An Interpretation of Matthew 9.37f.," JSNT 38 (1990): 33.

This is the priority of salvation history and is reflected in Jesus' words recorded in Matthew 10:5-6. God's blessing should be provided first to His covenant people through the Messiah until they lose their covenant status by rejection of the Messiah (see 21:43). Consequently, the negative command of 10:5b should not be understood as an absolute prohibition.<sup>24</sup> Jesus provided His blessing to the Gentiles in Matthew 8 and to the Samaritans in John 4 even before His rejection and death by the Israelites. At this point the critical understanding on the negative command of 10:5-6, which is based on the assumption of alleged conflict in the Matthean community between particularist and universalist, must be found untenable. It is to be noted that the immediate context tells about the urgent spiritual need of God's people, and this motivated Jesus' sending out of His disciples. The text does not reveal any debate of the disciples on the mission to Israelites or Gentiles. An ethnic judgment on the Gentiles or the Samaritans spoken by Jesus is not found in the text. Likewise, Jesus' mention of "Gentiles" and "Samaritans" does not connote any ethnic bias. It is a historical reference. Samaritans are coupled with Gentiles in the text since they are mixed with Gentiles (see 2 Kings 17:24).<sup>25</sup>

Jesus moves on to give the disciples further instructions for their mission: the content of message (verse 7), the nature of their

---

<sup>24</sup>F. F. Bruce, Matthew, Understanding the New Testament (London: Scripture Union, 1970; Philadelphia and New York: A. J. Holman, reprint 1978), 33.

<sup>25</sup>Jesus once called a Samaritan in Luke 17:18 as ἀλλογενής ("stranger," KJV; "foreigner," RSV; NEB; NIV). A Samaritan is coupled with a Gentile in the Mishnah (Shekalim 1:5).

ministry (verse 8), material preparation for the mission (verses 11-14), their reaction against the response of people to them (verses 11-14), and the future judgment on those who reject the message of the Kingdom (verse 15). Jesus' instruction continues from verse 16 to verse 42. The disciples are told to expect suffering from both the Jewish and the Gentile officials (verses 17-18). They will be hated by all people (verse 22). They will go around and preach the Gospel in the cities of Israel (verse 23). Hence many interpreters understand that the picture described in verses 16-23 points to a situation later than that of verses 1-15.<sup>26</sup> Verses 16-23 describes the post-Easter situation since the persecution was directed mainly to Jesus before Easter.

The disciples in the mission field are pictured as "sheep in the midst of wolves" (verse 16). The troubled situation of "sheep" points to the persecution which the disciples will meet as described in the following verses:

προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων·  
 παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς  
 αὐτῶν μαστιγώσουσιν ὑμᾶς· (verse 17)  
 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ  
 εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. (verse 18)

The plural συνέδρια occurs only here in the New Testament and describes the local courts of the Jews. It, however, does not necessarily exclude the Jerusalem council where the disciples stood after Easter (see Acts

---

<sup>26</sup>Luz, "The Disciples in the Gospel according to Matthew," 100; Morosco, "Redaction Criticism and the Evangelical: Matthew 10 a Test Case," 539-556; F. F. Bruce, The Message of the New Testament (Exeter, England: Paternoster Press, 1972), 68; Hooker, "The Prohibition of Foreign Mission (Mt 10<sup>5-6</sup>)," 361; D. A. Carson, "Matthew," in The Expositor's Bible Commentary, 12 vols., ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1976-85), 8:241-242; France, Matthew, 182-183.

4). The term ἡγεμόν occurs frequently in the passion narratives (9 out of 11 times in Matthew's Gospel) and means the Roman governor. The persecution of the disciples by the Gentiles is taught in verse 18, whereas verse 17 depicts the persecution by the Jews.<sup>27</sup> The immediate cause of persecution is the close relationship of the disciples to Jesus (ἐνεκεν ἐμοῦ). The ultimate cause and purpose of their suffering is witnessing to the Gentiles (εἰς μαρτύριον). The mission of the disciples can be understood as a mission through suffering.

It is significant that the Gentiles as well as the Jews are said to be both the agent of persecution and the object of mission in the post-resurrection period. This fact requires that we interpret Matthew 10:5-6 as a temporal restriction, not a permanent one.<sup>28</sup> It looks forward to the universal mission of Matthew 28:16-20. The universal character of the mission of the disciples is already implied in 10:17-18 and 10:22. In the latter passage the term πάντων, from the context, includes the Jews and the Gentiles. The phrase τὰς πόλεις τοῦ Ἰσραὴλ of verse 23 does not suggest that the mission of the disciples should be limited within the cities of Israel. Verse 23 should be understood as a word of encouragement for the disciples in the context of future persecution, since their mission will be terminated with the coming of the

---

<sup>27</sup> It is not clear if the word βασιλεῖς stands for Jewish kings or Gentile kings.

<sup>28</sup> A. M. Harman, "Missions in the Thought of Jesus," Evangelical Quarterly 41 (1969): 136, understands Matt. 10:5-6 as a temporal restriction based on the significance of the comparative term "rather" (μᾶλλον).

Son of Man.<sup>29</sup>

Matthew 24:9-14

Two themes are spelled out in the first three verses of chapter 24: the destruction of the temple and the end of the world with the second coming of Jesus. These two themes are inseparably interwoven in the eschatological discourse of Jesus. He mentions future events from verses 4 to 8 in response to the disciples' question about the eschatological signs.<sup>30</sup> In the following verse Jesus speaks of the persecution which is directed to the disciples:

τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς,  
καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἔθνῶν διὰ τὸ ὄνομά μου.  
(verse 9)

The adverb τότε occurs eight times in chapter 24. It does not mean sequence of events between verse 8 and verse 9.<sup>31</sup> It here means "during" or "at that time." What is the designation of πάντων τῶν ἔθνῶν? The parallel of verse 9b is found in Mark 13:13a (and also in Luke 21:17; Matt. 10: 22a): καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. Based on the fact that the Marcan account does not have the

---

<sup>29</sup>Robert H. Stein, Difficult Passages in the New Testament: Interpreting Puzzling texts in the Gospels and Epistles (Grand Rapids: Baker, 1990), 124-128; R. Bartnicki, "Das Trostwort an die Juenger in Mt 10, 23," Theologische Zeitschrift 43 (1987): 311-319. For a useful survey on the interpretations of Matt. 10:23 see Carson, "Matthew," 250-253; F. F. Bruce, The Hard Sayings of Jesus, The Jesus Library, ed. Michael Green (Downers Grove, IL: IVP, 1983), 107-109. Scot McKnight, "Jesus and the End-Time: Matthew 10:23," in Society of Biblical Literature Seminar Papers Series, ed. Kent H. Richards (Atlanta: Scholars, 1986), 501-520, presents a redaction-critical treatment on the passage.

<sup>30</sup>See above pp. 124-128 for the study of 24:1-8.

<sup>31</sup>Carson, "Matthew," 498.

term τῶν ἔθνῶν, A. Plummer argues that the author of Matthew's Gospel added it to the Marcan account in order to free the Jews from the charge of persecution to narrow the category of persecution to the Gentiles.<sup>32</sup> He understands the Marcan account as anti-Jewish, since it has a reference to "synagogue" (Mark 13:9). He interprets τῶν ἔθνῶν of Matthew 24:9b as meaning "the Gentiles." Plummer's view has been followed by many writers.<sup>33</sup>

The parallel passage of Matthew 24:9b is Matthew 10:22a. The latter is identical with Mark 13:13b. In Matthew 10:17-18 Jesus predicts the persecution of the disciples coming from the Jews and the Gentiles. This is the immediate context which should characterize the use of the phrase ὑπὸ πάντων of Matthew 10:22a where the disciples are told to expect universal hatred. It is quite clear that the term πάντων includes both Jews and Gentiles. There are remarkable similarities

---

<sup>32</sup> Alfred Plummer, An Exegetical Commentary on the Gospel according to St. Matthew (Grand Rapids: Baker, reprint 1982), 331.

<sup>33</sup> Douglas R. A. Hare and Daniel J. Harrington, "'Make Disciples of All the Gentiles' (Mt 28:19)," CBQ 37 (1975): 362-366; Bo Reicke, "A Test of Synoptic Relationships: Matthew 10:17-23 and 24:9-14 with Parallels," in New Synoptic Studies: The Cambridge Gospel Conference and Beyond, ed. William R. Farmer (Macon, GA: Mercer University, 1983), 218-219; Rolf Walker, Die Heilsgeschichte im ersten Evangelium, Forschungen zur Religion und Literatur des Alten und Neuen Testaments, vol. 91 (Goettingen: Vandenhoeck & Ruprecht, 1967), 83-86 and 111-113; J. C. Fenton, The Gospel of St. Matthew, Pelican Gospel Commentaries (Baltimore, MD: Penguin Books, 1963), 379; Stephen H. Kio, "Understanding and Translating 'Nations' in Mt. 28.19," The Bible Translator 41 (1990): 235. William G. Thompson, "An Historical Perspective in the Gospel of Matthew," JBL 93 (1974): 254-255, interprets it as Matthew's creation to reflect the persecution which his community experiences from the Gentiles. Francis W. Beare, The Gospel according to Matthew (New York: Harper & Row, 1981), 465, understands τῶν ἔθνῶν as Matthew's expansion which anticipates the Gentile mission. He does not, however, mention whether the term includes the Jews.



between Matthew 10:17-22 and Mark 13:9-13. Accordingly, there is no exegetical warrant to stress the difference in connotation between πάντων τῶν ἔθνῶν of Matthew 24:9 and πάντων of Mark 13:13a. Both of them have the same meaning but in different expression.

The Marcan parallel (13:9-13) and the Lucan parallel (21:10-19) of Matthew 24:9-14 are also found in an eschatological context as in Matthew. The eschatological discourse of Jesus never reveals any ethnic or geographical tendency (for example, "nation against nation" and "kingdom against kingdom" in Matt. 24:7). It stresses the universality of events in which the Jews are included with the Gentiles. Hence Jesus' words πάντων τῶν ἔθνῶν of Matthew 24:9 should be translated "all the nations" (or "all the peoples") in which both Jews and Gentiles are embraced.<sup>34</sup>

Jesus stresses the world-wide persecution which His disciples will face when they preach the Gospel.<sup>35</sup> It is a religious persecution as expressed in the phrase διὰ τὸ ὄνομά μου. The subject of the verbs παραδώσουσιν and ἀποκτενοῦσιν is supplied from πάντων τῶν ἔθνῶν. The

---

<sup>34</sup>Wolfgang Trilling, Das Wahre Israel: Studien zur Theologie des Matthaeus-Evangeliums, 3rd ed. (Munich: Koesel-Verlag, 1964), 28; Ferdinand Hahn, Mission in the New Testament, Studies in Biblical Theology, no. 47, trans. Frank Clarke (Naperville, IL: Alec R. Allenson, 1965), 125-127; Amy-Jill Levine, The Social and Ethnic Dimensions of Matthean Socical History, 224-225; Hubert Frankemoelle, "Zur Theologie der Mission in Matthaesevangelium," in Mission Im Neuen Testament, ed. Von Karl Kertelge, Quaestiones Disputatae, no. 93, eds. Karl Rahner and Heinrich Schlier (Freiburg: Herder, 1982), 114; Joachim Gnilka, Das Matthaesevangelium, 2 vols., Herders Theologischer Kommentar zum neuen Testament (Freiburg: Herder, 1986-88), 2:317; John P. Meier, "Nations or Gentiles in Matthew 28:19?," CBQ 39 (1977): 96-97.

<sup>35</sup>Matt. 24:9 is closely connected with 28:19-20; the former anticipates the latter.

universal and eschatological character of the words of Jesus suggests that the term ὑμᾶς stands not only for the disciples of Jesus' time but also for those who will follow the steps of the disciples.

Jesus goes on to enumerate more signs in verses 10-12: international hatred, rise of false prophets, increase of lawlessness, and decrease of love.<sup>36</sup> Speaking of the significance of endurance for the disciples in this hard situation, Jesus states the relation between the universal preaching of the Gospel and the end:

καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας  
ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν,  
καὶ τότε ἔξει τὸ τέλος. (verse 14)

There is a significant difference between Matthew's account and Mark's parallel passage (13:10). The phrase ἐν ὅλῃ τῇ οἰκουμένῃ is omitted in Mark, as is verse 14b which tells why the Gospel should be preached to the whole world. On the basis of these omissions W. G. Thompson maintains that Matthew changed the Marcan account because he "wanted his community to have no doubt about the task to be accomplished prior to the parousia of the Son of Man."<sup>37</sup> S. H. Brooks<sup>38</sup> finds a tension between Matthew 24:14b and 10:23b. This has led him to argue that

---

<sup>36</sup>For the meaning and unity of Matt. 24:10-12 see David Wenham, "A Note on Matthew 24:10-12," Tyndale Bulletin 31 (1980): 155-162. He views the section as a pre-Matthean tradition rather than a Matthean composition.

<sup>37</sup>Thompson, "An Historical Perspective in the Gospel of Matthew," 256. See also William D. Davies, The Setting of the Sermon on the Mount (Cambridge: University Press, 1963), 329; Joachim Jeremias, New Testament Theology: The Proclamation of Jesus, trans. John Bowden (New York: Charles Scribner's Sons, 1971), 34.

<sup>38</sup>Brooks, Matthew's Community: The Evidence of His Special Sayings Material, 54.

24:14b is Matthew's redactional addition which reveals his own eschatology. The views of Thompson and Brooks cannot be accepted. Jesus emphasizes in 24:14 a close link between the universal spreading of the Gospel and the end of the world. Matthew 24:14 perfectly fits into the eschatological discourse of Jesus in chapter 24. The passage also clearly shows a significant aspect of the salvation-historical scheme of God. This is what Matthew's account stresses.

How do we understand Jesus' words  $\pi\alpha\sigma\iota\nu\ \tau\omicron\iota\zeta\ \xi\theta\nu\epsilon\sigma\iota\nu$  in verse 14b? D. R. A. Hare<sup>39</sup> claims that the phrase should be translated "all the Gentiles" since the mission to Israel is already over for Matthew's community. His assumption is based on his faulty interpretation of Matthew 21:43 which describes the transfer of the Kingdom of God from the Jews to a new nation. The phrase  $\acute{\epsilon}\nu\ \acute{\omicron}\lambda\eta\ \tau\eta\ \omicron\iota\kappa\omicron\upsilon\mu\acute{\epsilon}\nu\eta$  sheds light on the interpretation of  $\pi\alpha\sigma\iota\nu\ \tau\omicron\iota\zeta\ \xi\theta\nu\epsilon\sigma\iota\nu$  since they are closely linked as parallels in the same passage. The former phrase occurs only once here in Matthew's Gospel and three times in Luke's Gospel (2:1; 4:5; 21:26). In Luke 2:1 it is used to depict the Roman Empire, which obviously includes Palestine. The second Lucan usage is found in the pericope of Jesus' temptation where it describes "all the kingdoms of the world" in which the kingdom of Judea must be included. The third Lucan usage is related with the scene of Christ's second coming into the world. In classical Greek the word  $\omicron\iota\kappa\omicron\upsilon\mu\acute{\epsilon}\nu\eta$  is frequently used for "the inhabited

---

<sup>39</sup>Douglas R. A. Hare, The Theme of Jewish Persecution of Christians in the Gospel according to St. Matthew, Society for New Testament Studies Monograph Series, no. 6 (Cambridge: University Press, 1967), 163-164. See also H. B. Green, The Gospel According to Matthew, New Clarendon Bible (Oxford: University Press, 1975), 199.

earth" or for "the Roman Empire."<sup>40</sup> Hence we can conclude that the word τῇ οἰκουμένῃ with the modifier ὅλη describes the whole world including the Jewish and the Gentile territories. This strongly supports the interpretation of πᾶσιν τοῖς ἔθνεσιν of 24:14b as meaning "all the nations" in which Jews and Gentiles are included.<sup>41</sup> The meaning of Matthew 24:14 is clear, namely, that the Gospel of the Kingdom shall be continually preached not only to the Jews but also to the Gentiles until the end. The Gentiles are viewed by Jesus as the recipients of the Gospel of the Kingdom.<sup>42</sup> In Matthew 24:9-14 the Gentiles are introduced both as the objects of the mission of the disciples and as the agents of their persecution.

#### Matthew 25:31-46

In the Olivet discourse (chapters 24 and 25) Jesus repeatedly emphasizes "the importance of faithfully, wisely, and purposefully watching for the Messiah to come."<sup>43</sup> Jesus' thought is clearly taught

---

<sup>40</sup> See James H. Moulton and George Milligan, The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources (Grand Rapids: Eerdmans, reprint 1982), 443.

<sup>41</sup> Hahn, Mission in the New Testament, 125-127; Meier, "Nations or Gentiles in Matthew 28:19?," 98-99; Kio, "Understanding and Translating 'Nations' in Mt 28.19," 236.

<sup>42</sup> David Hill, The Gospel of Matthew, The New Century Bible Commentary (Grand Rapids: Eerdmans; London: Marshall, Morgan & Scott, 1972), 320. Jeremias, Jesus' Promise to the Nations, 23 and 69, incorrectly understands 24:14 as describing an "apocalyptic event" which refers not to the human proclamation of the Gospel but to the "angelic proclamation of God's final act."

<sup>43</sup> Erich H. Kiehl, The Passion of Our Lord (Grand Rapids: Baker, 1990), 40.

in the illustrations of a householder (24:43) and a faithful servant (24:45-51), and in the parables of the Ten Virgins (25:1-13) and the Talents (25:14-30). The discourse ends with the words of the judgment at the Son of Man's coming (25:31-46) which is found in Matthew's Gospel alone. The scene of Jesus' coming in verse 31 reflects the pictures of Daniel 7:13-14 and Zechariah 14:5. The judgment scene of verse 32 is pictured as a herder separating sheep and goats:

καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη,  
καὶ ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων,  
ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,

R. Gundry argues that Matthew gathered the words and ideas taken from Jesus' sayings of Matthew 16:27 and 19:28 as well as from Daniel 12:2 and Zechariah 14:5 in order to compose the current pericope (25:31-46).<sup>44</sup> The current section, according to Gundry, is Matthew's composition and followed the pattern of the parables of separation. Gundry's view fails to do justice to the context and the structure of the section. Both the introduction of the discourse (24:1-3) and the beginning verses of chapter 26 clearly support the unity of the discourse. The eschatological scene and the theme of the final judgment of the present section perfectly function as the conclusion of the Olivet discourse, which is the final discourse of Jesus in Matthew's Gospel. That the parallel of the present section is not found in the other Gospels supports the authenticity of the section. The concept of "separation" as describing judgment is frequently found in Matthew's Gospel (see

---

<sup>44</sup> Robert H. Gundry, Matthew: A Commentary on His Literary and Theological Art (Grand Rapids: Eerdmans, 1982), 511.

3:12; 6:2, 5, 16; 7:24-27; 13:30, 48, 49).<sup>45</sup>

Who are πάντα τὰ ἔθνη in verse 32? Lamar Cope maintains that the phrase refers to "the Gentiles" as opposed to the Jews since the judgment of the Jews has already been pronounced at 23:38-39.<sup>46</sup> D. R. A. Hare and D. J. Harrington contend that the phrase describes only "non-Christian Gentiles" since "they cannot be judged on the same basis as Jews (cf. Mt. 19:28) or Christians (cf. 7:24-27; 10:32-33; 18:5, 18, 35)."<sup>47</sup> Matthew 23:38-39 tells about the historical judgment of Jews (including the temple). The passage does not speak of the final judgment of Jews as Cope conjectures. The historical judgment of the Jews does not constitute an excuse from the final and eschatological judgment. Matthew 19:28 states the privilege given to the followers of the Son of Man at the time when He comes again. The passage, contrary to Hare and Harrington, clearly shows that "the twelve tribes of Israel" (even if they refer to the historical Israel) are included into the object of the judgment of the Son of Man. Hence the views of Cope,

---

<sup>45</sup>Bultmann, History of the Synoptic Tradition, 124, takes the current section as derived from Jewish tradition. T. W. Manson, The Sayings of Jesus (London: SCM, 1949), 249, argues that although the outline of the section could be the conventional Jewish apocalyptic expectation many details seem to be the creation of Jesus Himself. Manson is followed by Joachim Jeremias, The Parables of Jesus, 2nd ed., trans. S. H. Hooke (New York: Charles Scribner's Sons, 1972), 209.

<sup>46</sup>Lamar Cope, "Matthew xxv: 31-46. 'The Sheep and the Goats' Reinterpreted," NovT 11 (1969): 37. See also Lloyd Gaston, "The Messiah of Israel as Teacher of the Gentiles," Interp 29 (1975): 32.

<sup>47</sup>Hare and Harrington, "'Make Disciples of All the Gentiles' (Mt 28:19)," 365. See also George Gay, "The Judgment of the Gentiles in Matthew's Theology," in Scripture, Tradition and Interpretation, Essays presented to E. F. Harrison, eds. W. W. Gasque and W. S. LaSor (Grand Rapids: Eerdmans, 1978), 208.

Hare, and Harrington are not convincing.

The phrase πάντα τὰ ἔθνη occurs three times in the Olivet discourse (24:9, 14; 25:32). All of them are used in an eschatological context. It refers to "all the nations" (including Jews and Gentiles) in 24:9 and 14 as we have seen in this chapter. It is quite certain that the phrase bears the same sense in 25:32. The object of the judgment in the present pericope is a combined group of sheep and goats. They are the πάντα τὰ ἔθνη gathered before the Son of Man. It is a universal and final judgment. Our conclusion is that the phrase πάντα τὰ ἔθνη of 25:32 should be understood as an inclusive expression<sup>48</sup> which describes "all the nations" (or "all the peoples") including Jews and Gentiles.<sup>49</sup> No ethnic bias is meant in Jesus' words.

The description of the final judgment stresses the criterion by which sheep and goats are separated. Many scholars<sup>50</sup> understand a mere philanthropy as the criterion. This interpretation fails to recognize

---

<sup>48</sup>It includes "the blessed" (verse 34), "the righteous" (verses 37 and 46), and "the cursed" (verse 41).

<sup>49</sup>Guenther Bornkamm, "End-Expectation and Church in Matthew," in Tradition and Interpretation in Matthew, The New Testament Library, eds. Guenther Bornkamm, Gerhard Barth and Heinz J. Held, trans. Percy Scott (London: SCM, 1963), 23-24; Meier, "Nations or Gentiles in Matthew 28: 19?," 99-100; Thompson, "An Historical Perspective in the Gospel of Matthew," 258; Gnllka, Das Matthaeusevangelium, 2:371; Dan O. Via, "Ethical Responsibility and Human Wholeness in Matthew 25:31-46," The Harvard Theological Review (HTR) 80 (1987): 91.

<sup>50</sup>U. Wilckens, "Gottes geringste Bruder-zu Mt 25,31-46," in Jesus und Paulus, eds. E. Ellis and E. Graesser (Goettingen: Vandenhoeck und Ruprecht, 1975), 363-383; D. R. Catchpole, "The Poor on Earth and the Son of Man in Heaven. A Reappraisal of Matthew xxv. 31-46," BJRL 61 (1979): 355-397; Via, "Ethical Responsibility and Human Wholeness in Matthew 25:31-46," 100; Leander E. Keck, "Ethics in the Gospel according to Matthew," The Iliff Review 41 (1984): 52-55.

the Christological significance of the pericope. The Son of Man, who is pictured as King in verse 34, is identified with "one of the least of his brothers" (verses 40, 45). They are "brothers" of Christ (τῶν ἀδελφῶν μου, verse 40), that is, His followers, not any person of the world toward whom the brotherly love is practiced. The criterion should be understood as one's response to the Kingdom of Heaven as it is presented to him in the person of Jesus' brother.<sup>51</sup>

#### Matthew 28:16-20

Many interpreters have recognized the universal commission of chapter 28 as the key to the interpretation of Matthew's Gospel.<sup>52</sup>

Jesus is pictured as a King who is invested with a full authority in verse 18b: Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. The passive form of ἐδόθη suggests that God has given Him the highest authority in heaven and on earth.<sup>53</sup> It is significant that the state-

---

<sup>51</sup>France, Matthew, 355-357. Eduard Schweizer, The Good News according to Matthew, trans. David E. Green (Atlanta: John Knox, 1975), 480, notes that Matt. 25:31-46 protects us against "righteousness through intellectualized theology." Lenski, The Interpretation of St. Matthew's Gospel, 991, comments that the works described in the text concerns not "the inherent meritorious quality," but "the evidential quality." For more discussion on this see Simon J. Kistemaker, The Parables of Jesus (Grand Rapids: Baker, 1980), 154-157; J. Ramsey Michaels, "Apostolic Hardships and Righteous Gentiles: A Study of Matthew 25,31-46," JBL 84 (1965): 27-37.

<sup>52</sup>Otto Michel, "The Conclusion of Matthew's Gospel: a Contribution to the History of the Easter Message," in The Interpretation of Matthew, Issues in Religion and Theology, no. 3, ed. Graham Stanton, trans. Robert Morgan (Philadelphia: Fortress; London: SPCK, 1983), 35; Edward P. Blair, Jesus in the Gospel of Matthew (New York: Abingdon, 1960), 45.

<sup>53</sup>Matt. 28:18b echoes Daniel 7:13-14 in many ways: its figure, words, and thought. See Donaldson, Jesus on the Mountain: A Study in Matthean Theology, 176-177.



ment on authority is declared by Jesus after His passion and resurrection. The apostles also witnessed that Jesus was made "Lord and Christ" by God through death and resurrection (Acts 2:36; Rom. 14:9; Phil. 2:8-11). This fact reveals the sequence of salvation history. The universal mission of the Messiah through His messengers commences after His suffering (see Isa. 53:10).

The content of the mission is expressed with four verbs in verses 19-20: πορευθέντες, μαθητεύσατε, βαπτίζοντες, and διδάσκοντες. The object of the mission is πάντα τὰ ἔθνη and is directly linked with the only imperative μαθητεύσατε. The three participles are closely connected with the imperative: the imperative is main and the participles are supporting verbs.

What is the designation of πάντα τὰ ἔθνη of verse 19? D. R. A. Hare and D. J. Harrington maintain that the phrase refers to "all the Gentiles" excluding the Jews for the following reasons.<sup>54</sup> First, Israel was already rejected by God because it has rejected God and the Messiah (21:43; 22:7-8; 23:38). Secondly, the time of the mission to Israel was over for Matthew. Thirdly, the disciples have been subjected to suffering (10:17; 23:34). Lastly, the Gentile Christians no longer belong in "their synagogues" (4:23; 9:35; 10:17; 12:9; 13:54). The fundamental problem with the view of Hare and Harrington lies in their assumption that the Jewish Christians were totally separated from the synagogue before Matthew wrote his Gospel. It is a false conjecture which they

---

<sup>54</sup>Hare and Harrington, "'Make Disciples of All the Gentiles' (Mt 28:19)," 366-367. See also Kio, "Understanding and Translating 'Nations' in Mt 28.19," 237.

impose on the text. The text does not provide any clear evidence which supports the total separation of the Jewish Christians from the synagogues. The false assumption of Hare and Harrington reveals their problem of hermeneutics. They have replaced the Sitz im Leben of Jesus in Matthew's Gospel with that of the hypothetical Matthean community. This is an exegetical fallacy not only for Hare and Harrington but also for many critical scholars (especially redaction critics). The text of Matthew's Gospel must be interpreted according to the Sitz im Leben Jesu. It is also to be noted that Matthew 22:7-8 and 23:38 state God's punishment on Israel. They do not mean the cessation of mission to Israel.<sup>55</sup>

The phrase πάντα τὰ ἔθνη should be understood from its immediate and broad contexts. First, the commission stresses the inclusive character with a fourfold use of the term πᾶς: πᾶσα ἐξουσία, πάντα τὰ ἔθνη, πάντα ὅσα ἐνετειλάμην, and πάσας τὰς ἡμέρας. Secondly, universality is expressed in the phrase ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Thirdly, the place of commissioning, Galilee, carries the universal character in Matthew's Gospel as described in 4:12-17. It is the place where Jews and Gentiles live together. It is the place where Jesus commenced His mission. It is the place in Matthew's Gospel where Jesus concludes His ministry. Fourthly, no ethnic and geographical accent related to the

---

<sup>55</sup>For the view which excludes Jews, see Walker, Die Heilsgeschichte im ersten Evangelium, 111-113; J. Lange, Das Erscheinen des Auferstandenen im Evangelium nach Matthaeus: Eine traditions- und redaktions-geschichtliche Untersuchung zu Mt. 28, 16-20 (Wuerzburg: Echter, 1973), 349-354; Nigel Turner, Christian Words (Edinburgh: T. & T. Clark, 1980), 301; Levine, The Social and Ethnic Dimensions of Matthean Social History, 193-197; Fred W. Burnett, The Testament of Jesus-Sophia: A Redaction-Critical Study of the Eschatological Discourse in Matthew (Washington, DC: University Press of America, 1981), 425.

commission is found in the text except the references to πάντα τὰ ἔθνη and "Galilee." Finally, the phrase is used in 24:9, 14 and 25:32, and all of them have universal implication describing "all the nations" without any restriction. Hence our conclusion becomes clear that the phrase πάντα τὰ ἔθνη of 28:19 should be understood as describing "all the nations" (or "all the peoples") including Jews and Gentiles.<sup>56</sup> The Gentiles are viewed by Jesus as the object of discipleship for their mission.

Many critical writers have questioned the authenticity of 28:16-

---

<sup>56</sup>For the view which includes Jews, see Karl Barth, "An Exegetical Study of Matthew 28:16-20," in The Theology of the Christian Mission, ed. Gerald H. Anderson (New York: McGraw-Hill Book, 1961), 64; Benjamin J. Hubbard, The Matthean Redaction of a Primitive Apostolic Commissioning: An Exegesis of Matthew 28.16-20, Society of Biblical Literature Dissertation Series, no. 19 (Missoula, MT: Scholars Press, 1974), 85; Richard R. De Ridder, The Dispersion of the People of God: The Covenant Basis of Matthew 28:18-20 against the Background of Jewish, Pre-Christian Proselyting and Diaspora, and the Apostleship of Jesus Christ (Kampen: J. H. Kok, 1971), 188; Meier, "Nations or Gentiles in Matthew 28:19?," 94-102; Suyler Brown, "The Two-Fold Representation of the Mission in Matthew's Gospel," Studia Theologica 31 (1977): 29; Franzmann, Follow Me: Discipleship according to Saint Matthew, 220; Walter Vogels, God's Universal Covenant: A Biblical Study (Ottawa: University of Ottawa Press, 1979), 142; Exegetisches Woerterbuch zum Neuen Testament, eds. H. Balz and G. Schneider, 3 vols (Stuttgart: Verlag W. Kohlhammer, 1980-1983), s.v., ἔθνος," by N. Walter, 1:928; Ferdinand Hahn, "Der Sendungsauftrag des Auferstandenen: Matthaeus 28,16-20," in Fides pro mundi vita: Missionstheologie heute, Missionswissenschaftliche Forschungen, vol. 14, ed. Theo Sundermeier (Guetersloh: Guetersloher Verlagshaus, 1980), 35; Frankemoelle, "Zur Theologie der Mission im Mattheusevangelium," 101-102; Donald Senior, "The Foundations for Mission in the New Testament," in The Biblical Foundations for Mission, eds. Donald Senior and Carroll Stuhlmueller (Maryknoll, NY: Orbis Books, 1983), 252; Frank J. Matera, "The Plot of Matthew's Gospel," CBQ 49 (1987): 242, n. 41; Carson, "Matthew," 596-597; R. T. France, Matthew: Evangelist and Teacher (Grand Rapids: Zondervan, 1989), 235-237; Dorothy J. Weaver, Matthew's Missionary Discourse: A Literary Critical Analysis, Journal for the Study of the New Testament Supplement Series, no. 38 (Sheffield: JSOT, 1990), 151.

20. First, the literary-critical approach: Based on the difference and similarity of style and vocabularies between the present section and the rest of Matthew's Gospel, some claim that some words are traditional but the rest are Matthew's expansion.<sup>57</sup> Secondly, the redaction-critical approach: Some contend that the present section is created by Matthew in order to reflect the controversy of his community on the issue of the Gentile mission.<sup>58</sup> Thirdly, the liturgical approach: Some assert that the Trinitarian baptismal formula of verse 19b is an insertion by the later church for the liturgical purpose. They assume that "baptism in Jesus' name" (Acts 2:38; 8:16; Rom. 6:3; Gal. 3:27) belongs to an earlier stage than the Trinitarian formula.<sup>59</sup> Lastly, J. C. Fenton raises a

---

<sup>57</sup> John P. Meier, "Two Disputed Questions in Matt 28:16-20," JBL 96 (1977): 408-424; Georg Strecker, Der Weg der Gerechtigkeit, Forschungen zur Religion und Literatur des Alten und Neuen Testaments (Goettingen: Vandenhoeck und Ruprecht, 1962), 208-214; Ernest Best, "The Revelation to Evangelize the Gentiles," Journal of Theological Studies, n.s. 35 (1984): 2; Oscar S. Brooks, "Matthew xxviii. 16-20 and the Design of the First Gospel," JSNT 10 (1981): 2-18; Donaldson, Jesus on the Mountain: A Study in Matthean Theology, 171-172; Guenter Bornkamm, "The Risen Lord and the Earthly Jesus: Matthew 28.16-20," in The Future of Our Religious Future, Essays in Honour of R. Bultmann, ed., J. M. Robinson, trans. C. E. Carlston and R. P. Scharlemann (New York: Harper & Row, 1971), 206-208; David Hill, "The Conclusion of Matthew's Gospel: Some Literary-Critical Observations," Irish Biblical Studies 8 (1986): 54-63.

<sup>58</sup> George D. Kilpatrick, The Origins of the Gospel according to St. Matthew (Oxford: Clarendon, 1946), 48-49; Jack D. Kingsbury, "The Composition and Christology of Matthew 28:16-20," JBL 93 (1974): 573-584; Schuyler Brown, "The Matthean Community and the Gentile Mission," NovT 22 (1980): 199, 217.

<sup>59</sup> Johnson, "The Gospel according to St. Matthew," 623; Hans Kosmala, "The Conclusion of Matthew," in Annual of the Swedish Theological Institute, vol. IV, ed. Hans Kosmala (Leiden: E. J. Brill, 1965), 145; H. B. Green, "The Command to Baptize and Other Matthean Interpolations," in Studia Evangelica, vol. 4, Texte und Untersuchungen, ed. F. L. Cross (Berlin: Akademie-Verlag, 1968), 63; W. D. Davies and Dale C. Allison, The Gospel according to Saint Matthew, 133. The Trinitarian-

different line of questioning. He finds hesitation in the early Church over the Gentile mission (see Acts 11) and concludes that Jesus never spoke of the Gentile mission as found in Matthew 28:19.<sup>60</sup>

The views of the critical interpreters cannot be accepted for the following reasons. First, they claim that the words frequently found in Matthew's Gospel belong to Matthew and the words of rare use belong to traditional material. This is a false criterion by which the authenticity of the text should be determined. The authenticity of 28:16-20 is supported by the fact that the thought and words of the commission are also found in Luke 24:44-49 (πάντα τὰ ἔθνη in verse 47), in John 20:21, and in Acts 1:6-8. It is to be noted that even the critics themselves fail to reach agreement concerning the criteria by which they could determine materials to be either "redactional" or "traditional." Secondly, if the Gentile mission were one of the most critical issues in the hypothetical Matthean community and also reflected, as the critics assume, at the end of the Gospel, why were the disciples totally silent about it as we see in the closing chapter? The text does not present any explicit hint of the alleged controversy over the Gentile mission. Thirdly, Jesus frequently mentions three Persons of the God-head. There is no reason to reject the possibility that Jesus could use the Trinitarian formula at such a solemn moment.<sup>61</sup> Finally, it is reasonable to

---

type formulas are frequently found in the epistles, for example, 2 Cor. 13:13; Titus 3:4-6; 1 Pet. 1:2.

<sup>60</sup>Fenton, Matthew, 453.

<sup>61</sup>G. R. Osborne, "Redaction Criticism and the Great Commission: A Case Study Toward a Biblical Understanding of Inerrancy," JETS 19 (1976): 73-85.

suppose that the early Church needed time to prepare itself for the Gentile mission. This is reflected in Luke's account in the book of Acts. Two factors are to be noted in connection with this: the early Church experienced hard persecution, but the early Church was not negative to the Gentile mission though the apostles did not immediately launch the Gentile mission after the Pentecost.

The commission ends with Jesus' promise of presence with His disciples and it is stressed with the words ἰδοὺ ἐγὼ. This promise echoes the "Immanuel" promise of 1:23 and Isaiah 7:14.<sup>62</sup> The four names Abraham, Isaac, Jacob, and Judah in 1:1-3 recall the patriarchal promise of universal blessing which will be fulfilled through the universal mission of the disciples of the Messiah (28:19-20). This is the clear picture of salvation history which Matthew wants to present in his Gospel.

In conclusion, the plural term ἔθνη without modification in 10:5 designates the Gentiles in contrast with the Jews but does not convey an ethnic bias on the part of Jesus. It is an objective and neutral description. The disciples are not allowed to go to the Gentiles until the passion and resurrection of Jesus, the Messiah. The Gentiles become the main object of the universal mission for the disciples soon after Jesus' suffering and resurrection (28:16-20; 24:14). The restriction of the Gentile mission of chapter 10 is replaced with its command in chapter 28. The restriction of the Gentile mission was taught in

---

<sup>62</sup>For more discussion see David R. Bauer, The Structure of Matthew's Gospel: A Study in Literary Design, Journal for the Study of the New Testament Supplement Series, no. 31 (Sheffield: Almond, 1988), 124-128.

Galilee. It is the same place where the restriction is replaced with the open command.

The Gentiles are said to be the persecutors of the disciples (24:9). They will also be the object of the final judgment (25:32). That the Gentiles are viewed both as receivers of the Gospel and as persecutors of the disciples is clear evidence that a Gentile bias cannot be drawn from Jesus. He used ἔθνη with an adjective πάντα four times in the eschatological or apocalyptic contexts (24:9, 14; 25:32; 28:19). They always mean "all the nations" in the sense of "all the peoples" without any restriction.

## CHAPTER VI

### JESUS' MENTION OF THE GENTILE LAND AND PEOPLE

We now investigate two pericopes (11:20-24 and 12:38-42) which have Jesus' direct mention of the Gentile land and people. Both instances shed light on our investigation of Jesus' relation with the Gentiles.

#### Matthew 11:20-24

The present section is closely related to the missionary discourse of 9:35-11:1. Jesus states that the city which rejects the message of His disciples will receive a harsh judgment (10:15). The same theme reappears in 11:24 when Jesus speaks against the Jewish towns which have rejected Him. The rejection motif occurs again in the pericope of John the Baptist (11:2-18). Those who have rejected John the Baptist also rejected Jesus (11:19). The rejection of Jesus calls for His severe condemnation. This condemnation is the theme of the current section which is stressed with the use of antithetic repetition.<sup>1</sup>

---

<sup>1</sup>Joseph A. Comber, "The Composition and Literary Characteristics of Matt 11:20-24," CBQ 39 (1977): 497-504; Joachim Jeremias, New Testament Theology: The Proclamation of Jesus, trans. John Bowden (New York: Charles Scribblers Sons, 1971), 14-16. Rudolf Bultmann, The History of the Synoptic Tradition, trans. John Marsh (Oxford: Basil Blackwell, 1968), 112, takes the current section as a "community formulation, since the sayings look back on Jesus' activity as something already completed." Bultmann's view is criticized by James D. G. Dunn, Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament (Philadelphia: Westminster, 1975), 70-71. Dunn argues that the tradition of Jesus' mighty works in Galilee is too firmly established in the tradition.



Jesus' reproach is pronounced against three Jewish cities in Galilee: Chorazin, Bethsaida, and Capernaum. They are compared with three Gentile cities: Tyre, Sidon, and Sodom. Jesus puts Sodom among the Gentile towns. The parallel of the present pericope is Luke 10:12-15, where it is linked with the sending out of the seventy. The town Chorazin is mentioned only here and in the Lucan parallel. It was located at the site called Kerazeh which is about two miles north-west of Capernaum.<sup>2</sup> Jesus performed many mighty works (αἱ πλεῖσται δυνάμεις) in Chorazin and Bethsaida (or Bethsaida-Julias) but none of the works is recorded in the Gospel. Bethsaida was the home of Andrew, Peter, and Philip (John 1:44; 12:21). Capernaum was the center of Jesus' mission in Galilee (Matt. 4:13). Tyre and Sidon were frequently attacked by the Old Testament prophets because of their worship of idols and wickedness (Isa. 23; Jer. 25:22; 27:3; Ezek. 26:28; Amos 1:9-10; Zech. 9:2-4). The wickedness of Sodom is well attested (Gen. 18:20; 19:13; Isa. 3:9; Pet. 2:6; Jude 7). The people of Galilee are familiar with the wickedness of those three Gentile cities.

Jesus began His ministry in the Jewish towns of Galilee (Matt. 4:13-17, 23-25). They were privileged with the coming of the Messiah in His words and mighty works. Most of them were the covenant people of God. However, they have "exalted themselves to heaven" (verse 23).<sup>3</sup>

---

<sup>2</sup>Gustaf Dalman, Sacred Sites and Ways: Studies in the Topography of the Gospel, trans. Paul P. Levertoff (London: SPCK; New York: MacMillan, 1935), 153-159.

<sup>3</sup>For the textual problem see Bruce M. Metzger, A Textual Commentary on the Greek New Testament (London and New York: United Bible Societies, 1971), 30-31. Verse 23 echoes Isa. 14:13-15 which was spoken

They were too arrogant to receive the Messiah. Their pride brought forth Jesus' severe condemnation: "You shall descend to Hades" (verse 23). They did not repent to see the mighty power of God revealed through His Messiah. A more severe punishment will be given to them than that of the people of the Gentile cities.

Jesus states that if He had done the mighty works in Tyre, Sidon, and Sodom they would have repented. Jesus here does not mean that they are more righteous than the Jews of Galilee. The people both of the Gentile and of the Jewish towns were wicked and could not escape God's judgment. It will be more tolerable for the Gentile towns at the judgment than for the Jewish towns because the former were not given the privilege to hear God's word like the latter. They also did not reject God's Messiah like the Jewish towns did. The present pericope stresses the significance of the privilege which God provides through the Messiah. With the coming of Jesus the Jewish towns of Galilee were greatly blessed by God as predicted in Isaiah 9:1-2. They, however, rejected God's blessing and abused the privilege. Their covenant status will not constitute an excuse from a greater punishment at the day of Judgment. Though they have rejected the Messiah, they have retained their privileged position during His lifetime.<sup>4</sup> Jesus continued His mission in

---

against the pride of Babylon. Samuel T. Lachs, A Rabbinic Commentary on the New Testament: The Gospels of Matthew, Mark, and Luke (Hoboken, NJ: Ktav Publishing House, 1987), 194, remarks, "Capernaum was on comparatively high ground as to the Sea of Galilee, while Sodom is at the lowest point on earth."

<sup>4</sup>Amy-Jill Levine, The Social and Ethnic Dimensions of Matthean Social History, *Studies in the Bible and Early Christianity*, vol. 14 (Lewiston, NY: Edwin Mellen, 1988), 135.

Galilee until He made a final journey to Jerusalem.

Jesus' mention of Tyre, Sidon, and Sodom must have been shocking. As R. T. France says, "Jesus puts even Sodom on a level above the people of his own towns."<sup>5</sup> The ultimate concern for Jesus lies not in one's ethnic background but in one's response to God's call revealed through His ministry. Hence the current text cannot be understood either as an anti-Jewish saying or as a pro-Gentile saying of Jesus. J. D. G. Dunn correctly understands Jesus' words: "without repentance there was no hope for men or cities, Jews or not"<sup>6</sup> in the history of salvation.

Matthew 12:38-42

A great tension between Jesus and the Jewish leaders is indicated in chapter 12. When Jesus healed a man with a withered hand in a synagogue on the Sabbath the Pharisees counseled together in order to destroy Him (verse 14). When Jesus healed a demon-possessed man (verse 22) the Pharisees claimed that Jesus did it by the power of Beelzebul (verses 24, 27). This brought forth Jesus' severe reproach against them: "you brood of vipers!" (verse 34). The Jewish leaders are also called by Jesus "an evil and adulterous generation" (verse 39) since they have rejected what God wanted them to do (verse 7) and have spurned God's Servant (verses 18-21). They were evil because they blasphemed

---

<sup>5</sup>R. T. France, Matthew, Tyndale New Testament Commentaries, ed. Leon Morris (Leicester: IVP; Grand Rapids: Eerdmans, 1985), 198.

<sup>6</sup>James D. G. Dunn, Unity and Diversity in the New Testament (Philadelphia: Westminster, 1977), 319. T. W. Manson, The Teaching of Jesus: Studies of its Form and Content (Cambridge: University Press, 1963), 28, n. 2, remarks that Matt. 11:20-24 contains a "tacit invitation" to the Gentiles.

against Jesus and asked Him for a sign.<sup>7</sup> They asked a sign to test Jesus as written in Mark's account (8:11-13).

The only sign (τὸ σημεῖον) which Jesus would show the Jewish leaders is the sign of Jonah the prophet whose experience in the sea typified Jesus' experience of the earth as spoken by Jesus:

ὡσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας  
καὶ τρεῖς νύκτας,  
οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς  
τρεῖς ἡμέρας καὶ τρεῖς νύκτας. (verse 40)

Verse 40 is found only in Matthew's account (compare the Lucan parallel in 11:29-32), and its authenticity has been greatly debated. L. Cope<sup>8</sup> raises the question of its authenticity for three reasons: (1) Matthew quotes the first half of the verse from the Septuagint and this is unusual for him; (2) it interrupts the flow of thought from verse 39 to verse 41; and (3) it is omitted in Justin Martyr's text of Matthew.<sup>9</sup> Many scholars<sup>10</sup> have suggested that 12:40 should be understood as an

---

<sup>7</sup>To ask for a sign was a typical of the Jews, see 1 Cor. 1:22. Alfred Edersheim, The Life and Times of Jesus the Messiah, 2 vols. (Grand Rapids: Eerdmans, reprint 1980), 2:68-69, notes that the Rabbinic teachers were sometimes asked to provide signs.

<sup>8</sup>Lamar Cope, "Matthew 12:40 and the Synoptic Source Question," JBL 92 (1973): 115.

<sup>9</sup>For the discussion of this, see Krister Stendahl, The School of St. Matthew: and Its Use of the Old Testament, 2nd ed. (Philadelphia: Fortress, 1968), 132-133.

<sup>10</sup>Richard A. Edwards, The Sign of Jonah in the Theology of Evangelists and Q, Studies in Biblical Theology, 2nd series, no. 18 (London: SCM, 1971), 25-27; Arno M. Hutchinson, "Christian Prophecy and Matthew 12:38-42. A Test Exegesis," in Society of Biblical Literature 1977 Seminar Papers, ed. Paul J. Achtemeier (Missoula, MT: Scholars, 1977): 379-385; George M. Landes, "Matthew 12:40 as an Interpretation of 'The Sign of Jonah' against its Biblical Background," in The Word of the Lord Shall Go Forth, Essays in Honor of David N. Freedman, ed. C. L. Meyer

interpretive addition by the evangelist which reflects his own interpretation or the situation of his community. L. Cope's argument is open to objection. The frequency of Matthew's use of the Septuagint cannot be the criterion by which the authenticity of the passage which came from the Septuagint should be tested. It is to be noted that Matthew frequently cites from the Septuagint, but in various ways as demonstrated by R. Gundry.<sup>11</sup> Verse 40 does not interrupt the flow of thought from verse 39 to 41 since the preaching of Jonah cannot be a miraculous sign. His miraculous delivery becomes a sign and is mentioned in verse 40. Verse 40 is an integral part of the current section.<sup>12</sup> In verse 40 the sign of Jonah is closely connected to that of Jesus. Verse 40 becomes the real answer which Jesus gives to the Jewish leaders. The death and resurrection of Jesus is the ultimate sign which God presents not only to the Jewish leaders but also to the whole world.

Jesus goes on to make an eschatological verdict against the Jewish people by using a shocking contrast between the people of Nineveh and the Queen of the South on the one hand, and the Jewish people on the other (verses 41-42). The Jews will be condemned at the day of judgment

---

and M. O'Connor (Winona Lake, IN: Eisenbrauns, 1983), 665-669; Alan H. McNeile, The Gospel According to St. Matthew (Grand Rapids: Baker, reprint 1980), 182; John P. Meier, Matthew, New Testament Message, vol. 3 (Wilmington, DE: Michael Glazier, 1980), 137-138.

<sup>11</sup>Robert H. Gundry, The Use of the Old Testament in St. Matthew's Gospel, Supplements to Novum Testamentum, vol. 18 (Leiden: E. J. Brill, 1967), 1-185.

<sup>12</sup>R. T. France, Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission (Grand Rapids: Baker, reprint 1982), 80-82, makes a good case for this.

by the Gentiles! They will be condemned even by a Gentile woman! This must have been a most terrible statement for the ears of the Jewish leaders. The people of Nineveh will be a party who condemns the wicked Jews because the Ninevites repented when they heard God's message preached by Jonah. The Queen of the South endeavored to hear God's wisdom given to Solomon. The Jews of Jesus' time will be condemned by the righteous Gentiles because the Jews did not repent to hear the Messiah who is greater than Jonah or Solomon.<sup>13</sup>

The sign of Jesus is His death and resurrection. It is not shown to the Jews yet but it is sure that they will also reject this sign since they already rejected Jesus' words.<sup>14</sup> In this way Jesus' words are inseparably linked with His works: if one accepts His words he will also accept His cross. Verse 40 is the first reference in Matthew to Jesus' death. The death of Jesus at the hand of the Jews will be a sign of condemnation to them, but it will be a sign of hope to those who make a positive response to it. The "word of the cross" will be the sign of foolishness to those who are perishing but it will be the sign of God's power to those who are being saved (1 Cor. 1:18). The cross of Jesus is

---

<sup>13</sup>The term "greater" (πλεῖον) is neuter not masculine. C. H. Dodd, The Parables of the Kingdom, rev. ed. (New York: Charles Scribner's Sons, 1961), 31, understands it as meaning "the coming of the Kingdom of God." Reginald H. Fuller, The Mission and Achievement of Jesus, Studies in Biblical Theology (London: SCM, 1954), 34-35, takes it as "the proclamation of Jesus." D. A. Carson, "Matthew," in The Expositor's Bible Commentary, 12 vols., ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1976-1985), 8:296-297, holds it to mean "Jesus." The context supports the last view.

<sup>14</sup>R. C. H. Lenski, The Interpretation of St. Matthew's Gospel (Minneapolis: Augsburg, reprint 1964), 496.

the last sign for men; the judgment follows it. What Jesus emphasizes in this pericope is not the significance of ethnic background in salvation history but one's response to the sign of Jesus.<sup>15</sup> The words of Jesus reveal neither a Gentile bias nor an anti-Jewish spirit. At this point those who attempt to interpret the present section in terms of the anti-Jewish polemic of the Matthean community fail to do justice to Jesus' main thought.<sup>15</sup> Some try to find a reference to the Gentile mission in the present section.<sup>16</sup> It is true that the repenting Gentiles are commended by Jesus, but the text is not conclusive about the Gentile mission.

In conclusion, the main idea of Matthew 11:20-24 and 12:38-42 is that in salvation history God's blessing of redemption is to be given only to one, regardless of his ethnic origin, who through the Spirit's work makes a positive response (repentance) to God's call as presented through the message and Person of Christ. Those who are privileged with an opportunity to hear the Gospel but reject it will receive a more severe judgment than those who are not.

---

<sup>15</sup>Jesus' thought is echoed in 1 Cor. 1:23-24.

<sup>16</sup>France, Jesus and the Old Testament, 46; David Hill, The Gospel of Matthew, New Century Bible Commentary (London: Marshall, Morgan & Scott; Grand Rapids: Eerdmans, 1972), 22; H. Benedict Green, "Matthew 12.22-50 and Parallels: An Alternative to Matthean Conflation," in Synoptic Studies: The Ampleforth Conferences of 1982 and 1983, Journal for the Study of the New Testament Supplement Series, no. 7, ed. C. M. Tuckett (Sheffield: JSOT, 1984), 169-170; Paul D. Meyer, "The Gentile Mission in Q," JBL 89 (1970): 405-410.

## CHAPTER VII

### JESUS' CONTACT WITH THE GENTILES

Two instances of Jesus' encounter with the Gentiles (8:5-13 and 15:21-28) are significant for our investigation of His attitude toward the Gentiles in Matthew's Gospel. Jesus' encounter with Pilate (27:11-26) is occasioned by the Jewish leaders bringing Him to trial. In the accounts of Luke and of John Pilate repeatedly declares Jesus' innocence (Luke 23:4, 14, 15, 22; John 18:38; 19:4, 6). It is not recorded in Matthew's and Mark's accounts, except the plea of Pilate's wife for Jesus (Matt. 27:19). The encounter with Pilate does not show the Gentile motif with a salvation-historical significance.

#### Matthew 8:5-13

Jesus' Sermon on the Mount (chapters 5-7) is closely followed by His healing ministry (chapters 8-9). The healing of a centurion's servant in Capernaum (8:5-13) is recorded as the second of nine healings. It is also recorded in Luke's Gospel (7:1-10). The person cured in Matthew's account is called ὁ κενταριος of the centurion but τινας δοῦλος in Luke's account. It is most likely that both terms have the same designation here and can be understood as synonymous in this pericope.<sup>1</sup> Whereas in Luke's account the centurion sent some Jewish elders and his friends to Jesus on behalf of him and his servant, it is the centurion

---

<sup>1</sup>R. T. France, "Exegesis in Practice: Two Examples," in New Testament Interpretation: Essays on Principles and Methods, ed. I. Howard Marshall (Grand Rapids: Eerdmans, 1977), 256.



himself who came to Jesus in Matthew's account. In Matthew's account the pericope begins and ends with the centurion's encounter with Jesus. In this way Matthew stresses a Gentile's personal encounter with Jesus, the Messiah.

In Luke's account what the centurion has done for the Jewish people is witnessed by his delegates (7:5). They stress that the centurion is worthy of Jesus' favor (7:4). In Matthew's account the merit of the centurion is never revealed. What Matthew's account presents are: (1) the centurion's sympathy for his paralyzed servant (verse 6); (2) his humility (verses 8-9); (3) his trust in the power of Jesus' word (verses 8 and 13); (4) his respect of Jesus' authority (verses 8-9).<sup>2</sup>

Jesus marveled to hear the centurion's words and said to those who followed Him:

ἀμήν λέγω ὑμῖν,  
παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὔρον. (verse 10b)

The word ἀμήν adds solemnity to Jesus' words. There is a textual problem on the last sentence of verse 10. The above reading is supported by B and W, but Luke's account (7:9) and some other texts (for example, K, C, L, K, and θ) have a different reading: οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον.<sup>3</sup> The present reading of Matthew stresses more the superiority of the centurion's faith than Luke's account.<sup>4</sup>

---

<sup>2</sup>In the Sermon on the Mount Jesus' authority in teaching is manifested (7:28-29). His authority in healing is demonstrated in chapters 8-9.

<sup>3</sup>See Bruce M. Metzger, A Textual Commentary on the Greek New Testament (London and New York: United Bible Societies, 1971), 21.

<sup>4</sup>France, "Exegesis in Practice: Two Examples," 260. Ralph P. Mar-

Jesus goes on to give the followers an eschatological saying:

λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν  
ἔξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ  
Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, (verse 11)  
οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ  
ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.  
(verse 12)

Jesus speaks of a shocking contrast between "many" and "the sons of the Kingdom." The former will recline in the Kingdom but the latter will be cast out of it into the outer darkness. Who are πολλοὶ? They come from east and west. The phrase "east and west" is used without any modification and describes "the whole world" (see Isa. 43:5-6; 49:12). They will recline in the Kingdom of Heaven with the patriarchs. This is a clear echo of the patriarchal promise of universal blessing. The Gentile centurion is, according to the context, closely related to the "many": they share the faith which the centurion has. Hence πολλοὶ here should be understood in the inclusive sense, describing a vast host of Gentile believers. It however does not necessarily exclude the Jews since the Jewish patriarchs are linked with "many."

Who are οἱ υἱοὶ τῆς βασιλείας? The phrase occurs only here and at Matthew 13:38 in the New Testament. It is not found in the rabbinic sources. Amy-Jill Levine objects to understanding the phrase in the

---

tin, "The Pericope of the Healing of the 'Centurion's' Servant/Son (Matt. 8:5-13 par. Luke 7:1-10): Some Exegetical Notes," in Unity and Diversity in New Testament Theology, Essays in honor of George E. Ladd, ed. Robert A. Guelich (Grand Rapids: Eerdmans, 1978), 16, notes, "The center of interest in the two stories is different. In Matthew the focus of attention is the man's personal faith, on which Jesus passes the encomium of verse 10 with a note of amazement. . . . In the Lukan version faith is not accented, but the reader's interest is attracted to the man's sense of unworthiness."

ethnic sense meaning the Jews. She maintains that it should be understood in the social sense for the following reasons:<sup>5</sup> (1) it is the antithetic parallel of "many" who consisted of Jews and Gentiles; (2) the definite article of the phrase connotes the status and privilege as "the elite" of the sons of the Kingdom; (3) the phrase occurs elsewhere, in 13:38, where it means "church" consisting of Jews and Gentiles.

Levine concludes that the sons of the Kingdom are those who do not have faith but act upon it. If Levine's view is correct, the phrase must have been strange to the ears of Jesus' hearers. "The sons of the Kingdom" is a parallel to "many" as the Israelite is a parallel to the centurion. The sons of the Kingdom simply are from the context "the Jews."<sup>6</sup> They believed that they belonged to the Kingdom of Heaven by their birthright since they were the children of Abraham (see Matt. 3:8-9).<sup>7</sup> J. Jeremias notes:

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<sup>8</sup> the current belief that no descendant of Abraham could be lost.

---

<sup>5</sup> Amy-Jill Levine, The Social and Ethnic Dimensions of Matthean Social History, 127-130.

<sup>6</sup> Willoughby C. Allen, A Critical and Exegetical Commentary on the Gospel according to S. Matthew, 3rd ed., The International Critical Commentary (Edinburgh: T. & T. Clark, 1912), 78; Samuel T. Lachs, A Rabbinic Commentary on the New Testament: The Gospels of Matthew, Mark, and Luke, 156.

<sup>7</sup> France, "Exegesis on Practice: Two Examples," 262.

<sup>8</sup> Joachim Jeremias, Jesus' Promise to the Nations, Studies in Biblical Theology, no. 24, trans. S. H. Hooke (Naperville, IL: Alec R. Allenson, 1958), 48.

It is stressed in the present pericope that the birthright as Abraham's children will not be the guarantee of entering the Kingdom of Heaven for the Jews. What really counts for entering the Kingdom is not one's ethnic origin but one's faith in Jesus or bearing the fruit of repentance (see 21:43; 12:38-42). Only the spiritual descendants of Abraham will enter it (see Romans 4:11, 16). The faith of the centurion is greatly emphasized (verse 10, 13) and is contrasted with the little faith of the disciples in the same chapter (8:23-27).<sup>9</sup> Without faith there is no hope for the Jews or the Gentiles. No ethnic preference of preference of Jesus is stated in the present pericope.

Jesus' words of verses 11-12 must be heard as a frightening statement to the Jewish listeners. Some critics argue that verses 11-12 were uttered in a different context and inserted here by Matthew.<sup>10</sup> Some others take them as the redactional composition by Matthew.<sup>11</sup> Verses

---

<sup>9</sup>Jack D. Kingsbury, "Observations on the 'Miracle Chapters' of Matthew 8-9," CBQ 40 (1978): 570, points out that "faith" plays a prominent role in the miracle stories of chapters 8-9. But a problem is found in his assertion that the miracle stories were taken from Mark and Q as a "theological address" to the post-Easter situation of the Matthean community.

<sup>10</sup>Paul D. Meyer, "The Gentile Mission in Q," JBL 89 (1970): 410-412; Graham N. Stanton, "The Gospel of Matthew and Judaism," BJRL 66 (1984): 268; France, "Exegesis on Practice: Two Examples," 260.

<sup>11</sup>Heinz J. Held, "Matthew as Interpreter of the Miracle Stories," in Tradition and Interpretation in Matthew, eds. Guenter Bornkamm, Gerhard Barth, and Heinz J. Held, The New Testament Library, trans. Percy Scott (London: SCM, 1963), 168; Kenzo Tagawa, "People and Community in the Gospel of Matthew," NTS 16 (1969/70): 154. Von Dieter Zeller, "Das Logion Mt 8, 11f/Lk 13, 28f und das Motiv der 'Voelkerwallfahrt,'" Biblische Zeitschrift, n.s. 16 (1972): 88-91, suggests that verse 11-12 must have been spoken by a Christian prophet in the conflict concerning the Gentile mission. David Flusser, "Two Anti-Jewish Montages in Matthew," Immanuel 5 (1975): 37-45, sees 8:11-12 as an anti-Jewish montage.

11-12 are not found in Luke's account. They present a significant aspect of salvation history. They do not mean a total replacement of the Jews by the Gentiles since the Jews also participate in the Messianic blessing (see 21:43; 24:9; 28:19).<sup>12</sup> The passages describe the great ingathering of the universal people to the Messianic banquet in the Kingdom of Heaven. The passage echoes the eschatological and universal ingathering of the people of Isaiah 2:2-4 (Micah 4:1-5). The eschatological ingathering of a universal people presupposes a universal mission (see 28:16-20). The failure of the unbelieving Jews and their consequent replacement by a new eschatological people are clearly implied in Jesus' words of verses 11-12.<sup>13</sup> The present pericope shows one of the most positive pictures of the Gentiles in the history of salvation. It is significant that Jesus' words on the eschatological ingathering of the Gentiles into the Kingdom of Heaven are spoken in Capernaum, the chief town of Galilee. It is the place where ethnic universality is greatly expressed in Palestine.

#### Matthew 15:21-28

The present pericope is closely related to the preceding section (15:1-20): (1) the Jewish leaders challenge Jesus (verse 1) and this causes His withdrawal to the district of Tyre and Sidon (verse 21); (2) Jesus is criticized on the issue of "uncleaness" (verses 2, 19-20) and

---

<sup>12</sup>Contra David Hill, The Gospel of Matthew, The New Century Bible Commentary (Grand Rapids: Eerdmans; London: Marshall, Morgan & Scott, 1972), 159.

<sup>13</sup>Matt. 8:11-12 is the first explicit statement of Jesus which rends the ethnic curtain which divides Jews and Gentiles.

makes a contact with a "Gentile" woman; (3) Jesus is rejected by the Jewish leaders who came from Jerusalem and the welcome of Jesus by a Gentile woman in the Gentile land; (4) Jesus is disappointed at the hypocrisy of the Jewish people and delighted at the great faith of a Gentile woman. The context reveals a remarkable contrast between the negative image of the Jewish leaders and the positive picture of a Gentile woman: Jesus moves from the former to the latter. The Messianic blessing is offered to the Jews first and when it is rejected, it moves to the Gentiles. This is the historical aspect of God's salvation which Matthew stresses in his account.<sup>14</sup>

Matthew records that Jesus withdrew (*ἀνεχώρησεν*) into the district of Tyre and Sidon, whereas Mark mentions Tyre alone (7:24).<sup>15</sup> Jesus withdrew in order to be away from the Jewish leaders and to have a time of rest (see Mark 7:24c: "He wanted no one to know").<sup>16</sup> Albrecht Alt investigated the places of Jesus' ministry in Galilee and concluded that Jesus never crossed over the border of the Israelite territory of the Galilean mountains.<sup>17</sup> Alt's view is followed by J. Jeremias who contends that Jesus remained in Galilee where the Jewish population

---

<sup>14</sup>The Marcan parallel (chapter 7) shows a similar structure to this.

<sup>15</sup>For the textual problem on the Marcan account see Metzger, A Textual Commentary on the Greek New Testament, 95.

<sup>16</sup>See J. Ireland Hasler, "The Incident of the Syrophenician Woman, Matthew 15:21-28; Mark 7:24-30," ExpT 45 (1933/34): 459-461.

<sup>17</sup>Albrecht Alt, Where Jesus Worked: Towns and Villages of Galilee Studied with the Help of Local History, trans. Kenneth Grayston (London: Export, 1961), 64-83.

outnumbered the Gentiles. His argument is based on the assumption that the territories of Tyre and Sidon spread over the whole northern part of the upper Galilee to the east (the Jordan and Damascus).<sup>18</sup> A. H. McNeile argues that Jesus was still in Galilee since 15:22 says that the woman "came out of that region."<sup>19</sup>

There is no convincing reason to doubt the fact that Jesus entered the region of Tyre and Sidon, the Gentile land. Both Matthew and Mark do not use *πρός* but *εἰς* in relation with Jesus' moving into the region of Tyre and Sidon. In Mark's account Jesus is reported to enter into a house (7:24). Mark also notes Jesus' moving out of the region: *καὶ πάλιν ἐξεληθὼν ἐκ τῶν ὁρίων τύρον* (7:31a). The clause *ἀπὸ τῶν ὁρίων ἐκεῖνων ἐξεληθοῦσα* of Matthew 15:22 should not be understood as describing the woman's moving out of that district (*μέρος*) of Tyre but as her coming out of the city boundary (*ὄριον*).<sup>20</sup> The text clearly suggests that Jesus was already in the Gentile territory and passed through the cities of Tyre and Sidon (Matt. 15:29; Mark 7:31).<sup>21</sup>

---

<sup>18</sup> Joachim Jeremias, "The Gentile World in the Thought of Jesus," in Studiorum Novi Testamenti Societas Bulletin III (1953) (Cambridge: University, reprint 1962), 20-21.

<sup>19</sup> Alan H. McNeile, The Gospel according to St. Matthew (Grand Rapids: Baker, reprint 1980), 230. See also H. Benedict Green, The Gospel according to Matthew, The New Clarendon Bible (Oxford: University, 1975), 147; Terence L. Donaldson, Jesus on the Mountain: A Study in Matthean Theology, Journal for the Study of the New Testament Supplement Series, no. 8 (Sheffield: JSOT, 1985), 132.

<sup>20</sup> D. A. Carson, "Matthew," in The Expositor's Bible Commentary, 12 vols., ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1976-1985), 8: 354.

<sup>21</sup> Gustaf Dalman, Sacred Sites and Ways: Studies in the Topography of the Gospel, trans. Paul P. Levertoff (London: SPCK, 1935), 198-199.

It is a Canaanite woman who has approached Jesus for her demon-possessed daughter. In Mark's account she is introduced as Ἑλληνίς, Συροφαινίκισσα τῷ γένει (7:26). The first designation describes her ethnic or cultural background and the second depicts her as Phoenician of Syria.<sup>22</sup> Matthew introduces the woman as Χαναναία and he emphasizes it with the use of ἰδοὺ. Matthew probably wants to remind his readers of the Old Testament background of that region. The Canaanites were the enemy of God's people and they were to be exterminated by the force of the Israelites (Exod. 23:23-33). Jesus enters the Canaanite land and a Canaanite woman receives His blessing. This incident stresses that with the coming of Jesus the old enemy of God's people now becomes a part of God's new people.

The woman calls Jesus "Son of David." This does not necessarily imply that she has understood Jesus as the Davidic Messiah. Rather it probably reflects what she has heard of Jesus as the Jewish Messiah.<sup>23</sup>

---

Jeremias' view can hardly find historical support. See New Bible Dictionary, 2nd ed., ed. J. D. Douglas (Wheaton: Tyndale, 1982), s.v. "Tyre," by D. J. Weisman.

<sup>22</sup>C. E. B. Cranfield, The Gospel according to Saint Mark, Cambridge Greek Testament Commentary, ed. C. F. D. Moule (Cambridge: University, 1959), 247; William L. Lane, The Gospel according to Mark, The New International Commentary on the New Testament, ed. F. F. Bruce (Grand Rapids: Eerdmans, 1974), 260; R. S. Sugirtharajah, "The Syrophoenician Woman," ExpT (1986/87): 14. E. A. Russell, "The Canaanite Woman and the Gospels (Mt 15.2-28; cf. Mk 7.24-30)," in Studia Biblica 1978: II; Papers on the Gospels, Sixth International Congress on Biblical Studies, ed. E. A. Livingstone, Journal for the Study of the New Testament Supplement Series, no. 2 (Sheffield: University of Sheffield, 1980), 269, notes: "the term [Syrophoenician] is an invention of the Romans who used it to express their disdain for those who came from the near East."

<sup>23</sup>Donald Guthrie, New Testament Theology (Downers Grove, IL: IVP,



Matthew alone records that the woman speaks of Jesus as the Son of David. Matthew in this way stresses Jesus' relationship with David (see also his genealogy 1:1-17). Jesus answers to the disciples: οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ (verse 24). The verse does not occur in Mark's account and echoes Matthew 10:6 where the saying is applied to the disciples. Jesus' answer of 15:24 means that the primary beneficiaries of His ministry are the Israelites. Before the passion of Jesus the mission of both Jesus and the disciples is to be directed to the Israelites.<sup>24</sup> The phrase "lost sheep" describes the Israelites who are in the spiritually "lost" situation without having a good shepherd.

Jesus' answer of verse 26 is problematic: οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. "The bread of the children" from the context means God's blessing which is to be given to the Israelites through the Messiah. The diminutive κυναρίοις stands for the Gentile woman (and her daughter).<sup>25</sup> Many interpreters understand

---

1981), 254-255; R. T. France, Matthew, The Tyndale New Testament Commentaries, ed. Leon Morris (Leicester, England: IVP; Grand Rapids: Eerdmans, 1985), 246.

<sup>24</sup>Jeremias, Jesus' Promise to the Nations, 30, notes the following: "But Jesus does not grant her request until she has recognized the divinely ordained division between God's people and the Gentiles."

<sup>25</sup>A. M. Harman, "Missions in the Thought of Jesus," Evangelical Quarterly 41 (1969): 136; Ferdinand Hahn, Mission in the New Testament, Studies in Biblical Theology, no. 47, trans. Frank Clarke (Naperville, IL: Alec R. Allenson, 1965), 32. The word κυνάριον refers to a house-dog or lap-dog in contrast to a dog of the street. See Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, trans. and adapted by William F. Arndt and F. Wilbur Gingrich (Chicago: University of Chicago, 1957), 458.

that Jesus here uses the term "dogs" in the derogatory sense as His contemporaries do.<sup>26</sup> Some scholars interpret verses 24 and 27 as the texts which reflect the conflict in the early Church on the Gentile mission.<sup>27</sup> They take the passages as a later addition.

Jesus declares that He is sent to the Israelites on the one hand, but honors the request of a Gentile woman and admires her faith on the other. This fact suggests that the present pericope cannot be interpreted either as pro-Jewish or as anti-Gentile reference of Jesus. Jesus' metaphor of children and a house dog may be understood in the perspective of the Jews-Gentiles polarity.<sup>28</sup> The metaphor reveals an everyday life scene, particularly in a Hellenistic home.<sup>29</sup> It is significant that Jesus does not use οὐκ ἔξεστιν but οὐκ ἔστιν καλὸν in

---

<sup>26</sup> John P. Meier, "Matthew 15:21-28," *Interp* 40 (1986): 399. Francis W. Beare, The Gospel according to Matthew (New York: Harper & Row, 1981), 342, remarks, "These words exhibit the worst kind of chauvinism." In the Mishnah the Gentiles are said to be at the same level as the dogs (Nedarim 4:3).

<sup>27</sup> George D. Kilpatrick, The Origins of the Gospel according to St. Matthew (Oxford: Clarendon, 1946), 119; T. W. Manson, The Sayings of Jesus (London: SCM, 1949), 201; Wolfgang Trilling, Das Wahre Israel: Studien zur Theologie des Matthaeus-Evangeliums, 3rd ed. (Munich: Koesel-Verlag, 1964), 101-103; Rolf Walker, Die Heilsgeschichte im ersten Evangelium, Forschungen zur Religion und Literatur des Alten und Neuen Testaments, no. 91 (Goettingen: Vandenhoeck & Ruprecht, 1967), 63; Daniel Patte, The Gospel According to Matthew: A Structural Commentary on Matthew's Faith (Philadelphia: Fortress, 1987), 254; Jerome H. Neyrey, "Decision Making in the Early Church. The Case of the Canaanite Woman (Mt 15:21-28)," Science et Esprit 33 (1981): 373-378.

<sup>28</sup> Michael J. Cook, "Interpreting 'Pro-Jewish' Passages in Matthew," Hebrew Union College Annual 54 (1983): 142-143, views the current pericope as the redactor's anti-Jewish polemic which sets up the Jews for eventual vilification.

<sup>29</sup> Lane, The Gospel of Mark, 262.

verse 26.<sup>30</sup> This means that Jesus does not speak of an absolute prohibition of throwing of children's bread to dogs. Jesus means the priority of feeding: children first then dogs. This is clearly expressed in Mark 7:27. The woman understands Jesus' words and makes a remarkable response to Jesus:

ναὶ κύριε,  
καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων  
ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. (verse 27)

The Canaanite woman does not understand Jesus' words about a dog as an insult to herself but takes them as a children--house dog--food metaphor. She also applies the metaphor to herself. She sees herself as a house dog and claims the right to feed on the crumbs. She humbly puts herself under the grace of Jesus like a house dog crawls under the table and waits for the crumbs falling from its master.<sup>31</sup> This humble faith in Jesus brings forth His acclaim which occurs only in Matthew's account: ὦ γύναι, μεγάλη σου ἡ πίστις (verse 28). When Jesus speaks about the house dog and its right to feed on the crumbs, He implied that the Gentiles, who are "dogs" in the eyes of the Jews, are not excluded from the sphere of God's blessing. They have a hope through the Messiah. The incident of the Canaanite woman is a sign of this and prefigures the penetration of the Gospel into the Gentile territories after Jesus' passion and resurrection.<sup>32</sup>

---

<sup>30</sup>R. C. H. Lenski, The Interpretation of St. Matthew's Gospel (Minneapolis: Augsburg, 1961), 597-598.

<sup>31</sup>Russell, "The Canaanite Woman and the Gospels (Mt 15.2-28; cf. Mk 7.24-30)," 287, sees her faith as a "vicarious faith."

<sup>32</sup>J. Julius Scott, "Gentiles and the Ministry of Jesus: Further

In conclusion, Jesus' healing of the centurion's servant and the Canaanite woman's daughter is significant for the understanding of Jesus' relation to the Gentiles and the scheme of salvation history in Matthew's Gospel.

In two healings the Gentiles took the initiative by coming to Jesus and asking His favor.<sup>33</sup> This does not constitute their merit of Jesus' favor. Jesus in fact came to their vicinity so that they might approach Him. Jesus answered their request not because they were Gentiles but because they revealed humble faith. Ethnic background did not play a significant role. What the incidents emphasize is the importance of the humble faith of the Gentile people by which they received Jesus' blessing of healing. The healing of Jesus is presented as sheer grace.<sup>34</sup> The two healings were done at a distance, which reveals the great power of Jesus.<sup>35</sup> Jesus' encounters with the centurion and the

---

Observations on Matt 10:5-6; 15:21-28," JETS 33 (1990): 169, understands the incident as the first-fruit of a larger ingathering.

<sup>33</sup>J. Duncan M. Derrett, "Law in the New Testament: The Syro-Phoenician Woman and the Centurion of Capernaum," NovT 15 (1973): 186, notes: "Gentiles going to a 'man of God' in those two fashions would, of course, be very much more suggestible than Jews, for whom direct access to God in prayer was an everyday experience."

<sup>34</sup>Russell, "The Canaanite Woman and the Gospels (Mt 15.2-28; cf. Mk 7.24-30)," 270. Gordon J. Wenham, "Christ's Healing Ministry and His Attitude to the Law," in Christ the Lord, Studies in Christology presented to Donald Guthrie, ed. Harald H. Rowdon (Downers Grove, IL: IVP, 1982), 115-126, understands Jesus' healing ministry as a coming of a new age of grace and a bringing of wholeness to the Old Testament law on uncleanness.

<sup>35</sup>Contra Beare, The Gospel according to Matthew, 209, who argues that Jesus' healing at a distance reflects His consistent restriction of ministry to Israel.

woman were the most delightful of His many encounters in Matthew's Gospel.<sup>36</sup> Matthew wants to present a very positive picture which Matthew wants to present about Jesus' relation to the Gentiles.

In the two healing stories Jesus mentions "Israelites" with a negative assessment of them. Their negative image is strikingly contrasted with the positive picture of two Gentiles: the unbelieving Jews versus the believing Gentiles. The former is rejected but the latter is blessed. Jesus moves from the former to the latter. This is an advancement in the salvation history presented in Matthew's Gospel. Jesus' contact with the two Gentiles echoes the patriarchal promise of the universal blessing and looks forward to the Gentile mission of Matthew 28:16-20.

---

<sup>36</sup>The instance of Jesus' healing of the Gadarene demoniacs (8:28-34) contains some Gentile allusion. For example, the mention of "the pigs" which were forbidden to Jews. Matthew's account does not include Jesus' mission charge to the healed demoniacs which is found in Mark (5:19-20) and Luke (8:39). Matthew's account emphasizes Jesus' authority over the demon rather than the Gentile motif.

## CHAPTER VIII

### JESUS' ALLUSION TO THE GENTILES

In addition to direct references to Gentiles, Matthew also includes in his account some sayings of Jesus in which the Gentiles are not explicitly mentioned but evidently implied. These will now be examined.

#### Matthew 5:13-16

In the Sermon on the Mount Jesus speaks of a metaphor of salt and light (5:13-16). The listeners of Jesus are told: 'Υμεῖς ἐστε τὸ ἅλας τῆς γῆς (verse 13a); 'Υμεῖς ἐστε τὸ φῶς τοῦ κόσμου (verse 14a). They are instructed to let their light shine before men so that the heavenly Father may be glorified by those who would see their good works (verse 16). The words on salt and light are found in Mark (4:21; 9:50) and Luke (8:16; 11:33; 14:34-35) but in different settings from that of Matthew. The words of verses 13a, 14a, and 16 occur only in Matthew's Gospel. Therefore R. Bultmann maintains that these verses were later formulated by Matthew in order to provide the reader with a practical application of the salt-light metaphor.<sup>1</sup>

---

<sup>1</sup>Rudolf Bultmann, The History of the Synoptic Tradition, 2nd. ed., trans. John Marsh (Oxford: Blackwells, 1963), 96. See also Graham N. Stanton, "The Origin and Purpose of Matthew's Sermon on the Mount," in Tradition and Interpretation in the New Testament, Essays in Honor of E. Earle Ellis, eds. Gerald F. Hawthorne and Otto Betz (Grand Rapids: Eerdmans; Tuebingen: Mohr, 1987), 187; Georg Strecker, The Sermon on the Mount: An Exegetical Commentary, trans. O. C. Dean, Jr. (Nashville: Abingdon, 1988), 48. Francis W. Beare, The Gospel according to Matthew (New York: Harper & Row, 1981), 136, goes on to reject the authenticity

Grammatically the emphasis of the present section lies on Jesus' listeners. The emphatic use of ὕμεις in verses 13a and 14b and the second ὑμῶν in verse 16 prove this. This fact characterizes the intent of the section to be understood as practical exhortation of Jesus directed to His listeners. This goes well with the general character of the Sermon on the Mount which is a spiritual and moral exhortation for Jesus' followers. In light of the setting and message of this extended saying of Jesus, Bultmann's view is not convincing.

The listeners of Jesus are told that they are "the salt" (τὸ ἅλας) of the earth. They are warned to keep their "saltiness" among people. They, as "the light" (τὸ φῶς) of the world, are commanded to shine before men as a lamp does in the house. When the followers of Jesus are observed by people, through the Spirit's work a change will occur, as a city set on a hill receives the benefit of light at night. It will not be hidden but can be seen at a distance (verse 14b).

Some authors understand "a city set on a hill" as meaning "new Jerusalem"<sup>2</sup> or "eschatological Zion" to which people will gather at the eschaton.<sup>3</sup> This interpretation is not proper since the context does

---

of verses 13-16 as Christ's words. He takes them as Matthew's "conception of the mission of the church of his time."

<sup>2</sup>Robert H. Gundry, Matthew: A Commentary on His Literary and Theological Art (Grand Rapids: Eerdmans, 1982), 77. W. D. Davies, The Setting of the Sermon on the Mount (Cambridge: University, 1963), 250, notes, "the material in v. 13-16 was originally designed to set forth the universal and eschatological nature of the New Israel over against the 'sons of light,' who hid their light under a bushel at Qumran and in enclosed communities."

<sup>3</sup>Joachim Jeremias, Jesus' Promise to the Nations, Studies in Biblical Theology, no. 24, trans. S. H. Hooke (Naperville, IL: Alec R.

not provide any clue for it. The word πόλις is used without the definite article and it corresponds to κόσμου. It denotes an ordinary city.<sup>4</sup> The text does not mean the gathering of people to a city but the going out of Jesus' followers.

Many scholars have agreed that the present pericope bears the implication of the universal mission of the disciples.<sup>5</sup> The universal implication is evident for the following reasons. First, verses 11 and 12, which are the immediate context, show the possible persecution of Jesus' followers. They would suffer for the sake of Jesus (ἕνεκεν ἐμοῦ, verse 11). The theme of suffering for Christ occurs elsewhere: in 10:18 (ἕνεκεν ἐμοῦ), 10:22 (διὰ τὸ ὄνομα μου), and 24:9 (διὰ τὸ ὄνομα μου). The universal mission of the disciples is the context of these three passages. Secondly, the terms τῆς γῆς of verse 13 and τοῦ κόσμου of verse 14 are used without any qualification. They mean that the followers of Jesus in the whole world should be "salt" and "light." Thirdly, the use of salt and light does not have any geographical limitation. The metaphor has universal application. Lastly, the emphatic word πᾶσιν

---

Allenson, 1958), 66-67; K. M. Campbell, "The New Jerusalem in Matthew 5.14," Scottish Journal of Theology 31 (1978): 335-363; Terence L. Donaldson, Jesus on the Mount: A Study in Matthean Theology, Journal for the Study of the New Testament Supplement Series, no. 8 (Sheffield: JSOT, 1985), 117-118.

<sup>4</sup>Ulrich Luz, Matthew 1-7: A Commentary, trans. Wilhelm C. Linss (Minneapolis: Augsburg Fortress, 1989), 251.

<sup>5</sup>Jeremias, Jesus' Promise to the Nations, 24; A. M. Harman, "Missions in the Thought of Jesus," EvQ 41 (1969): 136; Floyd V. Filson, A Commentary on the Gospel according to St. Matthew, Harper's New Testament Commentaries (New York: Harper & Row, 1960), 79; Martin H. Franzmann, Follow Me: Discipleship according to Saint Matthew (St. Louis: Concordia Publishing House, 1961), 84.



of verse 15 is used in the inclusive sense. It describes "all" who are in the house which stands for the whole world.<sup>6</sup>

When Jesus states "you are the salt/light of the earth/world," He clearly implies that the Gentiles of the world are also the object of the mission of His followers. The Gentiles are viewed by Jesus as those in need of "saltiness" and "enlightenment." Jesus stresses the qualification and role of His followers for their effective mission. It is to be noted that Jesus is the true Light of the world (Isa. 42:6; 49:6; Matt. 4:15-16; Luke 2:29-32; John 8:12; 9:5). He is the Source of light and through Him His followers are "light" in the derived sense. Their mission is pictured as showing their good works (τὰ καλὰ ἔργα) in verse 16. The "good work" does not mean that they should show their "ethical merit." It means their living of the true Light through the Spirit's work.<sup>7</sup> The ultimate goal of the universal mission of Jesus' followers is to bring the people of the world to glorify the heavenly Father (see 1 Pet. 2:12).

#### Matthew 13:31-32

The Parable of the Mustard Seed closely follows the Parable of the

---

<sup>6</sup>R. C. H. Lenski, The Interpretation of St. Matthew's Gospel (Minneapolis: Augsburg, 1961), 199. "House" here does not depict "the House of Israel." Contra James H. Charlesworth, Jesus within Judaism: New Light from Exciting Archaeological Discoveries, The Anchor Bible Reference Library (New York: Doubleday, 1988), 19.

<sup>7</sup>William R. Farmer, "The Sermon on the Mount: A Form-Critical and Redactional Analysis of Matt 5:1-7:29," in Society of Biblical Literature 1986 Seminar Papers, Society of Biblical Literature Seminar Paper Series, ed. Kent H. Richards (Chico, CA: Scholars, 1986), 66, incorrectly maintains that verse 16 conflicts with 6:1-6 where the secrecy of good works is taught.

Seed and the Four-Fold Field (verses 3-23) and the Parable of the Tares among the Wheat (verses 24-30). All three parables are focused on the seed and its growth. The stress is on the seed as the Word of God through which the Spirit works in the hearts of men. In the first parable the growth of the seed is conditioned by the various qualities of the soil in the field, and in the second the good seed is contrasted with the tares. In the present parable the remarkable growth of the mustard seed, a member of the herb family, is stressed.<sup>8</sup> The Parable of the Mustard Seed occurs in all the Synoptic Gospels. The difference between the smallness of the seed and the greatness of the tree is stressed more in Matthew's account than in Mark's account (4:30-32). In Luke's account the contrast is not stressed (13:18-19).

The parable also describes the consequent effect of the growth of the mustard seed: ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ (verse 32c). It is striking that Jesus does not pay attention to the benefit which the sower may get from the fully grown mustard plant. He only mentions the advantage of both shade and food which the birds of the air can enjoy in the tree. This reveals the intent of Jesus, which is the chief significance of the parable.

The image and words of the bird-saying of the parable echoes some Old Testament passages: Psalm 104:12; Ezekiel 17:23; 31:6; Daniel 4:12, 21. The Psalm passage is a hymn to the Creator, Ezekiel 31:6 is an

---

<sup>8</sup>It may grow to be from 10 to 15 feet high. See Michael Zohary, Plants of the Bible (New York: Cambridge University, 1982), 93; Harold N. and Alsna L. Moldenke, Plants of the Bible (Waltham, MA: Chronica Botanica, 1952), 59.

oracle against Egypt, and Daniel chapter 4 describes God's judgment on the powerful Nebuchadnezzar who is symbolized as a high tree. The birds of the air here is a term for his vassals. Ezekiel 17:22-24 is the Parable of the Cedar Tree which depicts the Messianic Kingdom. The Kingdom is pictured as a tender twig and it is planted by Yahweh. Verse 23d and e reads: "and under it will dwell all kinds of beasts; in the shade of its branches birds of every sort will nest" (RSV). The Parable of the Cedar Tree of Ezekiel 17 fits perfectly as the background of Jesus' parable of the mustard seed. The picture of birds of the air coming and nesting in the branches describes the image of the Gentiles of the world coming into the Kingdom of God and enjoying its blessing. Hence the Parable of the Mustard Seed reveals the significance of the Kingdom of God.<sup>9</sup> In this parable the Gentiles are viewed by Jesus as beneficiaries of the Kingdom of God. In the perspective of historical sequence the present parable is presupposed by Matthew 28:16-20.

---

<sup>9</sup> Many scholars support this interpretation. See Joachim Jeremias, The Parables of Jesus, 2nd rev. ed., trans. S. H. Hooke (New York: Charles Scribner's Sons, 1972), 149; C. H. Dodd, The Parables of the Kingdom, rev. ed., (New York: Charles Scribner's Sons, 1961), 153-154; Alfred Plummer, An Exegetical Commentary on the Gospel according to St. Matthew (Grand Rapids: Baker, reprint 1982), 194; T. W. Manson, The Teaching of Jesus: Studies of its Form and Content (Cambridge: University 1963), 133, n. 1; R. T. France, Matthew, Tyndale New Testament Commentaries, ed. Leon Morris (Leicester, England: IVP; Grand Rapids: Eerdmans, 1985), 227. Nils D. Dahl, "The Parables of Growth," Studia Theologica 5 (1951): 132-166, overlooks this significance. Some interpreters oppose the universal significance. See Filson, A Commentary on the Gospel according to St. Matthew, 162; Beare, The Gospel according to Matthew, 307; Robert H. Mounce, Matthew, Good News Commentary (New York: Harper & Row, 1985), 132. In the Rabbinic sources the Gentiles are pictured as birds. See 1 Enoch 90:30, 33, 37. Also Harvey K. McArthur, "The Parable of the Mustard Seed," CBQ 33 (1971): 208.

Matthew 20:28; 26:28

On the way to Jerusalem Jesus predicts His suffering at the hands of the Jewish leaders and Gentiles and also of His resurrection on the third day (20:17-19). Jesus' words about suffering contrast greatly with the disciple's view of Him as the great Messianic King and the view of their resulting exalted status (20:20-24). He asks each of them to be a servant (διάκονος) and a slave (δοῦλος) for others (20:25-27).

Then the third prediction of His suffering is uttered:

ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθεν διακονηθῆναι  
ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ  
λύτρον ἀντὶ πολλῶν. (verse 28= Mark 10:45)

In His first (16:21) and second prediction (20:18-19) Jesus is passive in the course of suffering. In 20:28 Jesus says that He takes the initiative in giving His life for many. Hence He stresses His voluntary and vicarious suffering. His mission is emphatically indicated by the use of a strong contrast: οὐκ ἤλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ.

The life Jesus gives for many is a "ransom" (λύτρον). The term λύτρον occurs only here and in Mark 10:45 in the New Testament. In the classical Greek the word was commonly used to designate "the purchase-money for manumitting slaves."<sup>10</sup> With the use of the preposition ἀντὶ ("in the place of") Jesus uses λύτρον to mean that He gives His life on

---

<sup>10</sup>James H. Moulton and George Milligan, The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources (Grand Rapids: Eerdmans, reprint 1982), 382-383.

the cross in the place of and for the benefit of many.<sup>11</sup> The substitutionary death of Jesus is stressed.<sup>12</sup> What is the benefit of His suffering for many? What is the designation of "many" (πόλλοί)?

Jesus' word with the cup at the Last Supper sheds light on the interpretation of 20:28:

<u>Matthew 26:28</u>	<u>Mark 14:24</u>	<u>Luke 22:20</u>
τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν.	τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν.	τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.

Though there are differences in the context and words between 20:28 and 26:28 a close connection between them is evident: both of them are direct speech of Jesus about His death for many. Luke's account has ὑμῶν whereas Matthew's and Mark's accounts have πολλῶν. This suggests that ὑμῶν is included in πολλῶν: the disciples who are Jews are a part of many.

We need more information to define the designation of "many" in 20:28 and 26:28. The image and thought of 20:28 and 26:28 are clearly seen in the Servant Song of Isaiah 52-53:<sup>13</sup>

<sup>11</sup>William Hendriksen, The Gospel according to Matthew, New Testament Commentary (Grand Rapids: Baker, 1973), 749, notes that the two ideas "in the place of" and "for the benefit of" are combined in the meaning of ἀντὶ.

<sup>12</sup>For the discussion on the substitutionary meaning and the use of λύτρον, see Leon Morris, The Apostolic Preaching of the Cross, 3rd rev. ed. (London: Tyndale, 1965), 29-38.

<sup>13</sup>See Douglas J. Moo, The Old Testament in the Gospel Passion Narratives (Sheffield: Almond, 1983), 127-132. See also pp. 55-61 of this study. Based on the differences of words and concepts between Matthew and Isaiah C. K. Barrett, "The Background of Mark 10:45," in New Testament Essays, Studies in Memory of T. W. Manson, ed. A. J. B. Hig-

Thus He will sprinkle many nations (גוֹיִם רַבִּים) (52:15, NASB)

My Servant, will justify the many, As He will bear  
their iniquities, (53:11, NASB)

Because He poured out Himself to death,  
And was numbered with the transgressors;  
Yet He Himself bore the sin of many (רַבִּים) (53:12 NASB)

Jesus' word διακονῆσαι of 20:28 corresponds to Yahweh's "Servant" of Isaiah 52-53. The "blood of the covenant" echoes the fact that the Servant is a "covenant for people" in Isaiah 42:6; 49:8. The Servant experiences suffering for many nations like Jesus suffers for many. The implication of ἀντὶ (20:28) and περὶ (26:28) reflects the image of the suffering Servant who stood among ("in the place of") the transgressors and was numbered with them. The substitutionary suffering is equally stressed in Matthew 20:28; 26:28 and Isaiah 52-53. The word רַבִּים is used without modification in Isaiah 53:11-12. In 52:15 it modifies גוֹיִם, the Gentiles. Now it is clear that רַבִּים of the Servant song means "all people" including the Gentiles. This observation helps us to conclude that the πολλοί of Matthew 20:28 and 26:28 should be understood in the inclusive sense of "all people" consisting of Jews (see ὅμῶν of Luke 22:20) and Gentiles.<sup>14</sup>

The substitutionary death of Jesus brings forth forgiveness of

---

gins (Manchester: University, 1959), 1-18, opposes the closeness of Jesus' words on suffering to Isaiah's passage. Barrett is criticized by D. A. Carson, "Matthew," in The Expositor's Bible Commentary, 12 vols., ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1976-1985), 8:433-434.

<sup>14</sup> Joachim Jeremias, "Das Loesegeld fuer Viele (Mk. 10,45)," Judaica 3 (1947/8): 249-64; The Eucharistic Words of Jesus, trans. Norman Perrin (London: SCM, 1966), 178-182; New Testament Theology: The Proclamation of Jesus, trans. John Bowden (New York: Charles Scribner's Sons, 1971), 292-294.

sins for "all people" or "many," that is, the universal people. In Jesus' words the Gentiles are viewed as the object of forgiveness of sins through His voluntary and substitutionary suffering. Not to be overlooked is the historical sequence of universal redemption: the redemption of the Gentiles follows the suffering of the Messiah.

The blood of Jesus establishes the new covenant for the universal people ("many") whereas the old covenant was established with the blood of an animal for the Israelite people (see Exod. 24:8). The shedding of Christ's blood opens a new gate in the history of God's redemption. It is worthy of note that Matthew 26:28 is spoken by the ultimate Passover Lamb at the Passover (1 Cor. 5:7).<sup>15</sup> In the scheme of salvation history Matthew 20:28 and 26:28 look back to Matthew 1:21; Isaiah 52-53; Exodus 24:8; Genesis 12:1-3.

#### Matthew 24:29-31

The second coming of the Son of Man is the main theme of the present pericope. It is repeatedly expressed in chapter 24 (verses 3, 27, 30, 33, 37, 39, 42, 44). R. V. G. Tasker opposes interpreting it Christ's second coming for two reasons.<sup>16</sup> The beginning word εὐθέως ("immediately") closely connects the present section to the preceding

---

<sup>15</sup> Franzmann, Follow Me: Discipleship according to Saint Matthew, 200.

<sup>16</sup> R. V. G. Tasker, The Gospel according to St. Matthew, Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1961), 225-226. See also R. T. France, Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission (London: Tyndale, 1971), 257; Alfred Plummer, An Exegetical Commentary on the Gospel according to St. Matthew (Grand Rapids: Baker, reprint 1981), 335.

(verses 15-28) which foretells the fall of Jerusalem. The second coming of Christ did not happen right after the fall of Jerusalem. Therefore Tasker interprets the coming of the Son of Man of the current section as a divine visitation upon the Old Israel in judgment. The present pericope, according to Tasker, is a cryptic description of the fall of Jerusalem and of the spread of the Church which followed the fall. The word θλίψις occurs three times in chapter 24 (verses 9, 21, 29). It means the universal tribulation in verse 9. It describes the fall of Jerusalem in verse 21. R. C. H. Lenski understands θλίψις of verse 29 as corresponding not only to verse 21 but also to verse 9. Therefore he argues that εὐθέως of verse 29 should be understood as standing for all tribulations preceding the coming of the Son of Man.<sup>17</sup> The total context of chapter 24 supports Lenski's view.

After the tribulations and the cosmic portents (verse 29), the sign (τὸ σημεῖον) of the Son of Man appears in the heaven (verse 30a). "The sign of the Son of Man" can be understood either in the subjective or in the objective sense. In the objective sense, it points to the sign signaling the coming of the Son of Man.<sup>18</sup> In the subjective sense, the coming of the Son of the Man is the sign. The subjective sense is most likely the case since the coming of the Son of Man and the end of

---

<sup>17</sup>Lenski, The Interpretation of St. Matthew's Gospel, 947. See also Carson, "Matthew," 504-505.

<sup>18</sup>T. F. Glasson, "The Ensign of the Son of Man (Matt. xxiv, 30)," Journal of Theological Studies 15 (1964): 299-300; Carson, "Matthew," 505.



the world are combined under one τὸ σημεῖον in verse 3.<sup>19</sup>

When the Son of Man comes on the clouds of the sky (see Dan. 7:13-14; Matt. 16:27; 26:64) two contrasting reactions of people will occur. All the tribes of the earth will mourn (verse 30) but the elect of the Son of Man will be gathered together from the four winds (verse 31). Who are the mourners and who are the elect? The phrase πᾶσαι αἱ φυλαὶ τῆς γῆς occurs only here in the Gospels. The fact that they mourn when they see the Son of Man reveals their relationship with Him. They are not in His favor. Their mourning is not of repentance but of despair (see Zech. 12:10-12; Rev. 1:7).<sup>20</sup> According to the total context of chapter 24, the mourners are the part of πάντων τῶν ἔθνῶν in verse 9 who hated the messengers of Christ. Therefore πᾶσαι αἱ φυλαὶ τῆς γῆς describes "all the people," without distinction between Jews and Gentiles, who rejected the Son of Man and His messengers.<sup>21</sup>

The phrase τοὺς ἐκλεκτοὺς αὐτοῦ occurs three times in chapter 24 (verses 22, 24, 31). In verse 22 they are the ones whom God spares in

---

<sup>19</sup> Lenski, The Interpretation of St. Matthews' Gospel, 949. See also Heinz E. Toedt, The Son of Man in the Synoptic Tradition, The New Testament Library, trans. Dorothea M. Barton (London: SCM, 1965), 80.

<sup>20</sup> The scene of mourning is absent in the accounts of Mark and Luke. Many incorrectly see it as Matthew's redactional addition. See Willoughby C. Allen, A Critical and Exegetical Commentary on the Gospel according to S. Matthew, 258.

<sup>21</sup> Amy-Jill Levine, The Social and Ethnic Dimensions of Matthean Social History, Studies in the Bible and Early Christianity, vol. 14 (Lewiston, NY: Edwin Mellen, 1988), 228. Contra David Hill, The Gospel of Matthew, The New Century Bible Commentary (Grand Rapids: Eerdmans; London: Marshall, Morgan & Scott, 1972), 322, and France, Jesus and the Old Testament, 257, who see them as meaning unbelieving Jews.

the time of tribulation. They are the ones whom the false Christ and false prophets try to deceive (verse 24). They come from the whole world (ἐκ τῶν τεσσάρων ἀνέμων, see Zech. 2:6; Dan. 11:4). Whereas "all the tribes of the earth" mourn, the elect are brought forth by the hand of angels before the Son of Man. The whole picture is universal in scope. No ethnic background is expressed here in relation to the elect. Therefore it is evident that τοὺς ἐκλεκτοὺς αὐτοῦ are those who received the Son of Man. They are believers consisting of Jews and Gentiles.<sup>22</sup>

Matthew stresses the great contrast between those who rejected and those who accepted Jesus. This contrast is not mentioned in Mark (13:24-27) and Luke (21:25-27). The present pericope shows an important aspect of salvation history with the Gentile motif. The Gospel of Christ will spread all over the world. Many Gentiles will be led to make a positive response to the call of the Gospel. They will be welcomed by the Son of Man at His parousia. There will also be many Gentiles who make a negative response to the call of the Gospel. They will mourn over it. It depends on their spiritual relationship with the Son of Man whether they will enjoy the eschatological blessing or be eschatological mourners. It does not depend on one's ethnic background.

In conclusion, the five sections which we have studied in this chapter provide us with important information on the Gentile motif in Jesus' words. No evidence is found that the Gentiles are excluded from God's blessing of redemption. They are viewed by Jesus as the object of

---

<sup>22</sup>Contra France, Matthew, 345, who holds "the elect" as describing the chosen remnant of Jews.

the universal mission of His followers (5:13-16; 24:29-31).<sup>23</sup> They will participate in the blessing of God's Kingdom (13:31-32). They are beneficiaries of Christ's redemptive death (20:28; 26:28). They will be included in God's Kingdom, not on the basis of their ethnic background but on their positive response to the call of the Gospel. Faith in Christ prevails over ethnicity.

In the perspective of redemptive history, the vicarious death of Christ is crucial for the blessing of the Gentiles. The suffering of Christ becomes the basis on which the sins of the believing Gentiles are forgiven. The passion of Christ precedes the universal spread of the Gospel to the Gentiles.

---

<sup>23</sup>The concluding remark (verse 13) by Jesus in the pericope of the anointing at Bethany (26:6-13) can be understood in line with 5:13-16 and 24:29-31. The phrase ἐν ὅλῳ τῷ κόσμῳ means the whole world, including the Gentiles land.

**PART THREE**

**MATTHEW AND THE GENTILES**

## CHAPTER IX

### MATTHEW'S DIRECT REFERENCE TO THE GENTILES

#### Matthew 1:1-17

Matthew's Gospel begins with the genealogy of Jesus whereas Mark and Luke begin their accounts with the mention of John the Baptist. This shows Matthew's special interest in Jesus' genealogy. Luke also records Jesus' genealogy in his Gospel account, but it is found in chapter 3 (verses 23-38). One of the differences between two the accounts is that Matthew's account begins with Abraham and leads to Jesus, but Luke's account begins with Jesus and goes back to Adam.<sup>1</sup>

The genealogy begins with this superscription: Βίβλος γενέσεως Ἰησοῦ χριστοῦ υἱοῦ Δαβίδ υἱοῦ Ἀβραάμ (verse 1). Matthew declares that Jesus is Christ, the divinely anointed Savior. This is also supported in his frequent mention of the title χριστός in chapter 1 (verses 16, 17, 18). Matthew introduces the mission of Christ in verse 21b: αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Jesus is also God Himself present with His people: καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ (verse 23b). In twenty-six chapters, following the infancy narratives, Matthew records what Christ taught and did for His people.

Matthew presents Jesus as the son of David. Among many kings in

---

<sup>1</sup>For the difference of the two accounts, see R. P. Nettelhorst, "The Genealogy of Jesus," *JETS*, 31 (1988): 169-172; Krister Stendahl, "Quis et Unde? An Analysis of Matthew 1-2," in *The Interpretation of Matthew*, Issues in Religion and Theology, no. 3, ed. Graham Stanton (Philadelphia: Fortress; London: SPCK, 1983), 56-57.

the genealogy the term βασιλεύς is attached only to David (verse 6). Thus Matthew stresses that Jesus is the rightful heir to the throne of David.<sup>2</sup> Jesus' birth in the Davidic lineage is clearly shown by Matthew as the fulfillment of the Old Testament prophecy of the Messiah who will come as the Davidic King (Gen. 49:10; Ruth 4:21-22; 2 Sam. 7:12-16; Psalm 89:3-4[4-5]; 132:11-12; Isa. 9:6-7[5-6]; 11:1).

Matthew announces that Jesus is the son of Abraham. The family tree of Jesus begins with Abraham (verse 2). All the names of the patriarchs are mentioned in verse 2. Thus Matthew presents Jesus' coming as the fulfillment of the patriarchal promise of universal blessing (see Gen. 12; 18; 22; 26; 28; 49). Matthew stresses that Jesus is the true Seed of Abraham.

One of the unique features of Jesus' genealogy in Matthew's Gospel is the inclusion of five women: Tamar, Rahab, Ruth, the wife of Uriah, and Mary. Tamar was probably a Canaanite (Gen. 38). Rahab was a harlot of Jericho (Josh. 2:1-24; 6:17-25; Heb. 11:31).<sup>3</sup> Ruth was a Moabitess

---

<sup>2</sup>Ferdinand Hahn, The Titles of Jesus in Christology. Their History in Early Christianity, trans. Harold Knight and George Ogg (Cleveland, OH: World, 1969), 240-246. In the Psalms of Solomon 17:21 the Messiah is called "the son of David." Jack D. Kingsbury, "The Title 'Son of David' in Matthew's Gospel," JBL 95 (1976): 591-602, who discounts the significance of the title by arguing that the title is secondary to the title "Son of God" since "Son of David" is mostly related to Jesus' healing. It is to be noted that an angel of the Lord appeared and called Joseph, "son of David" (verse 20). This reveals two facts: Jesus is a truly Davidic Messiah through Joseph's line but He is a legal son of Joseph. Jesus is the Son of David par excellence.

<sup>3</sup>J. D. Quinn, "Is 'RACHAB in Mt 1,5 Rahab of Jericho?," Biblica 62 (1981): 225-228, who opposes understanding the Rahab of Matt. 1:5 as being the same person as the woman of Jericho, since her name is not spelled "Raab" which is always found in Greek biblical and patristic

(Ruth 1:4; 4:9-13, 21, 22). Matthew does not record the name of Uriah's wife since she was probably an Israelite.<sup>4</sup> Instead he calls our attention to her husband Uriah who was a Hittite (2 Sam. 11:1-27; 23:39). Matthew includes the four women in order to stress the Gentile motif in relation to Jesus' coming.<sup>5</sup> Jesus is the Messiah for the Gentiles as well as for the descendants of Abraham.<sup>6</sup> He is the universal Savior.

Matthew divides the genealogy into three epochs: (1) from Abraham to David, (2) from David to the Babylonian Exile, and (3) from the Babylonian Exile to Jesus.<sup>7</sup> The deportation to Babylon is understood by Matthew as a turning point not only in Jesus' genealogy but also in the history of redemption begun with Abraham. "Babylon" is the only geographical name in the genealogy. It occurs four times as follows:

---

tradition. Quinn's view is rejected by Raymond E. Brown, "Rachab in Mt 1,5 Probably is Rahab of Jericho," Biblica 63 (1982): 79-80.

<sup>4</sup>D. A. Carson, "Matthew," in The Expositor's Bible Commentary, 12 vols., ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1976-1985), 8:66. She is named "Bathsheba" in 2 Sam. 11:3.

<sup>5</sup>It is striking that the great women are omitted here, for example, Sarah, Rebecca, Leah, and Rachel. It is also striking that Matthew puts Mary in the line of the four women. This may show Matthew's intent to link the unusual birth of Christ to the irregularities of the women. See Von F. Schnider and Werner Stenger, "Die Frau im Stammbaum Jesu nach Matthaeus: Strukturele Beobachtungen zu Mt 1,1-17," Biblische Zeitschrift, new series, 2 (1979): 187-196.

<sup>6</sup>Raymond E. Brown, The Birth of the Messiah: A Commentary of the Infancy Narratives in Matthew and Luke (Garden City, NY: Doubleday, 1977), 74. Brown's weakness is that he is skeptical about the historical value of the genealogy because Matthew and Luke do not agree, see pp. 502-512.

<sup>7</sup>Matthew's list in three divisions with forty-two generations is not intended to provide a historical chronology but to stress Christology. It is a theological statement, not a statistical report.

Verse 11 ἐπὶ τῆς μετοικεσίας Βαβυλῶνος  
 Verse 12 μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος  
 Verse 17 ἕως τῆς μετοικεσίας Βαβυλῶνος  
 Verse 17 ἀπὸ τῆς μετοικεσίας Βαβυλῶνος

The noun μετοικεσία occurs four times only here in the Gospels. The verb μετοικίζειν occurs twice in the New Testament. In Acts 7:4 the word describes God's move of Abraham from Haran into Canaan. In Acts 7:43 it points to God's move of Israelites beyond Babylon. The fourfold use of μετοικεσία in Jesus' genealogy depicts the national move of Israel to and from Babylon. Israel's move to Babylon was God's punishment on them (2 Chron. 36:11-21). Both μετοικίζειν and μετοικεσία connote God's activity in relation to His people.<sup>8</sup>

Matthew sets Babylon in a great contrast with David. David stands on the top but Babylon on the bottom in the history of Israel.<sup>9</sup> Babylon was the place of exile for the Israelites, but they found shelter there, the great Gentile country. Matthew connects Babylon to Christ. The epoch of Babylonian exile is closely followed by the epoch of salvation in Christ.<sup>10</sup> Matthew's mention of Babylon is a historical reference and

---

<sup>8</sup>W. D. Davies and Dale C. Allison, A Critical and Exegetical Commentary on the Gospel according to Saint Matthew, vol. 1, The International Critical Commentary, eds. J. A. Emerton, et al. (Edinburg: T. & T. Clark, 1988), 179; D. E. Nineham, "The Genealogy in St. Matthew's Gospel and its Significance for the Study of the Gospels," BJRL 58 (1976): 421-444.

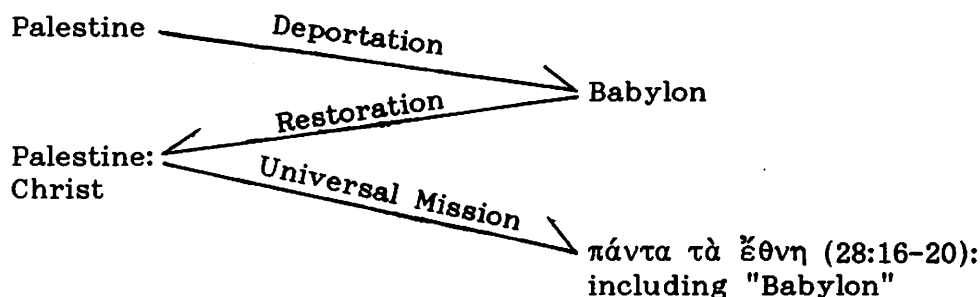
<sup>9</sup>B. M. Newman, "Matthew 1.1-18: Some Comments and a Suggested Restructuring," The Bible Translator 27 (1976): 209-212.

<sup>10</sup>Floyd V. Filson, The Gospel according to St. Matthew, Harper's New Testament Commentaries (New York: Harper & Row, 1960), 52, notes: "from the deportation to the coming of Jesus there was no son of David ruling over Israel; God's people must wait for the promised 'King of the Jews' (ii. 2) to appear."



carries the salvation historical significance that the Gentile country was employed by God in the course of restoration of His people.

In his record of Jesus' genealogy, Matthew points out that the Gentile people and country were deeply involved in the course of God's salvation history.<sup>11</sup> This fact shows that from the first stage in salvation history the Gentiles were considered by God as an important part of it. From the total context of Matthew's Gospel, the reference to the Gentile people and land in Jesus' genealogy anticipates Jesus' instituting of the universal mission at the end of the book (28:16-20). The move of God's people in the history of salvation, as found in Matthew's Gospel, can be drawn as follows:



#### Matthew 2:1-12

Matthew alone records the visit of μάγοι to Jesus. Luke presents the visit of Jewish shepherds (Luke 2:8-20). The term μάγοι is translated "wise men" (KJV; RSV; NET; JB), or "astrologers" (NEB), or "magi" (NASB; NIV; AB). The "wise men" (the translation used in this study) were "those who possessed superior knowledge and ability, including as-

<sup>11</sup>W. Barnes Tatum, "'The Origin of Jesus Messiah' (Matt 1:1, 18a): Matthew's Use of the Infancy Tradition," *JBL* 96 (1977): 527, who remarks, "the genealogy is a resume of salvation history."

trologers, oriental sages, and soothsayers in general."<sup>12</sup> They held high positions in society. In the Old Testament Daniel was one of them (Dan. 2:48; 5:11). The wise men of Matthew 2 came from the East (ἀπὸ ἀνατολῶν),<sup>13</sup> and asked the people of Jerusalem, "Where is He who has been born the King of the Jews?" (verse 2).<sup>14</sup> After worshipping Jesus, they returned "to their own country" (εἰς τὴν χώραν αὐτῶν, verse 12). These are clear indications that they were non-Jews.<sup>15</sup>

What the Gentile wise men did for Jesus is greatly contrasted with the action of Herod and the Jewish leaders. The wise men made a long journey to see the Child Jesus whereas the Jewish leaders were not aware of His birth. Matthew stresses the coming of the wise men from afar with ἰδοὺ and the emphatic ἀπὸ ἀνατολῶν in verse 1. The Jewish leaders and the people of Jerusalem were "disturbed" (ἐταράχθη) to hear of the birth of the Jewish King (verse 3). The wise men, on the contrary, "exceedingly rejoiced" (ἐχάρησαν χαρὰν μεγάλην σφόδρα) to see the star (verse 10). The Jewish leaders possessed the Scripture and knew the prophecy of the birth of Messiah. They, however, did not go down to Bethlehem. Herod attempted to kill Jesus. The wise men worshipped the

---

<sup>12</sup>Davies and Allison, The Gospel according to Saint Matthew, 228.

<sup>13</sup>The term ἀνατολή probably designates Mesopotamia. See Carson, "Matthew," 85; Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, trans. and adapted by William F. Arndt and F. Wilbur Gingrich (Chicago: University of Chicago, 1957), 61-62.

<sup>14</sup>The phrase "the King of the Jews" was spoken in the passion narratives by the lips of the Gentiles (27:11, 29, 37).

<sup>15</sup>Contra W. F. Albright and C. S. Mann, Matthew, The Anchor Bible, vol. 26 (Garden City, NY: Doubleday, 1971), 12-16.

child Jesus and presented the precious gifts to Him.<sup>16</sup> God had led them safely back to their own country.<sup>17</sup>

The Jewish leaders rejected Jesus in spite of their knowledge of the Scripture. The wise men greatly honored Jesus at the great risk of a long journey. This contrasting picture prefigures the rejection of Jesus by the Jewish leaders and the faith of Gentiles in Him as described in the later chapters of the Gospel. Herod's attempt to kill Jesus corresponds to that of the Sanhedrin in the passion narratives. The homage of the wise men to Jesus echoes the inclusion of the Gentile women in the genealogy. It anticipates the coming of the Capernaum centurion (chapter 8) and the Canaanite woman to Jesus (chapter 15). It also looks forward to the universal mission to the Gentiles (28:16-20).<sup>18</sup>

---

<sup>16</sup>This is a fulfillment of Psalm 72:10-11 and Isa. 60:3, 6, 14. It also echoes 1 Kings 10:2.

<sup>17</sup>The historicity of the present pericope has been doubted by many. Sherman E. Johnson, "The Gospel according to St. Matthew," in Interpreter's Bible, 12 vols., ed. George A. Buttrick (Nashville: Abingdon, 1951-1957), 7:256, rejects the historicity since no parallel of the story is found in the other Gospel. Some take the section as legend. See G. M. Soares Prabhu, The Formula-Quotation in the Infancy Narrative of Matthew: An Enquiry into the Tradition History of Mt. 1-2, Analecta Biblica, no. 63 (Rome: Biblical Institute, 1976), 261-293; Francis W. Beare, The Gospel according to Matthew (New York: Harper & Row, 1981), 72-75. The historicity is well defended by R. T. France, "Scripture, Tradition and History in the Infancy Narratives of Matthew," in Gospel Perspectives: Studies of History and Tradition in the Four Gospels, vol. 2, eds. R. T. France and David Wenham (Sheffield: JSOT, 1981), 254-261. Brown, The Birth of the Messiah, 190-196, links the present section with Balaam's song of Num. 24:17. The main difference between Matt. 2 and Num. 24 is that the star of Num. 24:17 stands for the Messiah whereas the star of Matt. 2 is the signal of the birth of the Messiah.

<sup>18</sup>Martin H. Franzmann, Follow Me: Discipleship according to Saint Matthew (St. Louis: Concordia Publishing House, 1961), 13.

The quotation of the Old Testament passage by the Jewish leaders in verse 6 is not a direct quotation taken from the Hebrew Bible or the Septuagint.<sup>19</sup> It reflects the Messianic prophecies of the Old Testament such as Genesis 49:10; 2 Samuel 5:2; 7:12-16, Micah 5:1[2], and Isaiah 11:1.<sup>20</sup> Matthew includes the use of the Old Testament by the Jewish leaders in order to stress the following: (1) the indifference of the Jewish leaders to the birth of the Messiah in spite of their acquaintance with the prophecy about it; (2) the background of the patriarchal promise for Jesus' coming in "Judea" (Gen. 49:10); (3) Jesus came as the true Shepherd; (4) He is the truly Davidic Messiah.<sup>21</sup>

#### Matthew 2:13-23

The escape of the holy family to Egypt is recorded in Matthew's Gospel alone.<sup>22</sup> The escape was motivated by Herod's plot against Jesus' life. An angel of the Lord appeared to Joseph in a dream and said:

Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς

---

<sup>19</sup>It is to be noted that the Scriptures were of great help for the wise men to find Bethlehem. See Raymond E. Brown, "The Meaning of the Magi; The Significance of the Star," Worship 49 (1975): 581.

<sup>20</sup>See Homer Heater, "Matthew 2:6 and its Old Testament Sources," NTS 26 (1983): 395-397.

<sup>21</sup>R. T. France, "The Formula-Quotations of Matthew 2 and The Problem of Communication," New Testament Studies 27 (1980/81): 242.

<sup>22</sup>The episode is not mentioned even in Josephus. Many have denied its historical probability. See John L. McKenzie, "The Gospel according to Matthew," in The Jerome Biblical Commentary, 2 vols., eds. Raymond E. Brown, et al. (Englewood Cliffs, NJ: Prentice-Hall, 1968) 2:67-68; Beare, The Gospel according to Matthew, 82-84. The historicity of the pericope is defended by R. T. France, "Herod and the Children of Bethlehem," NovT 21 (1979): 98-120.

Αἴγυπτον καὶ ἵσθαι ἐκεῖ ἕως ἄν εἴπω σοι (verse 13). The verbs φεῦγε and ἵσθαι are in the present tense and imply the stay in Egypt will last a considerable time. The family remained in Egypt until the death of Herod. Jesus' flight to Egypt, according to Matthew, was ultimately occasioned to fulfill Hosea 11:1b: Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου (verse 15c). Matthew quotes the Hosea passage from the Hebrew Bible, not from the Septuagint.

A divine punishment against disobedient Israel is pronounced in Hosea 9 and 10. Hosea 11:1 follows: כִּי נֶעַר יִשְׂרָאֵל וְאֶתְּבָהוּ וּמִצִּירִים קָרָאתִי לְבָנִי. Hosea reminds the Israelites of God's love which they had experienced at the exodus. In verse 2 the prophet points out that they turned away from God to the Canaanite Baal. Matthew interprets what happened to Jesus at the time of Herod to be a recapitulation of the history of God's people at the Exodus. The Israelites had once been slaves of the Egyptians. God loved the Israelites and brought them out of Egypt. They formed a nation which was once seen to be like a "helpless child." Under the inspiration of the Holy Spirit, Matthew understood the situation of Jesus under the threat of Herod as to be like that of God's people under Pharaoh. God delivered His Son from Herod's hand as He had His people at the exodus.

It is striking that Judea is seen by Matthew as a "new Egypt" where the life of God's Son is greatly threatened. Herod is seen as a "new Pharaoh" in a "new Egypt." Matthew stresses in the present section that the Israelites, who are represented through Herod, will no longer remain God's privileged people because they rejected Jesus. God called

Israel out of Egypt to form a nation at the first exodus. Now He calls His true Son out of Judea in order to form a "new Israel," as it were, at the "second exodus." The "old Israel" was formed by the physical descendants of Abraham under the leadership of Moses. The "new Israel" will be formed by a new people (see 21:43) under the leadership of Jesus. The new Israel is a "spiritual Israel." This is the salvation-historical significance which Matthew presents in the present pericope.

The main factor by which the new Israel will be formed is not ethnic identity with Abraham but spiritual identity with Jesus. The "land" of the new Israel is not geographically confined. Every place can be the locus of the new Israel, like Egypt becomes the refuge for Jesus. The incident of Jesus' escape to Egypt prefigures the rejection of Jesus by the Jewish people and His calling a new nation as found in the later chapters. After the death of Herod, Jesus' family returns to the land of "Israel," the land of God's covenant people. Jesus comes back in order that He may provide the Messianic blessing to His own people (see 4:12-16). He returns to lay the foundation by which the sins of the universal people may be forgiven. The foundation is His suffering and resurrection. His lowliness in the suffering is indicated in His name Ναζωραῖος (verse 23).

Matthew 27:19

Matthew alone mentions the plea of Pilate's wife for Jesus at His trial. The words of the woman are sent to Pilate who is sitting on the judgment seat (ἐπὶ τοῦ βήματος):

Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ·

πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.

Pilate's wife recognizes Jesus to be δίκαιος. The term δίκαιος can be translated "righteous" (RSV; NET; NASB), or "just" (KJV), or "innocent" (NEB; NIV).<sup>23</sup> In verse 23 Pilate asks the Jewish people concerning Jesus, "What evil (κακὸν) has He done?" In the accounts of Luke (23:4, 14, 22) and John (18:38; 19:4, 6), Pilate declares, "I have found no guilt (αἰτία) in Him." Therefore the term δίκαιος here means that Jesus is free from any evil or guilt. The most suitable translation is "innocent."<sup>24</sup> Pilate's wife came to know Jesus' innocence in the dream she had dreamed. In the infancy narratives (chapters 1-2) Joseph and the wise men received the divine guidance in dreams. All of the instances (1:20; 2:12, 13, 19, 22) are closely connected with Jesus.

Matthew's inclusion of the plea of Pilate's wife is significant because she is the only person who is recorded as taking Jesus' side at His trial in Matthew's Gospel.<sup>25</sup> It is an affirmation of Jesus' innocence witnessed by a Gentile woman. The positive attitude of Pilate's

---

<sup>23</sup>The word is not translated in JB.

<sup>24</sup>Erich H. Kiehl, The Passion of Our Lord (Grand Rapids: Baker, 1990), 112. R. T. France, The Gospel according to Matthew, Tyndale New Testament Commentaries, ed. Leon Morris (Leicester, England: IVP; Grand Rapids: Eerdmans, 1985), 390, says that it means "legal innocence." TDNT, 9 vols., eds. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1964-1974), s.v. "δίκαιος," by Gottlob Schrenk, 2:187, who notes that the word means both that Jesus is innocent and that He is morally righteous. Benno Przybylski, Righteousness in Matthew and His World of Thought, Society for New Testament Studies Monograph Series, no. 41 (Cambridge: University, 1980), 102, who understands that δίκαιος here describes Jesus' innocence "with reference to contemporary religious standards."

<sup>25</sup>The words of Pilate in 27:24 are not counted because of textual problem.

wife makes a striking contrast with the Jewish people who condemned the innocent Messiah to death. The Jewish people stood against Jesus whereas the Gentile woman stood for Him at the trial. The inclusion of Pilate's wife in the passion narratives echoes the inclusion of the Gentile women in Jesus' genealogy. The plea of Pilate's wife for Jesus' innocence may be seen to point to the confession of a centurion and his soldiers in 27:54. The positive picture of Pilate's wife signals the Gentile mission of 28:16-20.

Matthew 27:54

The confession of a centurion under the cross of Jesus is recorded in all the Synoptic Gospels. In the accounts of Mark (15:39) and Luke (23:47), it is reported that the centurion alone makes the confession. In Matthew's account the centurion and the soldiers who were keeping guard over Jesus make the confession. In Mark's account the centurion (ὁ κεντυρίων) was moved by the way Jesus died to confess: ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν. Mark stresses the fact that Jesus is truly the Son of God. The centurion's confession echoes Mark 1:1 where Jesus is introduced as the Son of God.<sup>26</sup> In Luke's account the centurion was impressed by the unusual darkness and the way Jesus committed His spirit to Father's hand. He praised God and made a confession: ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. The confession stresses Jesus' innocence. It echoes the words of Pilate in Luke 23:4, 14, 22.

---

<sup>26</sup>John Pobee, "The Cry of the Centurion: A Cry of Defeat," in The Trial of Jesus, Cambridge Studies in honour of C. F. D. Moule, ed. Ernst Bammel, Studies in Biblical Theology, 2nd series, no. 13 (London: SCM, 1970), 101.



In Matthew's account, the centurion and his soldiers, who were non-Jews, became greatly frightened (ἐφοβήθησαν σφόδρα) to see the following unusual phenomena: (1) the extended darkness over all the land (verse 45), (2) Jesus' loud calling of God (verse 46), (3) Jesus' death with a loud voice (verse 50), (4) the earthquake (verse 51), and (5) the opening of tombs and the resurrection of many saints (verses 52-53). "They are awesome," to the eyes of the centurion and his soldiers, "cosmic signs of God's answer to the prayer of Jesus. With the exception of the tearing of the Temple veil."<sup>27</sup> Then they declare: ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.<sup>28</sup> The phrase θεοῦ υἱὸς<sup>29</sup> is emphatic and stresses the deity of Jesus.

The exact meaning of the confession of the centurion and his soldiers has been debated. Some argue that it reflects the Hellenistic thought pattern and means, "a super human person," or "a divine man," or "a Greco-Roman demigod."<sup>30</sup> Many understand the confession of the centu-

---

<sup>27</sup> Donald Senior, The Passion of Jesus in the Gospel of Matthew, The Passion Series, vol. 1 (Wilmington, DE: Michael Glazier, 1985), 141. See also J. Ramsey Michaels, "The Centurion's Confession and the Spear Thrust," CBQ 29 (1967): 107-109.

<sup>28</sup> The confession of the centurion and his soldiers echoes that of the disciples in 14:33. The authority of Jesus over the wind and water moved the disciples to make the confession.

<sup>29</sup> The understanding of the anarthrous υἱὸς has been debated as reflected in the English versions: "the Son of God" (KJV; RSV; NIV; NASB); "a son of God" (NEB; JB); "God's son" (AB); "God's Son" (Lanski). It is suggested that the definite article should be added when it is translated. See E. C. Colwell, "A Definite Rule for the Use of the Article in the Greek New Testament," JBL 52 (1933): 12-21; C. F. D. Moule, An Idiom Book of New Testament Greek, 2nd ed. (New York: Cambridge University, 1959), 115-117; Kiehl, The Passion of Our Lord, 144.

<sup>30</sup> Alan H. McNeile, The Gospel According to St. Matthew (Grand

tion and his soldiers in the Christian sense.<sup>31</sup> It is not clear from the text that the centurion and his soldiers fully understood the full nature of the divine Sonship of Jesus as Matthew understood.<sup>32</sup> However, it is evident that their confession must be a very positive statement on Jesus' special relationship with God as His Son.

The Jewish leaders, those passing by, and the two robbers on the cross had earlier mocked Jesus by using the title "the Son of God" (verses 39-44). This is recorded by Matthew alone. The soldiers also mocked Jesus but did not use the same title. They used the title "the King of the Jews" (verse 29). Jesus' divine Sonship was rejected by the Jewish people. It was admitted and declared by the Gentile soldiers. The declaration of Jesus' divine Sonship by the Gentile people was made right after He had breathed His last. The centurion and his soldiers can be regarded as the representatives of Gentiles who, through the universal mission of 28:19-20, will confess that Jesus is the Son of God.<sup>33</sup>

---

Rapids: Baker, reprint 1980), 424; Johnson, "The Gospel according to St. Matthew," in Interpreter's Bible, 7:610.

<sup>31</sup>R. C. H. Lenski, The Interpretation of St. Matthew's Gospel (Minneapolis: Augsburg, 1961), 1133; Wolfgang Trilling, The Gospel according to St. Matthew, New Testament for Spiritual Reading, 2 vols., trans. Kevin Smyth (New York: Herder and Herder, 1969), 2:261; Jack D. Kingsbury, Matthew: Structure, Christology, Kingdom (Philadelphia: Fortress, 1975), 75-77; Carson, "Matthew," 582-583.

<sup>32</sup>David Hill, The Gospel of Matthew, The New Century Bible Commentary (Grand Rapids: Eerdmans; London: Marshall, Morgan & Scott, 1972), 356; Kiehl, The Passion of Our Lord, 144.

<sup>33</sup>John P. Meier, Law and History in Matthew's Gospel: A Redactional Study of Mt. 5:17-48, Analecta Biblica, no. 71 (Rome: Biblical Institute, 1976), 34 notes, "Here we have a proleptic realization of the goal

In conclusion, the following references of Matthew to the Gentiles reveal his interest in the Gentile people: (1) the Gentile women in Jesus' genealogy; (2) the wise men from the East at Jesus' birth; (3) Pilate's wife; and (4) the soldiers who, with the centurion, were keeping guard over Jesus. All of them are found only in Matthew's Gospel and are pictured positively in relation to Jesus. The wise men honored Jesus as the King of the Jews. Pilate's wife supported the innocence of Jesus. The centurion and his soldiers declared that Jesus was the Son of God.

The positive picture of the Gentiles presents a striking contrast with the negative picture of the Jewish people (especially their leaders) toward Jesus. Herod saw Jesus as a potential threat. He rejected Jesus' Kingship and attempted to kill Him. The Sanhedrin did not receive Jesus as God's Son and condemned Him to death. The Gentiles, on the contrary, admitted Jesus as the King of the Jews and as God's Son.

Matthew's interest in the Gentiles is also found in his geographical references. In the genealogy of Jesus, Matthew presents the Babylonian exile as an important turning point in the history of salvation. He stresses that the wise men came from the East. Jesus' flight to Egypt is recorded only in Matthew's Gospel. Egypt, a Gentile land, is pictured as providing safe refuge to Jesus and His family whereas Jerusalem and Judea are depicted as hostile to Him. Matthew's geographical interest is also found in his mention of Simon, a Cyrenian

---

of the risen Lord's missionary mandate in 28:16-20: the Gentiles have become disciples."

(27:32). Although he is a Jew,<sup>34</sup> Matthew emphasizes that he came from Cyrene, a Gentile land.<sup>35</sup>

---

<sup>34</sup> Joachim Jeremias, Jerusalem in the Time of Jesus: An Investigation into Economic and Social Conditions during the New Testament Period, trans. F. H. and C. H. Cave (Philadelphia: Fortress, 1969), 71.

<sup>35</sup> Notice the emphatic use of Κυρηναῖον in Matthew:  
 Matt. 27:32; ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα.  
 Mark 15:21; τινα Σίμωνα Κυρηναῖον.  
 Luke 23:26; Σίμωνά τινα Κυρηναῖον.

## CHAPTER X

### MATTHEW'S ALLUSION TO THE GENTILES

In addition to clear statements on the inclusion of Gentiles in God's promise of salvation, Matthew's Gospel account includes allusions to the Gentiles with the redemptive historical motif. Our final investigation takes up three such sections of allusions (4:12-16; 4:23-25; 12:15-21).

#### Matthew 4:12-16

In 3:1-12 Matthew records the ministry of John the Baptist. He then writes about Jesus' baptism by John in verses 13-17. Next he records Jesus' temptation and defeat of Satan in 4:1-11. Matthew introduces Jesus' baptism and temptation as a preparation for His ministry. He sees the arrest of John the Baptist as the occasion for Jesus to begin His Galilean ministry:

Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν  
εἰς τὴν Γαλιλαίαν. (4:12)

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν·  
Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. (4:17)

In the latter verse Matthew connects the ministry of John the Baptist to that of Jesus. This is the salvation-historical continuity.<sup>1</sup>

Jesus withdrew from Judea into Galilee and made Capernaum His headquarters. His departure into Galilee cannot be understood in a

---

<sup>1</sup>Jesus speaks of John the Baptist as the last of all the prophets (Matt. 11:13) in keeping also with the prophecies of Isa. 40:3-5; Mal. 3:1; 4:5-6[3:23-24].

psychological sense (that is, His fear of Herod<sup>2</sup>) for the following reasons (1) Galilee was under the jurisdiction of Herod Antipas; (2) Jesus was not popular like John when he was arrested; and (3) the withdrawal was ultimately occasioned to fulfill the prophecy of Isaiah 9:1-2[8:23-9:1]. Isaiah 9:1-7[8:23-9:6] is a Messianic text which refers to the birth of the Immanuel Child and to His eternal dominion.<sup>3</sup> Isaiah 9:1-2 [8:23-9:1] reflects the historical deportation of 2 Kings 15:29 and looks forward to restoration in the Messiah.

Many authors agree that Matthew's quotation of the Isaiah passage is an independent rendering which does not directly follow the Masoretic Text or the Septuagint.<sup>4</sup> The main difference between Matthew 4:15 and the text of Isaiah is that Matthew omitted the description of the past contempt and the future hope of Galilee which are found in the Isaiah passage. But Matthew did retain all of the geographical references of the Isaiah passage. This reveals Matthew's special emphasis on the geo-

---

<sup>2</sup>See W. D. Davies and Dale C. Allison, A Critical and Exegetical Commentary on the Gospel according to Saint Matthew, vol. 1, The International Critical Commentary, ed. J. A. Emerton et al. (Edinburgh: T. & T. Clark, 1988), 376. Floyd V. Filson, A Commentary on the Gospel according to St. Matthew, Harper's New Testament Commentaries (New York: Harper & Row, 1960), 72, understands Jesus' withdrawal as a challenge to Herod rather than a retreat.

<sup>3</sup>For the understanding of Isaiah's passage see pp. 37-43 of this study.

<sup>4</sup>Krister Stendahl, The School of St. Matthew and its Use of the Old Testament, 2nd. ed. (Philadelphia: Fortress, 1968), 104-106; Robert H. Gundry, The Use of the Old Testament in St. Matthew's Gospel with Special Reference to the Messianic Hope, Supplements to Novum Testamentum, vol. 18 (Leiden: E. J. Brill, 1967), 105-108.

graphical significance of Jesus' ministry in Galilee.<sup>5</sup>

Matthew retained the words of Isaiah 9:2[1] in verse 16, but with a minor change and addition:

ὁ λαὸς ὁ καθήμενος ἐν σκότει  
 φῶς εἶδεν μέγα,  
 καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου  
 φῶς ἀνέτειλεν αὐτοῖς.

With the emphatic position of φῶς in the second line, Matthew stresses that Jesus is the great Light for the people who are sitting in darkness (see John 8:12). The phrase Πῶς γὰρ is altered to ἐν χώρα καὶ σκιᾷ θανάτου, that is, from "darkness" to "darkness of death." The "darkness of death" means "spiritual death" and alludes to the situation of "lostness" of God's covenant people as uttered by Jesus in 10:6; and 15:24 (see also 9:36).

The key to understanding Matthew's use of the Isaiah passage lies in his geographical interest in the phrase Γαλιλαία τῶν ἐθνῶν of verse 15. The phrase does not mean that Galilee is a territory of the Gentiles. It points to the ethnically Gentilic character of Galilee (see 2 Kings 15:29; 17:24-27).<sup>6</sup> Galilee was an ethnically mixed land of Jews and Gentiles. Therefore the phrase "Galilee of the Gentiles" bears both

---

<sup>5</sup>Barnabas Lindars, New Testament Apologetic: The Doctrinal Significance of the Old Testament Quotations (Philadelphia: Westminster, 1961), 198; Gundry, The Use of the Old Testament in St. Matthew's Gospel, 105.

<sup>6</sup>Emil Schuerer, The History of the Jewish People in the Age of Jesus Christ (175 B.C.-A.D. 135), 3 vols., rev. ed., eds. Geza Vermes et al. (Edinburgh: T. & T. Clark, 1979-1986), 2:10-11; Davies and Allison, The Gospel according to Matthew, 383-385; Sean Freyne, Galilee, Jesus and the Gospels: Literary Approaches and Historical Investigations (Philadelphia: Fortress, 1988), 169-170. 1 Maccabees 5:15 has "all Galilee of the Gentiles" (RSV).

the Gentile motif and the universality motif. The term τῶν ἔθνῶν is not used in a derogatory sense. It is a neutral and historical description for "the Gentiles." It is important to remember that in history the great international trade route of the Way of the Sea (Via Maris) and the trade routes through the Esdraelon Plain passed through Galilee. Another effect on their history was the great fertility of especially Lower Galilee which attracted the Gentiles.<sup>7</sup> Food in the ancient Near East was always a precious commodity.

Matthew's quotation of the Isaiah passage serves two purposes. First, Jesus' ministry in Galilee is the historical fulfillment of the Messianic prophecy of Isaiah 9:1-2[8:23-9:1]. The Messianic blessing is to be given not only to Jews but also to Gentiles. Jesus is the Messiah of the universal people, and the Gentiles are not to be excluded from the redemptive blessing of God. Secondly, the commencement of Jesus' ministry in Galilee anticipates the universal mission of the disciples commissioned by Him in Galilee (28:16-20).

#### Matthew 4:23-25

Matthew summarizes Jesus' Galilean ministry with the use of three participles: διδάσκων, κηρύσσων, and θεραπεύων (verse 23, see also 9:35).<sup>8</sup> Matthew writes that Jesus taught in "their" synagogues (ἐν ταῖς συναγωγαῖς αὐτῶν, verse 23). D. R. A. Hare understands the word "their"

---

<sup>7</sup>Danis Baly, The Geography of the Bible: A Study in Historical Geography (New York: Harper & Row, 1957), 113, 184-192.

<sup>8</sup>The mission of the disciples in 10:7-8 is an imitation of Jesus' ministry. But "teaching" is not mentioned there. Teaching ministry is commanded in 28:20.



as meaning "the Jews" at the time when Matthew wrote the Gospel.<sup>9</sup> Matthew uses this term, according to Hare, in order to reveal the definite separation and tension between the Jews and the Christians, synagogue and Church. Hare's problem is that he replaces the Sitz im Leben of Jesus by that of the early Church. In verse 23 Matthew records that Jesus used the synagogues of the Galileans ("their") as the place for teaching.

In verse 24 Matthew states that the reputation of Jesus went out into all Syria (εἰς ὅλην τὴν Συρίαν). People brought to Jesus those who were sick, and He healed them. Matthew alone records this. The word Συρία occurs only here in Matthew's Gospel. It describes the territory to "the north-northeast of Palestine, extending approximately from Damascus to Antioch and on to the east."<sup>10</sup> In verse 25 Matthew states the outcome of Jesus' ministry in Galilee. The great crowd followed Him from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan.

Δεκάπολις means the group of ten Hellenistic cities located east of the Jordan (with the exception of Scythopolis) from Damascus in the north to Philadelphia (modern Amman) in the south.<sup>11</sup> The place "beyond

---

<sup>9</sup> Douglas R. A. Hare, The Theme of Jewish Persecution of Christians in the Gospel according to St Matthew, Society for New Testament Studies Monograph Series, no. 6 (Cambridge: University, 1967), 104-105. See also Rolf Walker, Die Heilsgeschichte im ersten Evangelium, Forschungen zur Religion und Literatur des Alten und Neuen Testaments, no. 91 (Goettingen: Vandenhoeck & Ruprecht; 1967), 33-35.

<sup>10</sup> Davies and Allison, The Gospel according to Saint Matthew, 417.

<sup>11</sup> Schuerer, The History of the Jewish People in the Age of Jesus Christ, 125-127.

the Jordan" signifies the region of Perea, east of the Jordan River. In verse 25 Matthew emphasizes that Jesus' Galilean ministry had a great impact not only upon Galilee or Syria but upon the whole region of Palestine (here Samaria, Tyre, and Sidon are not mentioned). It was a universal and positive impact.

The present section provides significant information on salvation history with the Gentile motif. Jesus commenced His ministry in Galilee as predicted in Isaiah 9:1-2[8:23-9:1]. The Messianic blessing must be provided first to His own people. Jesus' reputation crossed over the borders of the Jewish territory and was transmitted to the people of Syria and the Decapolis. Many people came to Jesus from the Gentile lands. This fact implies that the Gentile mission should be carried out by His messengers like the people who transmitted Jesus' reputation to the people of Syria and the Decapolis.

In verse 25 Matthew stresses that many people came to Jesus not only from Jewish territory but also from Gentile lands. Jesus accepted and blessed everyone who came to Him. He is the Messiah for Jews and Gentiles. This is clearly suggested in Matthew's geographical references in the current section.

#### Matthew 12:15-21

The Pharisees criticized Jesus since His disciples had plucked grain on the Sabbath (12:1-8). When Jesus healed a man with a withered hand on the Sabbath, the Pharisees counseled together to destroy Him (12:9-14). This motivated Jesus to withdraw (*ἀνεχώρησεν*) from there (verse 15a). But many sick people followed Him. He healed them all

(verse 15b) and warned them not to make Him known (verse 16). In the attitude of Jesus toward the Pharisees and the sick Matthew found that the Servant song of Isaiah 42:1-3 had been fulfilled.<sup>12</sup>

The Isaiah passage describes the Servant as Yahweh's "chosen One" (בְּחִירִי). Matthew renders it ὁ ἀγαπητός μου. Matthew emphasizes the intimate relationship between God and Jesus.<sup>13</sup> The word ὁ ἀγαπητός echoes the heavenly calling voiced at Jesus' baptism (3:17) and transfiguration (17:5). The text of Matthew 12:21 follows the Septuagint:<sup>14</sup>

<u>Isaiah 42:4c</u>	<u>Matthew 12:21</u>	<u>Septuagint</u>
וְלִתְּוֹרָתוֹ אִיִּם יִחְיִלוּ	καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν	καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν

The Septuagint rendered the Servant's "law" (Torah) with His "name." This is followed by Matthew. There is no substantial difference of meaning between Servant's "law" (Torah) and His "name" since both of them ultimately point to the Servant Himself.<sup>15</sup> The Septuagint has ἔθνη for אִיִּם. In this way, the Septuagint clarifies the connotation of the term אִיִּם ("islands" or "coast lands"). B. Lindars incorrectly understands ἔθνη of 12:21 as the result of the apologetic use of

<sup>12</sup>For the study of Isa. 42:1-3, see this study pp. 46-51.

<sup>13</sup>Eduard Schweizer, The Good News according to Matthew, trans. David E. Green (Atlanta: John Knox, 1975), 281, remarks, "'beloved' is associated in the Old and New Testaments almost exclusively with 'son' (daughter, brother), never with 'servant' (cf. only Col. 1:7)."

<sup>14</sup>For the discussion of the text form of Matthew, see Gundry, The Use of the Old Testament in St. Matthew's Gospel, 110-116; Lindars, New Testament Apologetics, 144-152.

<sup>15</sup>R. C. H. Lenski, The Interpretation of St. Matthew's Gospel (Minneapolis: Augsburg, 1961), 474.

the term in the early Church.<sup>16</sup> The word, according to Lindars, reflects the development of the early Church in relation to the question of the admission of the Gentiles. Lindars' view is not convincing for two reasons. First, the term עַמִּים in the Isaiah passage is parallel to עַמִּים and both terms have the same connotation in the context. Matthew rendered עַמִּים with τοῖς ἔθνεσιν in verse 18. In verse 21 Matthew's ἔθνη is a natural translation which matches well with τοῖς ἔθνεσιν in verse 18. Secondly, the Gentile motif is expressed in the Isaiah passage in connection with the mission of Yahweh's Servant. Matthew's use of ἔθνη in verse 21 echoes the Gentile motif of the Isaiah passage. It does not reflect the view of the early Church on the Gentile mission. R. T. France aptly remarks on the intent of Matthew's quotation of the Isaiah passage: "the role of the Servant of Yahweh is the model for the mission of Jesus."<sup>17</sup>

Matthew's quotation of Isaiah 42:1-4 stresses the character and mission of Jesus: His gentleness and the ultimate goal of His mission. The Jewish leaders rejected Jesus and attempted to kill Him. Jesus, however, neither quarreled with them nor raised His voice in the streets (verse 19= Isa. 42:2). He had compassion on the sick who were figured as "a bruised reed" and "a dimly burning wick" in Isaiah's terms (42:3).

---

<sup>16</sup>Lindars, New Testament Apologetics, 150. Stendahl, The School of St. Matthew, 109, also argues that the citation of Matthew was molded by the "school of Matthew."

<sup>17</sup>R. T. France, Matthew: Evangelist and Teacher (Grand Rapids: Zondervan, 1989), 302. For more discussion of Matthew's use of Isa. 42 in 12:17-21, see David Hill, "Son and Servant: an Essay in Matthean Christology," JSNT 6 (1980): 2-16.

The chief thought of verse 21 (= Isa. 42:4c) is the positive relationship of the Gentiles to Jesus (= Yahweh's Servant). The Gentiles will find certain hope in Jesus' name. The hope of the Gentiles in Jesus is contrasted in chapter 12 with the rejection of Jesus by the Jewish leaders. The juxtaposition of the hostility of the Jewish leaders (verses 1-14) with the hope of the Gentiles in Jesus (verses 17-21) implies that the rejection of Jesus by the Jews opens the door of the Messianic blessing to the Gentiles. The failure of the Jews (represented by their leaders) in responding to the Messiah is closely followed by the coming of the Gentiles to Him. This is the salvation-historical scheme which Matthew presents in the current section. The coming of the Gentiles to Jesus will occur after His resurrection (see 28:16-20).<sup>18</sup>

The term ἔθνη of verses 18 and 21 is to be translated "Gentiles" since it is contrasted with the Jewish leaders.<sup>19</sup> However, the word connotes "a new people" consisting of Gentiles and Jews (see 21:43) since Jesus blessed many Jews who followed Him (verse 15). The word ἔθνη in the current section describes the eschatological people of Jesus, that is, the Church which will emerge after the rejection of Jesus by the Jews.<sup>20</sup> It is to be noted that the idea of the Gentiles'

---

<sup>18</sup>F. F. Bruce, Matthew, Understanding the New Testament (Philadelphia and New York: A. J. Holman, reprint 1978), 40; Robert H. Mounce, Matthew, Good News Commentary (New York: Harper & Row, 1985), 115-116.

<sup>19</sup>The word is rendered "the Gentiles" in KJV, RSV, NASB, NET, and "the Nations" in NEB, JB, NIV.

<sup>20</sup>Ferdinand Hahn, Mission in the New Testament, Studies in Biblical Theology, no. 47, trans. Frank Clarke (Naperville, IL: Alec R. Allenson, 1965), 125-126.

coming to Jesus does not originate from the post-Easter situation of the early Church. It comes from the Messianic prophecy of Isaiah 42:1-4.

In conclusion, the three sections which we have examined in this chapter present a clear picture that the Gentiles are included in the redemptive blessing of God in His Servant, the Messiah. The Gentiles are included not because the Jews failed to make a positive response to Jesus, nor because the situation of the early Church asked for it, but because they were already embraced in God's redemptive plan as revealed through the prophet Isaiah going back to God's promise to Abraham (Gen. 12:3). This is demonstrated in Matthew's fulfillment-quotations of Isaiah 9:1-2[8:23-9:1] and 42:1-4. These passages are cited only by Matthew in the New Testament.

The rejection of Jesus by the Jews, according to the scheme of salvation history, becomes the occasion when the Gentile mission commences. The Gentile mission will be carried out not by Jesus Himself but by His messengers as suggested by the fact that Jesus' reputation was conveyed by the people to Syria and the Decapolis (4:24-25). This fact is evidenced by Matthew's geographical references. His geographical references in 4:15, 24, 25 also show that Jesus is the universal Savior of all people, regardless of ethnic origins.

No evidence can be traced in the three sections which shows Jesus' ethnic bias. Matthew also does not reveal an ethnic bias in his Gospel account. What really counts for receiving the Messianic blessing is not one's ethnic origin but his faith relationship with Jesus. Jesus welcomed and blessed those who came to Him, whether they came from Jerusalem or Syria (4:24, 25; 12:15).

## CONCLUSION

The Gospel of Matthew presents a positive picture of the relationship between Jesus and the Gentiles. This picture is clearly shown in Jesus' mention of the Gentiles and in His contact with them. Matthew's Gospel account is carefully constructed in keeping with this theme and with an emphasis on the Messianic prophecies of the Old Testament.

The history of redemption in Matthew's Gospel begins with the patriarchs. Matthew's mention of the patriarchs in 1:1-3 is intended to connect the patriarchal promise of the universal blessing with Jesus. The universal character of the patriarchal promise is found also in Psalms and the prophetic literature, but there always in terms of the Messianic kingdom. The beneficiaries of the work of the Messiah are all people, regardless of ethnic origins.

The universal significance of the coming and ministry of Jesus is repeatedly stressed in Matthew's Gospel. Matthew includes Gentile women in the genealogy of Jesus. He records the worship of Jesus by the Gentile wise men. Jesus commenced His ministry in Galilee, which bears the universal character in the ethnic and geographical senses. Jesus says that the Gospel of the Kingdom will be proclaimed to all the peoples of the world (24:14; 13:31-32). He commissions the disciples to go to all people (28:16-20). The Gospel account of Matthew is bracketed ("inclusio") by the universal character of the patriarchal blessing (as implied in 1:1-3) and the universal scope of Jesus' commission

(28:16-20).<sup>1</sup>

The concept "universality" in connection with God's redemptive blessing is important in the history of redemption. "All the families of the earth," in the patriarchal promise (Gen. 12:3), are envisaged to be the beneficiaries of God's blessing. No ethnic preference is found in Psalms and the prophetic literature in respect to the Messianic blessing. Isaiah 53 states that the Messiah will pay the awesome penalty for the sins of the universal people.

Jesus frequently used the terms ἔθνος, ἔθνικός, and ἔθνη. The terms were ethnically colored to the contemporary Jews. Jesus knew the way His contemporary Jews used the terms, but He did not share with them their negative nuance. Jesus used the words as a shocking reference or a historical reference. What really mattered to Jesus was not one's ethnic background but one's relationship with Him. Both Jesus and Gentiles are seen by Jesus as being in need of a right understanding of God (6:7-8). He welcomed sinners, including Gentiles when they showed repentance and a believing response to Him. A Gentile centurion (8:5-13) and a Canaanite woman (15:21-28) received great praise from Jesus.

The Gospel of Matthew was written to present Jesus Christ as the

---

<sup>1</sup>Compare David R. Bauer, The Structure of Matthew's Gospel: A Study in Literary Design, Journal for the Study of the New Testament Supplement Series, no. 31 (Sheffield: Almond, 1988), 109-128, who stresses Jesus' presence with the disciples 28:20, which corresponds to the Immanuel saying (1:23), more than the universal character of the Gospel as revealed in 1:1-3 and 28:19. For the significance of "chiasmus" an "inclusio" in the study of Matthew's Gospel, see H. B. Green, "The Structure of St. Matthew's Gospel," in Studia Evangelica, vol. 4, Texte und Untersuchungen, ed. F. L. Cross (Berlin: Akademie-Verlag, 1968), 47-59.



universal Savior. Matthew wrote his Gospel account in the perspective of the history of redemption, a perspective which was not created by him or developed in the early Church.<sup>2</sup> Matthew understood that the redemptive history of God originated in the Old Testament, beginning at the patriarchal promise. He also believed that the redemptive history was fulfilled in Jesus.<sup>3</sup> This is demonstrated by Matthew's frequent quotation of the Old Testament and his placing of all of the quotations in a Christological context.

Matthew wrote his Gospel account for Jews and Gentiles. One of his intentions was to demonstrate that both Jews and Gentiles were included in the scheme of God's redemptive blessing as found in the patriarchal promises and in the Messianic prophecies of the Messianic psalms and in the prophetic literature. Viewed from the total context of the Scripture the Gospel of Matthew can be understood as a bridge which firmly unites the Old Testament with the New Testament.<sup>4</sup>

The universal implication of the divine blessing in the Messiah is frequently mentioned in the psalms and in the prophetic literature. But

---

<sup>2</sup>Contra Kenneth W. Clark, "The Gentile Bias in Matthew," JBL 66 (1947): 165-172; Ernest L. Abel, "Who wrote Matthew?," NTS 17 (1970/71): 138-152.

<sup>3</sup>See J. W. Scott. "Matthew's Intention to write History," The Westminster Theological Journal 47 (1985): 68-82.

<sup>4</sup>William R. Farmer, "Matthew and the Bible: An Essay in Canonical Criticism," Lexington Theological Quarterly 11 (1976): 66, notes: "Matthew, standing at the beginning of our New Testament, is transitional. Matthew both points back to the prophets, standing at the heart of the Old Testament, and forward to Paul, standing at the heart of the New Testament, bridging the two with the story of Jesus proclaimed as publicly crucified."

the Old Testament does not present a clear picture of the Messiah's going out to the universal people. Instead, the coming of the Gentiles to the Messiah is frequently expressed in the Old Testament (see Isa. 11:10 where the Messiah is the gathering point of the universal people). The mission of the Messiah is "universal" in the sense that His coming and work are designed for the benefit of the universal people. His historical mission on the earth was primarily designed for His own people, the Jewish people (see Psalm 22:22[23], Isa. 9:1-7[8:23-9:6]). This thought is reflected in Jesus' words of Matthew 15:24. The universal implication of the Messianic blessing is to be carried out through the universal mission of the messengers of the Messiah as clearly revealed in Matthew 28:19-20, but only after the passion and resurrection of Jesus.<sup>5</sup>

The suffering of the Messiah is not mentioned in the patriarchal promise. It is frequently expressed in Psalms (2; 16; 22; 72) and in the prophetic literature (Isa. 42; 49; 53). The suffering of the Messiah is described as the basis on which the sins of the universal people (גוים) shall be forgiven. The coming of the Gentiles to the Messiah will occur after His suffering and resurrection. Thus His suffering is crucial in the history of redemption. In Matthew's Gospel the mission of Jesus (15:24) and of His disciples (10:5-6) is limited to the Jews before His suffering and resurrection. Only after Jesus' suffering

---

<sup>5</sup>In John 12:20-32 Jesus clearly said that His suffering precedes the coming of all people (πάντας) to Himself. For more discussion on this, see F. F. Bruce, The Hard Sayings of Jesus, The Jesus Library (Downers Grove, IL: IVP, 1983), 106.

and resurrection are the disciples charged to launch the universal mission (28:16-20). There is no contradiction between 10:5-6 and 28:16-20. Both the Old Testament and Matthew's Gospel present the same picture of the significance of our Lord's passion in the history of redemption. It is not an accident that the suffering and resurrection of our Lord was the central message of the apostles after His ascension (Acts 2:22-36; 4:10-12, 33; 5:30-31; 10:39-41; 13:26-39).

The rejection of Jesus by the Jewish people is closely related to the universal offering of the Messianic blessing to the Gentiles. The final and national rejection of Jesus by the Jews becomes the occasion at which the Gentiles come to Him through the universal mission of the disciples (21:43). It is striking that both the final rejection of Jesus by the Jews and the suffering of Jesus occurred at the same time. In the history of redemption the passion and resurrection of our Lord is the crucial turning point signifying that the gate of God's redemptive blessing is wide open to the Gentiles. Therefore the history of redemption, as revealed in the Old Testament and Matthew's Gospel, must be understood as being comprised of two periods: pre-passion and post-passion of our Lord.<sup>6</sup>

---

<sup>6</sup>It is incorrect to divide the redemptive history into the time of Old Testament and the time of Jesus. It is also incorrect to divide the redemptive history into three: the time of Old Testament, the time of Jesus, and the time of the Church. For the discussion of the two epochal or the three epochal approach see pp. 134-136 of this study.

## BIBLIOGRAPHY

### Texts and Tools

- Aland, Kurt, ed. Synopsis Quattuor Evangeliorum. Stuttgart: Deutsche Bibelstiftung, 1976.
- Aland, Kurt, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren, eds. Novum Testamentum Graece. 26th ed. Stuttgart: Deutsche Bibelstiftung, 1979.
- \_\_\_\_\_. The Greek New Testament. 3rd corrected ed. New York: United Bible Societies, 1983.
- Bauer, Walter. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. Translated and Adapted by William F. Arndt and F. Wilbur Gingrich. Chicago: The University of Chicago Press, 1957.
- Blass, F. and A. Debrunner. A Greek Grammar of the New Testament and Other Early Christian Literature. Translation and Revision by Robert W. Funk. Chicago: The University of Chicago Press, 1961.
- Brown, Francis, S. R. Driver and Charles A. Briggs, eds. The New Brown, Driver, and Briggs Hebrew and English Lexicon of the Old Testament. Based on the lexicon of William Gesenius as Translated by Edward Robinson. London: Oxford University Press, 1907; reprint, Lafayette, IN: Associated Publishers and Authors, 1981.
- Charlesworth, James H., ed. The Old Testament Pseudepigrapha. 2 vols. Garden City, NY: Doubleday & Company, 1983-1984.
- The Dead Sea Scriptures. Translation with Introduction and Notes by Theodor H. Gaster. 3rd rev. ed. Garden City, NY: Anchor Press/Doubleday, 1976.
- Elliger, K. and W. Rudolph, eds. Biblia Hebraica Stuttgartensia. Stuttgart: Deutsche Bibelgesellschaft, 1983.
- Josephus, The Works of Josephus. New Updated Edition. Translation by William Whiston. Peabody, MA: Hendrickson Publishers, 1987.
- Metzger, Bruce M. A Textual Commentary on the Greek New Testament. New York: United Bible Societies, 1972.
- \_\_\_\_\_, ed. The Oxford Annotated Apocrypha. Revised Standard Version. New York: Oxford University Press, 1977.

- The Mishnah. Translation and Notes by Herbert Danby. New York: Oxford University Press, 1954.
- Moule, C. F. D. An Idiom Book of New Testament Greek. 2nd ed. Cambridge: Cambridge University Press, 1963.
- Moulton, James H. and George Milligan. The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources. London: Hodder & Stoughton, 1930; reprint, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1982.
- Moulton, James H. and W. F. Howard. A Grammar of New Testament Greek. Vol. 1, Prolegomena, by Moulton, 3rd ed., 1908; Vol. 2, Accidence and Word-Formation, by Moulton and Howard, 1929; Vol. 3, Syntax, by Nigel Turner, 1963; Vol. 4, Style, by Turner, 1976. Edinburgh: T. & T. Clark.
- Rahlfs, Alfred, ed. Septuaginta. 2 vols. in 1. Stuttgart: Deutsche Bibelgesellschaft, 1979.
- Robertson, A. T. A Grammar of the Greek New Testament in the Light of Historical Research. 4th ed. Nashville: Broadman Press, 1947.
- Wigram, George V. The Englishman's Greek Concordance. London: Samuel Bagster & Sons, 1844; reprint, Grand Rapids: Baker Book House Company, 1979.

#### Old Testament Reference

- Aalders, Gerhard C. Genesis. 2 vols. Bible Students Commentary. Translation by William Heynen. Grand Rapids: Zondervan Publishing House, 1981.
- Alexander, Joseph A. The Psalms. New York: Charles Scribners, 1863; reprint, Grand Rapids: Zondervan Publishing House, n.d.
- Allen, Leslie C. The Books of Joel, Obadiah, Jonah and Micah. The New International Commentary on the Old Testament. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1976.
- Allis, Oswald T. God Spake by Moses. London and Edinburgh: Marshall, Morgan & Scott, 1951.
- \_\_\_\_\_. "The Blessing of Abraham." Princeton Theological Review 25 (1927): 263-298.
- Anderson, Bernhard W. Out of the Depths: The Psalms Speak for Us Today. Revised and Expanded Edition. Philadelphia: The Westminster Press, 1983.

- \_\_\_\_\_. The Beginning of History: Genesis. Bible Guides. Vol. 2. Edited by William Barclay and F. F. Bruce. London: Lutterworth Press; Nashville: Abingdon Press, 1963.
- Anderson, Robert A. Signs and Wonders: A Commentary on the Book of Daniel. International Theological Commentary. Grand Rapids: Wm. B. Eerdmans Publishing Company; Edinburgh: The Handsel Press, 1984.
- Baldwin, Joyce G. Daniel. Tyndale Old Testament Commentaries. Downers Grove, IL: Inter-Varsity Press, 1978.
- \_\_\_\_\_. Haggai, Zechariah, Malachi. Tyndale Old Testament Commentaries. Downers Grove, IL: Inter-Varsity Press, 1972.
- Black, Matthew and H. H. Rowley, eds. Peake's Commentary on the Bible. Nashville: Thomas Nelson and Sons, 1962. S.v. "Isaiah I," by John Bright; "Daniel," by James Barr.
- Blenkinsopp, J. "Second Isaiah—Prophet of Universalism." Journal for the Old Testament 41(1988): 83-103.
- Botterweck, G. Johannes and Helmer Ringgren, eds. Theological Dictionary of the Old Testament. 5 vols. Translation by John T. Willis. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1974-80. S.v. "אֱלֹהִים," by Ronald E. Clements; "דָּנִיֵּאל," by Josef Scharbert.
- Briggs, Charles A. Messianic Prophecy: The Prediction of the Fulfillment of Redemption through the Messiah. New York: Charles Scribner's Sons. 1986; reprint, Peabody, MA: Hendrickson Publishers, 1988.
- Bruce, F. F. "The Background to the Son of Man Sayings." In Christ the Lord. Studies in Christology Presented to Donald Guthrie, ed. Harold H. Rowdon, 50-70. Leicester, England: Inter-Varsity Press, 1982.
- \_\_\_\_\_. The New Testament Development of Old Testament Themes. Exeter, England: The Paternoster Press, 1968.
- Brown, Raymond E., Joseph A. Fitzmyer and Roland E. Murphy, eds. The Jerome Biblical Commentary. 2 vols. Englewood Cliff, NJ: Prentice-Hall, 1968. S.v. "Isaiah 1-39," by Frederik L. Moriarty; "Micah," by Philip J. King.
- Brueggemann, Walter. Genesis. Interpretation: A Bible Commentary for Teaching and Preaching. Atlanta: John Knox Press, 1982.

- Buttrick, George A., ed. Interpreter's Bible. 12 vols. Nashville: Abingdon Press, 1952-57. S.v. "The Book of Isaiah Chapters 1-39: Introduction and Exegesis," by R. B. Y. Scott; "Isaiah 40-66: Introduction and Exegesis," by James Muilenberg; "Daniel: Introduction and Exegesis," by Arthur Jeffery; "Micah: Introduction and Exegesis," by Rolland E. Wolfe.
- \_\_\_\_\_. The Interpreter's Dictionary of the Bible. 5 vols. Nashville: Abingdon Press, 1962. S.v. "Shiloh," by Norman K. Gottwald.
- Cassuto, U. A Commentary on the Book of Genesis, Part II; From Noah to Abraham. Translation by Israel Abrahams. Jerusalem: Magnes Press, 1964.
- Coats, George W. Genesis with an Introduction to Narrative Literature. The Forms of the Old Testament Literature. Vol. 1. Edited by Rolf Knierim and Gene M. Tucker. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1983.
- Cody, Aelred. "When Is the Chosen Peopel Called a Gôy?" Vetus Testamentum 14 (1964): 1-6.
- Collins, John J. Daniel with an Introduction to Apocalyptic Literature. The Forms of the Old Testament Literature. Vol. 20. Edited by Rolf Knierim and Gene M. Tucker. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1984.
- \_\_\_\_\_. "The Son of Man and the Saints of the Most High in the Book of Daniel." Journal of Biblical Literature 93 (1974): 50-66.
- Cooper, David L. Messiah: His Nature and Person. Messianic Series no. 2. Los Angeles: David L. Cooper, 1933.
- Craigie, Peter C. Psalms 1-50. Word Biblical Commentary. Waco, TX: Word Books, 1983.
- Dahl, George. "The Messianic Expectation in the Psalter." Journal of Biblical Literature 57 (1938): 1-12.
- Dahood, Mitchell. Psalms I: 1-50. The Anchor Bible. Garden City, NY: Doubleday & Company, 1965.
- Delitzsch, Franz. Old Testament History of Redemption. Translation by Samuel I. Curtiss. Edinburgh: T. & T. Clark, 1881; reprint, Peabody, MA: Hendrickson, 1988.
- Driver, S. R. The Book of Genesis. 12th ed. Westminster Commentaries. Vol. 1. Edited by Walter Lock & D. C. Simpson. London: Methuen & Company, 1926.

- Eaton, J. H. Kingship and the Psalms. Studies in Biblical Theology. 2nd series, no. 2. London: SCM Press, 1976.
- Engnell, Ivan. A Rigid Scrutiny: Critical Essays on the Old Testament. Translation and Edited by John T. Willis. Nashville: Vanderbilt University Press, 1969.
- Feinberg, Charles L. The Minor Prophets. Chicago: Moody Press, 1976.
- Fensham, F. Charles. "Covenant, Promise and Expectation in the Bible." Theologische Zeitschrift 23 (1967): 305-322.
- Frankfort, Henri. Kingship and the Gods: A Study of Ancient Near Eastern Religion as the Integration of Society and Nature. Chicago: The University of Chicago Press, 1948.
- Freedman, D. N. "A Royal Song of Thanksgiving: 2 Samuel 22= Psalm 18." Journal of Biblical Literature 72 (1953): 15-34.
- Gaebelein, Frank E., ed. The Expositor's Bible Commentary. 12 vols. Grand Rapids: Zondervan Publishing House, 1976-86. S.v. "Daniel," by Gleason L. Archer; "Micah," by Thomas E. McComiskey; "Zechariah," by Kenneth L. Barker.
- Gerstenberger, Erhard L. Psalms: Part 1 with an Introduction to Cultic Poetry. The Forms of the Old Testament Literature. Vol. 14. Edited by Rolf Knierim and Gene M. Tucker. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1988.
- Goldingay, John. "The Patriarchs in Scripture and History." In Essays on the Patriarchal Narratives, eds. A. R. Millard and D. J. Wiseman, 11-42. Leicester, England: Inter-Varsity Press, 1980.
- Gray, George B. A Critical and Exegetical Commentary on the Book of Isaiah 1-39. The International Critical Commentary. New York: Charles Scribner's Sons, 1912.
- Gunkel, Hermann. Die Psalmen. Handkommentar zum Alten Testament. Part II, 4th ed. Goettingen: Vandenhoeck und Ruprecht, 1926.
- Habel, Norman C. "The Gospel Promise to Abraham." Concordia Theological Monthly 40 (1969): 346-355.
- Harris, R. Laird, G. L. Archer and B. Waltke, eds. Theological Wordbook of the Old Testament. 2 vols. Chicago: Moody Press, 1980. S.v. "אֱלֹהִים" and "יְהוָה" by Leonard J. Coppes.
- Hartman, Louis F. and Alexander A. DiLella. The Book of Daniel. The Anchor Bible. Garden City, NY: Doubleday & Company, 1978.



- Hasel, Gerhard F. "The Identity of the Saints of the Most High in Daniel 7." Biblica 56 (1976): 173-192.
- Hengstenberg, E. W. Christology of the Old Testament and a Commentary on the Messianic Predictions. With a Foreword by Walter C. Kaiser, Jr. Kregel Reprint Library. Grand Rapids: Kregel Publications, 1970.
- Hillers, Delbert R. Micah. Hermeneia: A Critical and Historical Commentary on the Bible. Philadelphia: Fortress Press, 1984.
- Holladay, William L. "A New Proposal for the Crux in Psalm 2:12." Vetus Testamentum 28 (1978): 110-112.
- Hummel, Horace D. The Word Becoming Flesh: An Introduction to the Origin, Purpose, and Meaning of the Old Testament. St. Louis: Concordia Publishing House, 1979.
- Kaiser, Otto. Isaiah 1-12: A Commentary. Old Testament Library. Translation by R. A. Wilson. London: SCM Press, 1972.
- Kaiser, Walter C., Jr. Toward an Old Testament Theology. Grand Rapids: Zondervan Publishing House, 1978.
- Keel, Othmar. The Symbolism of the Biblical World: Ancient Near Eastern Iconography and the Book of Psalms. Translation by Timothy J. Hallett. New York: Seabury Press, 1978.
- Keil C. F. and F. Delitzsch. Commentary on the Old Testament. 10 vols. Reprint, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1981-1982.
- Kelley, Page H. Judgment and Redemption in Isaiah. Nashville: Broadman Press, 1968.
- Kidner, Derek. Psalms 1-72. Tyndale Old Testament Commentaries. Downers Grove, IL: Inter-Varsity Press, 1973.
- Kirkpatrick, A. F. The Book of Psalms. Cambridge: University Press, 1902; reprint, Grand Rapids: Baker Book House, 1982.
- Klausner, Joseph. The Messianic Idea in Israel: From Its Beginning to the Completion of the Mishnah. Translation by W. F. Stinespring. New York: The Macmillan Company, 1955.
- Knight, George A. Servant Theology: A Commentary on the Book of Isaiah 40-55. International Theological Commentary. Edinburgh: Hansell Press; Grand Rapids: Wm. B. Eerdmans Publishing Company, 1984.

- Kraus, Hans-Joachim. Psalms: A Commentary. 2 vols. Translation by Hilton C. Oswald. Minneapolis: Augsburg Publishing House, 1988-1989.
- \_\_\_\_\_. Theology of the Psalms. Translation by Keith Crim. Minneapolis: Augsburg Publishing House, 1986.
- Laetsch, Theo. Bible Commentary: The Minor Prophets. St. Louis: Concordia Publishing House, 1956.
- Lange, Harvey D. "The Relationship between Psalm 22 and the Passion Narrative." Concordia Theological Monthly 43 (1972): 610-621.
- LaRondelle, Hans K. Deliverance in the Psalms: Messages of Hope for Today. Berrien Springs, MI: First Impressions, 1983.
- \_\_\_\_\_. The Israel of God in Prophecy: Principles of Prophetic Interpretation. Andrews University Monographs: Studies on Religion. Vol. 13. Berrien Springs, MI: Andrews University Press, 1983.
- Leupold, H. C. Expositions of Daniel. Columbus, OH: The Wartburg Press, 1949.
- \_\_\_\_\_. Exposition of Genesis. Columbus, OH: The Wartburg Press, 1942.
- \_\_\_\_\_. Exposition of Isaiah. 2 vols. Grand Rapids: Baker Book House, 1968.
- \_\_\_\_\_. Exposition of Psalms. Columbus, OH: The Wartburg Press, 1959.
- \_\_\_\_\_. Exposition of Zechariah. Columbus, OH: The Wartburg Press, 1956.
- Limberg, James. Hosea-Micah. Interpretation. Atlanta: John Knox Press, 1988.
- Lindblom, Johannes. "The Political Background of the Shiloh Oracle." Vetus Testamentum. (1953): 78-87.
- Lindsey, F. Duane. "Isaiah's Songs of the Servant Part 1: The Call of the Servant in Isaiah 42:1-9." Bibliotheca Sacra 139 (1982): 12-31.
- \_\_\_\_\_. "Isaiah's Songs of the Servant Part 2: The Commission of the Servant in Isaiah 49:1-13." Bibliotheca Sacra 139 (1982): 129-145.
- \_\_\_\_\_. "Isaiah's Songs of the Servant Part 4: The Career of the Servant in Isaiah 52:13-53:12." Bibliotheca Sacra 139 (1982): 312-329.
- \_\_\_\_\_. "Isaiah's Songs of the Servant Part 5: The Career of the Servant in Isaiah 52:13-53:12 (Concluded)." Bibliotheca Sacra 140 (1983): 21-39.

- Luther, Martin. Luther's Commentary on Genesis. 2 vols. Translation by J. Theodore Mueller. Grand Rapids: Zondervan Publishing House, 1958.
- \_\_\_\_\_. Luther's Works. American Edition. Vol. 10. First Lecture on the Psalms (Psalms 1-75). Edited by Hilton C. Oswald and translation by Herbert J. A. Bouman. St. Louis: Concordia Publishing House, 1967.
- \_\_\_\_\_. Luther's Works. American Edition. Vol. 16. Lectures on Isaiah (Chapters 1-39). Edited by Jaroslav Pelikan and translation by Herbert J. A. Bouman. St. Louis: Concordia Publishing House, 1969.
- \_\_\_\_\_. Luther's Works. American Edition. Vol. 17. Lectures on Isaiah Isaiah (Chapters 40-66). Edited by Jaroslav Pelikan and translation by J. A. Bouman. St. Louis: Concordia Publishing House, 1972.
- MacRae, Allan A. The Gospel of Isaiah. Chicago: Moody Press, 1977.
- Manson, T. W. "The Son of Man in Daniel, Enoch and the Gospels." Bulletin of the John Rylands University Library of Manchester 32 (1950): 171-193.
- May, Herbert G. "Theological Universalism in the Old Testament." Journal of Biblical Literature 16 (1948): 100-107.
- Mays, James L. Micah. The Old Testament Library. Philadelphia: The Westminster Press, 1976.
- \_\_\_\_\_. "Prayer and Christology: Psalm 22 as Perspective on the Passion." Theology Today 42 (1985): 322-331.
- \_\_\_\_\_. Micah. The Old Testament Library. Philadelphia: The Westminster Press, 1976.
- McKenzie, John L. Second Isaiah. The Anchor Bible. Garden City, NY: Doubleday & Company, 1968.
- Mitchell, Christopher W. The Meaning of BRK "To Bless" in the Old Testament. Society of Biblical Literature Dissertation Series, no. 95. Atlanta: Scholars Press, 1987.
- Montgomery, James A. A Critical and Exgetical Commentary on the Book of Daniel. The International Critical Commentary. New York: Charles Scribner's Sons, 1927.
- Morgenstern, Julian. "The 'Son of Man' of Daniel 7, 13f.: A New Interpretation." Journal of Biblical Literature 80 (1961): 65-77.

- Muilenburg, James. "Abraham and the Nations: Blessing and World History." Interpretation 19 (1965): 387-398.
- Mowinckel, Sigmund. The Psalms in Israel's Worship. 2 vols. Translation by D. R. Ap-Thomas. Oxford: Basil Blackwell, 1962.
- Murphy, Roland E. A Study of Psalm 72(71). The Catholic University of America Studies in Sacred Theology (Second Series), no. 12. Washington, DC: The Catholic University of America Press, 1948.
- \_\_\_\_\_. The Psalms, Job. Proclamation Commentaries. Philadelphia: Fortress Press, 1977.
- \_\_\_\_\_. Wisdom Literature and Psalms. Interpreting Biblical Texts, Edited by Lloyd R. Bailey and Victor P. Furnish. Nashville: Abingdon Press, 1983.
- Niessen, Richard. "The Virginity of the almah in Isaiah 7:14." Bibliotheca Sacra 137 (1980): 133-150.
- North, Christopher R. The Suffering Servant in Deutero-Isaiah: An Historical and Critical Study. 2nd ed. Oxford: University Press, 1956.
- North, Martin. A History of Pentateuchal Traditions. Translation by Bernhard W. Anderson. Englewood Cliffs, NJ: Prentice-Hall, 1972.
- Oesterley, W. O. E. The Psalms. London: SPCK, 1962.
- Olley, John W. "'The Many': How is Isa 53, 12a to be understood?" Biblica 68 (1987): 330-356.
- Oswalt, John N. The Book of Isaiah Chapters 1-39. New International Commentary on the Old Testament. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1986.
- Payne, D. F. "Recent Trends in the Study of Isaiah 53." Irish Biblical Studies 1 (1979): 3-18.
- Pieper, August. Isaiah II: An Exposition of Isaiah 40-66. Translation by Erwin E. Kowalke. Milwaukee: Northwestern Publishing House, 1979.
- Porteous, Norman W. Daniel. The Old Testament Library. London: SCM Press, 1965.
- Raabe, Paul R. "The Effect of Repetition in the Suffering Servant Song." Journal of Biblical Literature 103 (1984): 77-84.
- Ridderbos, Jan. Isaiah. Bible Student's Commentary. Translation by John Vriend. Grand Rapids: Zondervan Publishing House, 1985.

- Ringgren, Helmer. The Messiah in the Old Testament. 3rd ed. Studies in Biblical Theology, no. 18. London: SCM Press; Naperville, IL: Alec R. Allenson, 1967.
- Roger, Cleon L., Jr. "The Covenant with Abraham and Its Historical Setting." Bibliotheca Sacra 127 (1970): 241-256.
- Rowe, Robert D. "Is Daniel's 'Son of Man' Messianic?" In Christ the Lord. Studies in Christology Presented to Donald Guthrie, ed. Harold H. Rowdon, 71-96. Leicester, England: InterVarsity Press, 1982.
- Rowley, H. H. The Relevance of Apocalyptic: A Study of Jewish and Christian Apocalypses from Daniel to the Revelation. London: Lutterworth Press, 1944.
- \_\_\_\_\_. The Missionary Message of the Old Testament. London: Lutterworth Press, 1956.
- \_\_\_\_\_. "The Servant Mission. The Servant Songs and Evangelism." Interpretation 8 (1954): 259-72.
- Ruprecht, Eberhard. "Vorgegebene Tradition und Theologische Gestaltung in Genesis XII 1-3." Vetus Testamentum 29 (1979): 171-188.
- Russell, D. S. Daniel. The Daily Study Bible (Old Testament). Edinburgh: The Saint Andrews Press; Philadelphia: The Westminster Press, 1981.
- \_\_\_\_\_. The Method and Message of Jewish Apocalyptic. The Old Testament Library. Philadelphia: The Westminster Press, 1964.
- Sabourin, Leopold. The Psalms: Their Origin and Meaning. 2 vols. Staten Island, NY: Alba House, 1969.
- Schley, Donald G. Shiloh: A Biblical City in Tradition and History. Journal for the Study of the Old Testament Supplement Series, no. 63. Sheffield: JSOT, 1989.
- Schwarz, Daniel R. "The Messianic Departure from Judah (4Q Patriarchal Blessings)." Theologische Zeitschrift 37 (1981): 257-266.
- Smith, Ralph L. Micah-Malachi. Word Biblical Commentary. Waco, TX: Word Books, 1984.
- Speiser, E. A. Genesis. The Anchor Bible. Garden City, NY: Doubleday & Company, 1964.
- \_\_\_\_\_. "'People' and 'Nation' of Israel." Journal of Biblical Literature 79 (1960): 157-163.

- StuhlmueLLer, Carroll. Psalms 1 (Psalms 1-72). Old Testament Message: A Biblical Theological Commentary. Wilmington, DE: Michael Glazier, 1983.
- Towner, W. Sibley. Daniel. Interpretation. Atlanta: John Knox Press, 1984.
- Treves, Marco. "Shiloh (Genesis 49,10)." Journal of Biblical Literature 85 (66): 353-356.
- Unger, Merrill F. Commentary on Zechariah. Grand Rapids: Zondervan Publishing House, 1963.
- Vawter, Bruce. On Genesis: A New Reading. Garden City, NY: Doubleday & Company, 1977.
- Von Rad, Gerhard. Old Testament Theology. 2 vols. Translation by D. M. G. Stalker. New York: Harper & Row, 1962.
- Von Rohr Sauer, Alfred. "Almah Translation in Is. 7:14." Concordia Theological Monthly 24 (1953): 551-559.
- Vos, Geerhardus. Biblical Theology: Old and New Testaments. Grand Rapids: Wm B. Eerdmans Publishing Company, 1948.
- Walker, William O. "Daniel 7:13-14." Interpretation 39 (1985): 176-181.
- Waltke, Bruce K. Obadiah, Jonah and Micah. The Tyndale Old Testament Commentaries. Downers Grove, IL: Inter-Varsity Press, 1988.
- Watts, John D. W. Isaiah 34-66. Word Biblical Commentary. Waco, TX: Word Books, 1987.
- Weiser, Artur. The Psalms. The Old Testament Library. Translation by Herbert Hartwell. London: SCM Press, 1962.
- Westermann, Claus. Genesis. 3 vols. Translation by John J. Scullion. Minneapolis: Augsburg Publishing House, 1984-86.
- \_\_\_\_\_. Isaiah 40-66. The Old Testament Library. Translation by David M. G. Stalker. London: SCM Press, 1969.
- \_\_\_\_\_. The Promises to the Fathers: Studies on the Patriarchal Narratives. Translation by David E. Green. Philadelphia: Fortress Press, 1980.
- Wenham, Gordon J. Genesis 1-15. Word Biblical Commentary. Waco, TX: Word Books, 1987.

- Wilson, T. Ernest. The Messianic Psalms. Neptune, NJ: Loizeaux Brothers, 1978.
- Wolff, Hans W. "The Kerygma of the Yahwist." Translation by Wilbur A. Benware. Interpretation 20 (1966): 131-158.
- Young, Edward J. "Daniel's Vision of the Son of Man." In The Law and the Prophets, ed. J. Skilton, 425-451. Nultery, NJ: Presbyterian and Reformed Publishing House, 1974.
- \_\_\_\_\_. The Book of Isaiah. 3 vols. Grand Rapids: Wm. B. Eerdmans, 1965-1972.
- \_\_\_\_\_. "The Interpretation of מָשִׁיחַ in Isaiah 52:15." The Westminster Theological Journal 3 (1941): 125-132.
- \_\_\_\_\_. The Messianic Prophecies of Daniel. Exegetica Oud- en Nieuw-Testamentische Studien. Edited by W. H. Gispen, F. W. Grosheide, and H. Mulder. Delft, Holland; Uitgeverij Van Keulen, 1954.
- \_\_\_\_\_. The Prophecy of Daniel. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949.
- Youngblood, Ronald. The Heart of the Old Testament. Grand Rapids: Baker Book House, 1971.

New Testament Reference: Studies and Commentaries

- Albright, W. F. and C. S. Mann. Matthew. The Anchor Bible. Garden City, NY: Doubleday & Company, 1971.
- Allen, Willoughby C. A Critical and Exegetical Commentary on the Gospel According to S. Matthew. 3rd ed. The International Critical Commentary. Edinburgh: T. & T. Clark, 1912.
- Alt, Albrecht. Where Jesus Worked, Towns and Villages of Galilee Studied with the Help of Local History. Translation by Kenneth Grayston. London: Epworth, 1961.
- Argyle, A. W. The Gospel according to St. Matthew. Cambridge Bible Commentary. Cambridge: University Press, 1963.
- Arndt, William F. Bible Commentary: St. Luke. St. Louis: Concordia Publishing House, 1956.
- Baly, Danis. The Geography of the Bible: A Study in Historical Geography. New York: Harper & Row, 1957.

- Banks, Robert. Jesus and the Law in the Synoptic Tradition. Cambridge: University Press, 1975.
- Barrett, C. K. Church, Ministry, and Sacraments in the New Testament. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1985.
- Bauer, David R. The Structure of Matthew's Gospel: A Study in Literary Design. Journal for the Study of the New Testament Supplement Series, no. 31. Sheffield: Almond Press, 1988.
- Beare, Francis W. The Gospel according to Matthew. New York: Harper & Row, 1981.
- Beasley-Murray, G. R. Jesus and the Kingdom of God. Grand Rapids: Wm. B. Eerdmans Publishing Company; Exeter, England: Paternoster Press, 1986.
- Betz, Hans D. Essays on the Sermon on the Mount. Translation by L. Welborn. Philadelphia: Fortress Press, 1985.
- Black, Matthew. An Aramaic Approach to the Gospels and Acts. 3rd ed. Oxford: Clarendon, 1967.
- Black, Matthew and H. H. Rowley, eds. Peake's Commentary on the Bible. Nashville: Nelson, 1962. S.v. "Matthew" by Krister Stendahl.
- Blair, Edward P. Jesus in the Gospel of Matthew. New York: Abingdon, 1960.
- Bornkamm, Guenter. Jesus of Nazareth. Translation by Irene and Fraser McLuskey with James M. Robinson. New York: Harper & Row, 1975.
- Bornkamm, Guenter, Gerhard Barth, and Heinz J. Held, eds. Tradition and Interpretation in Matthew. The New Testament Library. Translation by Percy Scott. Philadelphia: The Westminster Press, 1963.
- Bright, John. The Kingdom of God: The Biblical Concept and Its Meaning for the Church. Nashville: Abingdon, reprint 1981.
- Brooks, Stephenson. Matthew's Community: the Evidence of his Special Sayings Material. Journal for the Study of the New Testament Supplement Series, no. 16. Sheffield: JSOT, 1987.
- Brown, Raymond E. The Birth of the Messiah: A Commentary on the Infancy Narratives in Matthew and Luke. Garden City, NY: Doubleday & Company, 1977.
- Brown, Raymond E. and John P. Meier. Antioch and Rome: New Testament Cradles of Catholic Christianity. New York: Paulist Press, 1983.



- Brown, Raymond E. Joseph A. Fitzmyer and Roland E. Murphy, eds. The Jerome Biblical Commentary. 2 vols. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1968. S.v. "The Gospel according to Matthew" by John L. McKenzie.
- Bruce, F. F. Jesus: Lord and Savior. The Jesus Library. Downers Grove, IL: Inter-Varsity Press, 1986.
- \_\_\_\_\_. Matthew. Understanding the New Testament. London: Scripture Union; Philadelphia and New York: A. J. Holman Co., reprint 1978.
- \_\_\_\_\_. The Epistle to the Hebrews. The New International Commentary on the New Testament. Revised ed. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1990.
- \_\_\_\_\_. The Hard Sayings of Jesus. The Jesus Library. Downers Grove, IL: Inter-Varsity Press, 1983.
- \_\_\_\_\_. The Message of the New Testament. Exeter, England: Paternoster Press, 1972.
- Bultmann, Rudolf. The History of the Synoptic Tradition. Translation by J. Marsh. Oxford: Blackwells, 1963.
- \_\_\_\_\_. Theology of the New Testament. 2 vols. Translation by Kendrick Grobel. New York: Charles Scribners. 1951-1955.
- Burnett, Fred W. The Testament of Jesus-Sophia: A Redaction-Critical Study of the Eschatological Discourse in Matthew. Washington, DC: University Press of America, Inc., 1981.
- Burton, Ernest DeWitt. New Testament Word Studies. Edited by Harold R. Willoughby. Chicago: University of Chicago Press, 1927.
- Buttrick, George A., ed. The Interpreter's Bible Commentary. 12 vols. Nashville: Abingdon Press, 1951-1957. S.v. "The Gospel according to St. Matthew (Introduction and Exegesis)" by Sherman E. Johnson.
- Cadoux, Cecil John. The Historic Mission of Jesus: A Constructive Re-examination of the Eschatological Teaching in the Synoptic Gospels. New York and London: Harper & Brothers, [1943].
- Carson, D. A. The Sermon on the Mount An Evangelical Exposition of Matthew 5-7. Grand Rapids: Baker Book House, 1978.
- Charlesworth, James H. Jesus Within Judaism: New Light from Exciting Archaeological Discoveries. The Anchor Bible Reference Library. New York: Doubleday & Company, 1988.

- Cope, O. Lamar. Matthew: A Scribe Trained for the Kingdom of Heaven. The Catholic Biblical Quarterly Monograph Series, no. 5. Washington DC: Catholic Biblical Association of America, 1976.
- Cranfield, C. E. B. The Gospel according to Saint Mark. Cambridge Greek Testament Commentary. Cambridge: Cambridge University Press, 1959.
- Crockett, Bennie R., Jr. "The Missionary Experience of the Matthean Community: A Redactional Analysis of Matthew 10." Th. D. Dissertation. New Orleans Baptist Theological Seminary, 1986.
- Cullmann, Oscar. Salvation in History. Translation by Sidney G. Sowers. New York: Harper & Row, 1976.
- \_\_\_\_\_. The Christology of the New Testament. Translation by Shirley C. Guthrie and Charles A. M. Hall. 2nd ed. Philadelphia: The Westminster Press, 1963.
- Dahl, Nils A. Jesus in the Memory of the Early Church. Minneapolis: Augsburg Publishing House, 1976.
- Dalman, Gustaf. Sacred Sites and Ways: Studies in the Topography of the Gospel. Translation by Paul P. Levertoff. London: SPCK; New York: MacMillan, 1935.
- \_\_\_\_\_. The Words of Jesus considered in the Light of Post-Biblical Jewish Writings and the Aramaic Language. Translation by D. M. Kay. Edinburgh: T. & T. Clark, 1902.
- Daube, David. The New Testament and Rabbinic Judaism. London: The Athlone Press, 1966.
- Davies, W. D. The Setting of the Sermon on the Mount. Cambridge: University Press, 1963.
- Davies, W. D. and Dale C. Allison. The Gospel according to Saint Matthew. Vol. 1. International Critical Commentary (New Series). Edinburgh: T. & T. Clark, 1988.
- DeRidder, Richard R. The Dispersion of the People of God: The Covenant Basis of Matthew 28:18-20 against the Background of Jewish Pre-Christian Proselyting and Diaspora, and the Apostleship of Jesus Christ. Kampen: J. H. Kok, 1971.
- Derrett, J. Duncan. Law in the New Testament. London: Darton, Longman & Todd, 1970.
- Dibelius, Martin. From Tradition to Gospel. Translation by Bertram Lee Woolf, New York: Charles Scribner's Sons, n.d.

- Dodd, C. H. The Parables of the Kingdom. New York: Charles Scribner's Sons, 1961.
- Donaldson, Terence L. Jesus on the Mountain: A Study in Matthean Theology. Journal for the Study of the New Testament Supplement Series, no. 8. Sheffield: JSOT, 1985.
- Dunn, James D. G. Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation. Philadelphia: The Westminster Press, 1980.
- \_\_\_\_\_. Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament. Philadelphia: The Westminster Press, 1975.
- \_\_\_\_\_. Unity and Diversity in the New Testament: An Inquiry into Character of Earliest Christianity. Philadelphia: The Westminster Press, 1977.
- Edersheim, Alfred. The Life and Times of Jesus the Messiah. 2 vols. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1971.
- Edward, Richard A. The Sign of Jonah in the Theology of Evangelists and Q. Studies in Biblical Theology (2nd Series), no. 18. London: SCM Press, 1971.
- Ellis, Peter F. Matthew His Mind and His Message. Collegeville, MN: Liturgical Press, 1974.
- Farmer, William R. The Synoptic Problem: A Critical Analysis. Macon, GA: Mercer University Press, 1976.
- Fenton, J. C. The Gospel of St Matthew. The Pelican Gospel Commentaries Baltimore, MD: Penguin Books, 1963.
- Filson, Floyd V. A Commentary on the Gospel According to St. Matthew. Harper's New Testament Commentaries. New York: Harper & Row, 1960.
- Finegan, Jack. The Archeology of the New Testament: The Life of Jesus and the Beginning of the Early Church. Princeton, NJ: Princeton University Press, 1969.
- Fitzmyer, Joseph A. The Gospel According to Luke. The Anchor Bible. Garden City, NY: Doubleday & Company, 1981-1985.
- France, R. T. Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission. London: Tyndale, 1971.

- France, R. T. Matthew. Tyndale New Testament Commentaries (New Series). Leicester: Inter-Varsity Press; Grand Rapids: Wm. B. Eerdmans Publishing Company, 1985.
- \_\_\_\_\_. Matthew: Evangelist and Teacher. Grand Rapids: Zondervan Publishing House, 1989.
- Frankmoelle, Von Hubert. Jahwebund und Kirche Christi: Studien zur Form-und Traditionsgeschichte des "Evangeliums" nach Matthaeus. Muenster: Aschendorff, 1974.
- Franzmann, Martin H. Follow Me: Discipleship according to Saint Matthew. St. Louis: Concordia Publishing House, 1961.
- Freyne, Sean. Galilee, Jesus and the Gospels: Literary Approaches and Historical Investigations. Philadelphia: Fortress Press, 1988.
- Fuller, Reginald H. The Mission and Achievement of Jesus. Studies in Biblical Theology. London: SCM, 1954.
- Gaebelein, Frank E., ed. The Expositor's Bible Commentary. 12 vols. Grand Rapids: Zondervan Publishing House, 1979-1986. S.v. "Matthew" by D. A. Carson.
- Gaecher, Paul. Das Matthaeus Evangelium. Innsbruck, Wien, Muenchen: Tyrolia-Verlag, 1962.
- Garland, David E. The Intention of Matthew 23. Supplements to Novum Testamentum, no. 52. Leiden: E. J. Brill, 1979.
- Gaston, Lloyd. No Stone upon Another: Studies in the Significance of the Fall of Jerusalem in the Synoptic Gospels. Supplements to Novum Testamentum, vol. 23. Leiden: E. J. Brill, 1970.
- Gerhardsson, Birger. The Origins of the Gospel Traditions. Philadelphia: Fortress Press, 1979.
- Gnilka, Joachim. Das Matthaeusevangelium. Herders Theologischer Kommentar zum Neuen Testament. 2 vols. Freiburg, Basel, Wien: Herder, 1986-1988.
- Goppelt, Leonhard. Theology of the New Testament. 2 vols. Translation by John E. Alsup. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1981-1982.
- Goulder, M. D. Midrash and Lection in Matthew. London: SPCK, 1974.
- Grant, Frederick C. The Economic Background to the Gospels. London: Oxford University Press, 1926.

Green, H. Benedict. The Gospel according to Matthew. The New Clarendon Bible. Oxford: University Press, 1975.

Green, F. W. The Gospel according to Saint Matthew. The Clarendon Bible. Oxford: Clarendon Press, 1936.

Grundmann, Walter. Das Evangelium nach Matthaeus. Theologischer Handkommentar zum Neuen Testament. Berlin: Evangelische Verlagsanstalt, 1968.

Guelich, Robert A. The Sermon on the Mount. A Foundation for Understanding. Waco, TX: Word Books, 1982.

Gundry, Robert H. Matthew: A Commentary on His Literary and Theological Art. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1982.

\_\_\_\_\_. The Use of the Old Testament in St. Matthew's Gospel with Special Reference to the Messianic Hope. Supplements to Novum Testamentum, no. 18. Leiden: E. J. Brill, 1967.

Guthrie, Donald. New Testament Theology. Downers Grove, IL: Inter-Varsity Press, 1981.

Hahn, Ferdinand. Mission in the New Testament. Studies in Biblical Theology, no. 47. Translation by Frank Clarke. Naperville, IL: Alec R. Allenson, Inc., 1965.

\_\_\_\_\_. The Titles of Jesus in Christology, Their History in Early Christianity. Translation by Harold Knight and George Ogg. Cleveland, OH: World Publishing Co., 1969.

Hare, Douglas R. A. The Theme of Jewish Persecution of Christians in the Gospel according to St. Matthew. Society for New Testament Studies Monograph Series, no. 6. Cambridge: University Press, 1967,

Harnack, Adolf. The Mission and Expansion of Christianity in the First Three Centuries. Translation and Edited by James Moffatt. New York: Harper & Brothers, 1962.

Hendriksen, William. The Gospel of Matthew. New Testament Commentary. Grand Rapids: Baker Book House, 1973.

Hengel, Martin. Acts and the History of Earliest Christianity. Translation by John Bowden. Philadelphia: Fortress Press, 1980.

\_\_\_\_\_. Crucifixion in the Ancient World and the Folly of the Message of the Cross. Translation by John Bowden. Philadelphia: Fortress Press, 1977.

- Hill, David. The Gospel of Matthew. The New Century Bible Commentary. Grand Rapids: Wm. B. Eerdmans Publishing Company; London: Marshall, Morgan & Scott, 1972.
- Hoehner, Harold W. Chronological Aspects of the Life of Christ. Grand Rapids: Zondervan Publishing House, 1977.
- Howell, David B. Matthew's Inclusive Story: A Study in the Narrative Rhetoric of the First Gospel. Journal for the Study of the New Testament Supplement Series, no. 42. Sheffield: JSOT, 1990.
- Hubbard, Benjamin J. The Matthean Redaction of a Primitive Apostolic Commissioning: An Exegesis of Matthew 28:16-20. Society of Biblical Literature Dissertation Series, no. 19. Missoula, MT: Scholars Press, 1974.
- Hummel, Reinhart. Die Auseinandersetzung zwischen Kirche und Judentum in Matthaesevangelium. 2nd ed. Beitrage zur evangelischen Theologie, no. 33. Munich: Kaiser, 1966.
- Jeremias, Joachim. Jerusalem in the Time of Jesus: An Investigation into Economic and Social Conditions during the New Testament Period. Translation by F. H. and C. H. Cave. Philadelphia: Fortress Press, 1969.
- \_\_\_\_\_. Jesus' Promise to the Nations. Translation by S. H. Hooke. Studies in Biblical Theology, no. 15. Naperville, IL: Alec R. Allenson, Inc., 1958.
- \_\_\_\_\_. New Testament Theology. Part I. The Proclamation of Jesus. Translation by John Bowden. New York: Charles Scribner's Sons, 1971.
- \_\_\_\_\_. The Parables of Jesus. 2nd rev. ed. Translation by S. H. Hooke. New York: Charles Scribner's Sons, 1972.
- \_\_\_\_\_. The Prayers of Jesus. Translation by John Reumann. Philadelphia: Fortress Press, 1978.
- \_\_\_\_\_. The Sermon on the Mount. Translation by Norman Perrin. London: Athlone Press, 1961.
- Jeremias, Joachim and W. Zimmerli. The Servant of the Lord. London: SCM Press, 1965.
- Johnson M. D. The Purpose of the Biblical Genealogies: With Special Reference to the Setting of the Genealogy of Jesus. Cambridge: University Press, 1969.

- Juelicher, Adolf. Die Gleichnisreden Jesu. 2 Vols. Akademische Verlagsbuchhandlung. Freiburg: Mohr, 1888-1889.
- Kaiser, Walter C., Jr. The Uses of the Old Testament in the New. Chicago: Moody Press, 1985.
- Kiehl, Erich H. The Passion of Our Lord. Grand Rapids: Baker Book House, 1990.
- Kilpatrick, George D. The Origins of the Gospel according to St. Matthew. Oxford: Clarendon, 1946.
- Kingsbury, Jack Dean. Matthew. 2nd ed. Proclamation Commentaries. Philadelphia: Fortress Press, 1986.
- \_\_\_\_\_. Matthew as Story. Philadelphia: Fortress Press, 1986.
- \_\_\_\_\_. Matthew: Structure, Christology, Kingdom. Philadelphia: Fortress Press, 1975.
- \_\_\_\_\_. The Parables of Jesus in Matthew 13: Study in Redaction-Criticism. Richmond, VA: John Knox Press, 1969.
- Kistemaker, Simon J. The Parables of Jesus. Grand Rapids: Baker Book House, 1980.
- Klostermann, Erich. Das Matthaesevangelium. Handbuch zum Neuen Testament. 2nd ed. Tuebingen: Mohr, 1927.
- Kuemmel, Werner G. Promise and Fulfilment: The Eschatological Message of Jesus. Studies in Biblical Theology, no. 23. Translation by Dorothea M. Barton. London: SCM Press, 1957.
- Lachs, Samuel T. A Rabbinic Commentary on the New Testament: The Gospels of Matthew, Mark, and Luke. Hoboken, NJ: Ktav Publishing, 1987.
- Ladd, George E. A Theology of the New Testament. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1974.
- Lambrecht, Jan. The Sermon on the Mount: Proclamation & Exhortation. Good News Studies. Wilmington, DE: Michael Glazier, 1985.
- Lane, William L. The Gospel according to Mark. New International Commentary of the New Testament. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1974.
- Lange, J. Das Erscheinen des Auferstandenen im Evangelium nach Matthaeus: Eine traditions-und redaktions-geschichtliche Untersuchung zu Mt. 28, 16-20. Wuerzburg: Echter, 1973.

- Lenski, R. C. H. The Interpretation of St. Matthew's Gospel. Minneapolis: Augsburg Publishing House, 1961.
- Levine, Amy-Jill. The Social and Ethnic Dimensions of Matthean Social History. Studies in the Bible and Early Christianity, vol. 14. Lewiston, NY: Edwin Mellen Press, 1988.
- Lindars, Barnabas. New Testament Apologetics: The Doctrinal Significance of the Old Testament Quotations. Philadelphia: The Westminster Press, 1961.
- Lohmeyer, Ernst. Das Evangelium des Matthaeus. Edited by Werner Schmanch. Kritisch-exegetischer Kommentar ueber das Neue Testament. Goettingen: Vandenhoeck & Ruprecht, 1956.
- Longenecker, Richard N. The Christology of Early Jewish Christianity. London: SCM Press, 1970.
- Luz, Ulrich. Matthew 1-7. Translation by Wilhelm C. Linss. Minneapolis: Augsburg Fortress, 1989.
- Maier, Gerhard. Matthaeus-Evangelium. 2nd ed. Neuhausen, Stuttgart: Haenssler, 1983.
- Manson, T. W. Only to the House of Israel? Jesus and the Non-Jews. Facet Books. Philadelphia: Fortress Press, 1964.
- \_\_\_\_\_. The Sayings of Jesus. London: SCM Press, 1949.
- \_\_\_\_\_. The Servant-Messiah: A Study of the Public Ministry of Jesus. Grand Rapids: Baker Book House, reprint 1977.
- \_\_\_\_\_. The Teaching of Jesus: Studies of Its Form and Content. Cambridge: University Press, 1963.
- Marshall, I. Howard. The Gospel of Luke. New International Greek Testament Commentary. Grand Rapids: Wm. B. Eerdmans Publishing Company 1978.
- McNeile, Alan H. The Gospel According to St. Matthew. Grand Rapids: Baker Book House, reprint 1980.
- Meier, John P. Law and History in Matthew's Gospel: A Redactional Study of Mt. 5:17-48. Analecta Biblica 71. Rome: Biblical Institute Press, 1976.
- \_\_\_\_\_. Matthew: A Biblical-Theological Commentary. New Testament Message, vol. 3. Wilmington, DE: Michael Glazier, 1980.



- Meier, John P. The Mission of Christ and His Church: Studies in Christology and Ecclesiology. Good News Studies, no. 30. Wilmington, DE: Michael Glazier, 1990.
- \_\_\_\_\_. The Vision of Matthew: Christ, Church, and Morality in the First Gospel. Theological Inquiries. New York: Paulist Press, 1978.
- Mohrlang, Roger. Matthew and Paul: A Comparison of Ethical Perspectives. Society for New Testament Studies Monograph Series, vol. 48. Cambridge: University Press, 1984.
- Moo, Douglas J. The Old Testament in the Gospel Passion Narratives. Sheffield: The Almond Press, 1983.
- Moore, George F. Judaism in the First Centuries of the Christian Era, The Age of the Tannaim. 3 vols. Cambridge, MA: Harvard University Press, 1927-1930.
- Morris, Leon. The Apostolic Preaching of the Cross. 3rd rev. ed. London: Tyndale Press, 1965.
- Moule, C. F. D. The Birth of the New Testament. 3rd ed. New York: Harper & Row, 1982.
- \_\_\_\_\_. The Phenomenon of the New Testament. Naperville, IL: Alec R. Allison, Inc., 1967.
- Mounce, Robert H. Matthew. A Good News Commentary. New York: Harper & Row, 1985.
- Nepper-Christensen, Poul. Das Matthaesevangelium. Ein Judenchristliches Evangelium. Acta Theologica Danica, vol. 1. Aarhus: Universitetsforlaget, 1958.
- Neusner, J. and E. S. Freerichs, eds. "To See Ourselves as Others See Us": Christians, "Others" in Late Antiquity. Studies in the Humanities. Chico, CA: Scholars Press, 1985.
- Nolan, Brian M. The Royal Son of God: The Christology of Matthew 1-2 in the Setting of the Gospel. Orbis Biblicus et Orientalis, no. 23. Goettingen: Vandenhoeck & Ruprecht, 1979.
- Patte, Daniel. The Gospel According to Matthew: A Structural Commentary on Matthew's Faith. Philadelphia: Fortress Press, 1987.
- Perrin, Norman. Rediscovering the Teaching of Jesus. New York: Harper & Row; London: SCM Press, 1967.

- Piper, Ronald A. Wisdom in the Q-Tradition: The Aphoristic Teaching of Jesus. Society for New Testament Studies Monograph Series, no. 61. Cambridge: University Press, 1989.
- Plummer, Alfred. An Exegetical Commentary on the Gospel According to St. Matthew. Grand Rapids: Baker Book House, reprint 1982.
- Preyne, Sean. Galilee, Jesus and the Gospels: Literary Approaches and Historical Investigations. Philadelphia: Fortress Press, 1988.
- Przybylski, Benno. Righteousness in Matthew and His World of Thought. Society for New Testament Studies Monograph Series, no. 41. Cambridge: University Press, 1980.
- Ridderbos, Hermaw. Redemptive History and the New Testament Scriptures. Translation by H. De Jongste and Revised by Richard B. Gaffin. Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1988.
- Ridderbos, H. N. Matthew. Bible Student's Commentary. Translation by Ray Togtman. Grand Rapids: Zondervan Publishing House, 1987.
- Robinson, Theodore H. The Gospel of Matthew. The Moffatt New Testament Commentary. New York and London: Harper & Brothers, n.d.
- Rohde, Joachim. Rediscovering the Teaching of the Evangelists. The New Testament Library. Translation by Dorothea M. Barton. Philadelphia: The Westminster Press, 1968.
- Russell, D. S. From Early Judaism to Early Church. Philadelphia: Fortress Press, 1986.
- Safrai, S. and M. Stern, eds. The Jewish People in the First Century. Compendia Rerum Iudaicarum and Novum Testamentum. 2 vols. Philadelphia: Fortress Press, 1974-1976.
- Sanders, E. P. Jesus and Judaism. Philadelphia: Fortress Press, 1985.
- Scharlemann, Martin. Proclaiming the Parables. The Witnessing Church Series. St. Louis: Concordia Publishing House, 1963.
- Schlatter, Adolf. Der Evangelist Matthaeus: Seine Sprache, sein Ziel seine Selbstaendigkeit. 6th ed. Stuttgart: Calwer Verlag, 1963.
- Schuerer, Emil. The History of the Jewish People in the Age of Jesus Christ (175 B.C.-A.D. 135). 3 vols. Rev. eds. by Geza Vermes, Fergus Millar, and Matthew Black. Edinburgh: T. & T. Clark, 1973-1986.
- Schweizer, Eduard. Church Order in the New Testament. Translation by Frank Clarke. London: SCM Press, 1961.

- Schweizer, Eduard. The Good News according to Matthew. Translation by David E. Green. Atlanta: John Knox Press, 1975.
- Senior, Donald. The Passion of Jesus in the Gospel of Matthew. The Passion Series, vol. 1. Wilmington, DE: Michael Glazier, 1985.
- Senior, Donald and Carroll StuhlmueLLer. The Biblical Foundations for Mission. Maryknoll, NY: Orbis Books, 1983.
- Snodgrass, Klyne. The Parable of the Wicked Tenants: An Inquiry into Parable Interpretation. Wissenschaftliche Untersuchungen zum Neuen Testament, vol. 27. Tuebingen: Mohr, 1983.
- Soares Prabhu, George M. The Formula Quotations in the Infancy Narrative of Matthew: An Inquiry into the Tradition History of Mt 1-2. Analecta Biblica 63. Rome: Biblical Institute Press, 1976.
- Stambaugh, John E. and David L. Balch. The New Testament in Its Social Environment. Library of Early Christianity, vol. 2. Philadelphia: The Westminster Press, 1986.
- Stein, Robert H. Difficult Passages in the New Testament: Interpreting Puzzling texts in the Gospels and Epistles. Grand Rapids: Baker Book House, 1990.
- Stendahl, Krister. The School of St. Matthew and Its Use of the Old Testament. 2nd ed. Philadelphia: Fortress Press, 1968.
- Stonehouse, Ned B. Origins of the Synoptic Gospels Some Basic Questions. Grand Rapids: Baker Book House, reprint 1979.
- \_\_\_\_\_. The Witness of Matthew and Mark to Christ. 2nd ed. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1958.
- Strack, Hermann L. and Paul Billerbeck. Das Evangelium Nach Matthaeus: Kommentar zum Neuen Testament aus Talmud und Midrash. 6 vols. Muenchen: C. H. Beck'sche Verlagsbuchhandlung, 1965.
- Strecker, Georg. Der Weg der Gerechtigkeit: Untersuchung zur Theologie des Matthaeus. Forschungen zur Religion und Literatur des Alten und Neuen Testaments, no. 82. Goettingen: Vandenhoeck und Ruprecht, 1962.
- \_\_\_\_\_. The Sermon on the Mount: An Exegetical Commentary. Translation by O. C. Dean, Jr. Nashville: Abingdon Press, 1988.
- Tasker, R. V. G. The Gospel According to St. Matthew. Tyndale New Testament Commentaries. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1961.

- Thompson, William G. Matthew's Advice to a Divided Community Mt. 17.22-18.35. Analecta Biblica 44. Rome: Biblical Institute Press, 1970.
- Toedt, Heinz Eduard. The Son of Man in the Synoptic Tradition. Translation by Dorothea M. Barton. The New Testament Library. London: SCM Press, 1965.
- Trilling, Wolfgang. Das Wahre Israel: Studien zur Theologie des Matthaeus-Evangelium. Studien zum alten und neuen Testament, no. 10, 3rd ed. Muenchen: Koesel, 1964.
- \_\_\_\_\_. The Gospel According to St. Matthew. New Testament for Spiritual Reading. 2 vols. Translation by Kevin Smyth. New York: Herder and Herder, 1969.
- Van Tilborg, Sjef. The Jewish Leaders in Matthew. Leiden: E. J. Brill, 1972.
- Vermes, Geza. Jesus the Jew: A Historian's Reading of the Gospels. London: William Collins Sons & Co., 1973.
- \_\_\_\_\_. Jesus and the World of Judaism. Philadelphia: Fortress Press, 1984.
- Vogels, Walter. God's Universal Covenant. A Biblical Study. University of Ottawa Press, 1979.
- Walker, Rolf. Die Heilsgeschichte im ersten Evangelium. Forschungen zur Religion und Literatur des Alten und Neuen Testaments, no. 91. Goettingen: Vandenhoeck & Ruprecht, 1967.
- Weaver, Dorothy J. Matthew's Missionary Discourse: A Literary Critical Analysis. Journal for the Study of the New Testament Supplement Series, no. 38. Sheffield: JSOT, 1990.
- Wilkins, Michael J. The Concept of Disciple in Matthew's Gospel: As Reflected in the Use of the Term Μαθητής. Supplements to Novum Testamentum, vol. 59. Leiden: E. J. Brill, 1988.
- Wilson, Stephen G. The Gentiles and the Gentile Mission in Luke-Acts. Society for New Testament Study Monograph Series, no. 23. Cambridge: University Press, 1973.
- Winter, Paul. On the Trial of Jesus. Studia Judaica, no. 1. Berlin: Walter de Gruyter, 1961.

#### New Testament Reference: Articles

- Abel, Ernest L. "Who Wrote Matthew?" New Testament Studies 17 (1970/71): 138-152.

- Barrett, C. K. "The Background of Mark 10:45." In New Testament Essays. Studies in Memory of Thomas W. Manson, ed. A. J. B. Higgins, 1-18. Manchester: University Press, 1959.
- Barth, Karl. "An Exegetical Study of Matthew 28:16-20." In The Theology of the Christian Mission, ed. Gerald H. Anderson, 55-71. New York: McGraw-Hill Book, 1961.
- Bartnicke, R. "Das Trostwort an die Juenger in Mt 10,23." Theologische Zeitschrift 43 (1987): 311-319.
- Beare, Francis W. "The Mission of the Disciples and the Mission Charge: Matthew 10 and Parallels." Journal of Biblical Literature 89 (1970): 1-13.
- \_\_\_\_\_. "The Sayings of Jesus in the Gospel according to St. Matthew." In Studia Evangelica, Vol. IV, Texte und Untersuchungen, ed. F. L. Cross, 146-157. Berlin: akademie-Verlag, 1968.
- Best, Ernest. "The Revelation to Evangelize the Gentiles." Journal of Theological Studies 35 (1984): 1-30.
- Black, David Alan. "New Testament Semitisms." The Bible Translator 39 (1988): 215-223.
- Black, Matthew. "The 'Son of Man' Passion Sayings in the Gospel Tradition." Zeitschrift fuer die Neutestamentliche Wissenschaft 60 (1969): 1-8.
- Blinzler, Josef. "The Trial of Jesus in the Light of History." Judaism 20 (1971): 49-55.
- Bornkamm, Guenther. "End-Expectation and Church in Matthew." In Tradition and Interpretation in Matthew. The New Testament Library, eds. Guenther Bornkamm, Gerhard Barth and Heinz J. Held. Translation by Percy Scott. London: SCM Press, 1963.
- \_\_\_\_\_. "The Authority to 'Bind' and 'Loose' in the Church in Matthew's Gospel: The Problem of Source in Matthew's Gospel." In The Interpretation of Matthew, ed. Graham Stanton. Issues in Religion and Theology, no. 3, 85-97. Philadelphia: Fortress Press; London: SPCK, 1983.
- \_\_\_\_\_. "The Risen Lord and the Earthly Jesus: Matthew 28.16-20." In The Future of Our Religious Future. Essays in Honour of Rudolf Bultmann, ed. James M. Robinson. Translation by Charles E. Carlston and Robert P. Scharlemann, 203-229. New York: Harper & Row, 1971.

- Brooks, Oscar S. "Matthew xxviii. 16-20 and the Design of the First Gospel." Journal for the Study of the New Testament 10 (1981): 2-18.
- Brown, Raymond E. "Rachab in Mt 1,5 Probably is Rahab of Jericho." Biblica 63 (1982): 79-80.
- \_\_\_\_\_. "The Meaning of the Magi; The Significance of the Star." Worship 49 (1975): 574-582.
- Brown, Schuyler. "The Matthean Community and the Gentile Mission." Novum Testamentum 22 (1980): 193-221.
- \_\_\_\_\_. "The Mission to Israel in Matthew's Central Section (Mt 9:35-11:1)." Zeitschrift fuer die Neutestamentliche Wissenschaft 69 (1977): 73-90.
- \_\_\_\_\_. "The Two-Fold Representation of the Mission in Matthew's Gospel." Studia Theologica 31 (1977): 21-32.
- Bruce, F. F. "The Background to the Son of Man Sayings." In Christ the Lord. Studies in Christology Presented to Donald Guthrie, ed. Harold H. Rowdon, 50-70. Leicester, England: Inter-Varsity Press, 1982.
- Campbell, K. M. "The New Jerusalem in Matthew 5.14." Scottish Journal of Theology 31 (1978): 335-363.
- Catchpole, David R. "The Poor on Earth and the Son of Man in Heaven. A Reappraisal of Matthew xxv. 31-46." Bulletin of the John Rylands University Library of Manchester 61 (1979): 355-397.
- Charette, Blaine. "A Harvest for the People?: An Interpretation of Matthew 9.37f." Journal for the Study of the New Testament. 38 (1990): 29-35.
- Clark, Kenneth W. "The Gentile Bias in Matthew." Journal of Biblical Literature 66 (1947): 165-172.
- Comber, Joseph A. "The Composition and Literary Characteristics of Matt. 11:20-24." The Catholic Biblical Quarterly 39 (1977): 497-504.
- Combrink, H. J. B. "The Structure of the Gospel of Matthew as Narrative." Tyndale Bulletin 34 (1983): 61-90.
- Cook, Michael J. "Interpreting 'Pro-Jewish' Passages in Matthew." Hebrew Union College Annual 54 (1983): 135-146.
- Cope, Lamar. "Matthew 12:40 and the Synoptic Source Question." Journal of Biblical Literature 92 (1973): 115.

- Cope, Lamar. "Matthew xxv: 31-46. 'The Sheep and the Goats' Reinterpreted." Novum Testamentum 11 (1969): 32-44.
- Crossan, John D. "Parable, Allegory, and Paradox." In Semiology and the Parables, ed. Daniel Patte, 264-271. Pittsburgh: Pickwick Press, 1976.
- Culver, Robert D. "What is the Church's Commission? Some Exegetical Issues in Matthew 28:16-20." Bibliotheca Sacra 125 (1968): 239-253.
- Dahl, Nils D. "The Parables of Growth." Studia Theologica 5 (1951): 132-166.
- Derrett, J. Duncan M. "Law in the New Testament: The Syro-Phoenician Woman the Centurion of Capernaum." Novum Testamentum 15 (1973): 161-186.
- \_\_\_\_\_. "The Stone that the Builders Rejected." In Studia Evangelica, Vol. IV. Texte und Untersuchungen, ed. F. L. Cross, 184-185. Berlin: Akademie-Verlag, 1968.
- Dodd, C. H. "Matthew and Paul." Expository Times 58 (1946/47): 295.
- Donahue, John R. "Tax Collectors and Sinners: An Attempt at Identification." The Catholic Biblical Quarterly 33 (1971): 39-61.
- Duling, D. C. "The Therapeutic Son of David: An Element in Matthew's Christological Apologetic." New Testament Studies 24 (1978): 392-410.
- Dunn, James D. G. "Pharisees, Sinners, and Jesus." In The Social World of Formative Christianity and Judaism. Essays in tribute to Howard Clark Kee, eds. Jacob Neusner, et al, 264-289. Philadelphia: Fortress Press, 1988.
- Farmer, William R. "Jesus and the Gospels: A Form-Critical and Theological Essay." Perkins Journal of Theology 28 (1975): 1-62.
- \_\_\_\_\_. "Matthew and the Bible: An Essay in Canonical Criticism." Lexington Theological Quarterly 11 (1976): 57-66.
- \_\_\_\_\_. "The Sermon on the Mount: A Form-Critical and Redactional Analysis of Matt 5:1-7:29." In Society of Biblical Literature 1986 Seminar Papers, ed. Kent H. Richards, 56-87. Chico, CA: Scholars Press, 1986.

- Feuillet, A. "Le Sens du Mot Parousie dans l'Évangile de Matthieu: Comparaison entre Matth. 24 et Jac. 5:1-11." In The Background of the New Testament and its Eschatology. Essays in Honour of Charles H. Dodd, eds. W. D. Davies and D. Daube, 261-280. Cambridge: University Press, 1956.
- Fenton, J. C. "Inclusio and Chiasmus in Matthew." In Studia Evangelica, Vol. I. Texte und Untersuchungen, eds. Kurt Aland, et al., 174-179. Berlin: Akademie-Verlag, 1959.
- Fitzmyer, Joseph A. "Crucifixion in Ancient Palestine, Qumran Literature, and the New Testament." The Catholic Biblical Quarterly 40 (1978): 493-513.
- \_\_\_\_\_. "The Use of Explicit Old Testament Quotations in Qumran Literature and in the New Testament." New Testament Studies 7 (1961): 297-333.
- Flusser, David. "Paganism in Palestine." In The Jewish People in the First Century. 2 vols. Compendia Rerum Iudaicarum and Novum Testamentum, eds. by S. Safrai and M. Stern, 2: 1078-1107. Philadelphia: Fortress Press, 1974-1976.
- \_\_\_\_\_. "Two Anti-Jewish Montages in Matthew." Immanuel 5 (1975): 37-45.
- France, R. T. "Exegesis in Practice: Two Examples." In New Testament Interpretation: Essays on Principles and Methods, ed. I. Howard Marshall, 252-281. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1977.
- \_\_\_\_\_. "Herod and the Children of Bethlehem." Novum Testamentum 21 (1979): 98-120.
- \_\_\_\_\_. "Old Testament Prophecy and the Future of Israel: A Study of the Teaching of Jesus." Tyndale Bulletin 26 (1975): 53-78.
- \_\_\_\_\_. "Scripture, Tradition and History in the Infancy Narratives of Matthew." In Gospel Perspectives, Vol. 2: Studies of History and Tradition in the Four Gospels, eds. R. T. France and David Wenham, 239-266. Sheffield: JSOT Press, 1981.
- \_\_\_\_\_. "The Formula Quotations of Matthew 2 and the Problem of Communication." New Testament Studies 27 (1980/81): 233-251.
- Frankmoelle, Von Hubert. "Evangelist und Gemeinde. Eine methodenkritische Besinnung (mit Beispielen ans dem Matthaesevangelium)." Biblica 60 (1979): 153-190.



- Frankemoelle, Von Hubert. "Zur Theologie der Mission in Matthauevan-  
gelium." In Mission im Neuen Testament, ed. Von Karl Kertelge.  
Quaestiones Disputatae, no. 93, eds. Karl Rahner and Heinrich  
Schlier, 87-123. Freiburg: Herders, 1982.
- Gaston, Lloyd. "The Messiah of Israel as Teacher of the Gentiles."  
Interpretation 29 (1975): 24-40.
- Gay, George. "The Judgment of the Gentiles in Matthew's Theology." In  
Scripture, Tradition and Interpretation. Essays presented to E. F.  
Harrison, eds. W. W. Gasque and W. S. LaSor, 199-215. Grand  
Rapids: Wm. B. Eerdmans Publishing Company, 1978.
- Glasson, T. F. "The Ensign of the Son of Man (Matt. xxiv, 30)." Journal  
of Theological Studies 15 (1964): 299-300.
- Grant, Frederick C. "The Mission of the Disciples, Mt 9.35-11.1 and  
Parallels." Journal of Biblical Literature 35 (1916): 293-314.
- Green, H. Benedict. "Matthew 12.22-50 and Parallels: An Alternative to  
Matthean Conflation." In Synoptic Studies: The Ampleforth Confer-  
ences of 1982 and 1983. Journal for the Study of the New Testament  
Supplement Series, no. 7, ed. C. M. Tuckett, 157-176. Sheffield:  
JSOT, 1984.
- \_\_\_\_\_. "The Command to Baptize and Other Matthaean Interpolation." In  
Studia Evangelica Vol. IV. Texte und Untersuchungen, ed. F. L.  
Cross, 60-63. Berlin: Akademie-Verlag, 1968.
- \_\_\_\_\_. "The Structure of St. Matthew's Gospel." In Studia Evangelica  
Vol. IV. Texte und Untersuchungen, ed. F. L. Cross, 47-59. Berlin:  
Akademie-Verlag, 1968.
- Guelich, Robert A. "The Antitheses of Matthew v. 21-48: Traditional  
and/or Redactional." New Testament Studies 22 (1976/77): 444-457.
- Hahn, Ferdinand. "Der Sendungsauftrag des Auferstandenen: Matthaueus 28,  
16-20." In Fides pro mundi vita: Missionstheologie heute.  
Missionswissenschaftliche Forschungen, vol. 14, ed. Theo Sunder-  
meier, 28-43. Guetersloh: Guetersloher Verlagshaus, 1980.
- Hare, Douglas R. A. and Daniel J. Harrington. "'Make Disciples of all  
the Gentiles' (Mt 28:19)." The Catholic Biblical Quarterly 37  
(1975): 359-369.
- Harman, A. M. "Missions in the Thought of Jesus." Evangelical Quarterly  
41 (1969): 131-142.
- Harrington, Daniel J. "The Jewishness of Jesus: Facing Some Problems."  
The Catholic Biblical Quarterly 49 (1987): 1-13.

- Hasler, J. Ireland. "The Incident of the Syrophoenician Woman, Matthew 15:21-28; Mark 7:24-30." The Expository Times 45 (1933/34): 459-461.
- Heater, Homer, Jr. "Matthew 2:6 and its Old Testament Sources." Journal of the Evangelical Theological Society 26 (1983): 395-397.
- Held, Heinz J. "Matthew as Interpreter of the Miracle Stories." In Tradition and Interpretation in Matthew, eds. Guenther Bornkamm, Gerhard Barth and Heinz J. Held. The New Testament Library. Translation by Percy Scott, 131-174. London: SCM Press, 1963.
- Herrenbrueck, H. "Wer waren die 'Zoellner'?" Zeitschrift fuer die Neutestamentliche Wissenschaft 72 (1981): 178-194.
- Hill, David. "Son and Servant: an Essay in Matthean Christology." Journal for the Study of the New Testament 6 (1980): 2-16.
- \_\_\_\_\_. "The Conclusion of Matthew's Gospel: Some Literary-Critical Observations." Irish Biblical Studies 8 (1986): 54-63.
- Hooker, Morna D. "The Prohibition of Foreign Missions (Mt 10<sup>5-6</sup>)." Expository Times 82 (1970/71): 361-365.
- Hutchinson, Arno M. "Christian Prophecy and Matthew 12:38-42. A Test Exegesis." In Society of Biblical Literature 1977 Seminar Papers, ed. Paul J. Achtemeier, 379-385. Missoula, MT: Scholars Press, 1977.
- Jeremias, Joachim. "Das Loesegeld fuer Viele (Mk. 10:45)." Judaica 3 (1947/8): 249-264.
- \_\_\_\_\_. "The Gentile World in the Thought of Jesus." In Studiorum Novi Testamenti Societas Bulletin III (1953), 18-28. Cambridge: University Press, reprint 1962.
- \_\_\_\_\_. "Zoellner und Suender." Zeitschrift fuer die Neutestamentliche Wissenschaft 30 (1931): 293-300.
- Keck, Leander E. "Ethics in the Gospel according to Matthew." Ilf Review 41 (1984): 39-56.
- Kingsbury, Jack D. "Observations on the 'Miracle Chapters' of Matthew 8-9." The Catholic Biblical Quarterly 40 (1978): 559-573.
- \_\_\_\_\_. "The Composition and Christology of Matthew 28:16-20." Journal of Biblical Literature 93 (1974): 573-584.
- \_\_\_\_\_. "The Title 'Son of David' in Matthew's Gospel." Journal of Biblical Literature 95 (1976): 591-602.

- Kingsbury, Jack D. "The Developing Conflict between Jesus and the Jewish Leaders in Matthew's Gospel: A Literary-Critical Study." The Catholic Biblical Quarterly 49 (1987): 57-73.
- Kio, Stephen H. "Understanding and Translating 'Nations' in Mt 28.19." Bible Translator 41 (1990): 230-238.
- Kittel, Gerhard and Gerhard Friedrich, eds. Theological Dictionary of the New Testament. 10 vols. Translation by Geoffrey W. Bromiley. Grand Rapids Wm. B. Eerdmans Publishing Company, 1964-1976. S.v. "ἀρχῶν" by Gerhard Dellling; "βασιλεία" by Karl L. Schmidt; "βαπταλογέω" by Gerhard Dellling; "δίκαιος" by Gottlob Schrenk; "κατακυριεύω" by Werner Foerster; "κατακρίνω" and "παραδίδομι" by Friedrich Buechsel; "τελώνης" by Otto Michel.
- Kosmala, Hans. "The Conclusion of Matthew." In Annual of the Swedish Theological Institute Vol. IV, ed. Hans Kosmala, 132-147. Leiden: E. J. Brill, 1965.
- Krentz, Edgar. "Community and Character: Matthew's Vision of the Church." In Society of Biblical Literature 1987 Seminar Papers, ed. Kent H. Richards, 565-573. Atlanta: Scholars Press, 1987.
- \_\_\_\_\_. "The Extent of Matthew's Prologue." Journal of Biblical Literature 83 (1964): 409-414.
- Kuemmel, Werner G. "Das Gleichnis von den bösen Weingärtner (Mark 12,1-9)." In Aux Sources de la Tradition Chrétienne, eds. Oscar Cullmann and P. Menoud, 120-138. Neuchâtel: Delachaux & Niestlé, 1950.
- Lachs, Samuel T. "Studies in the Semitic Background to the Gospel of Matthew." Jewish Quarterly Review 67 (1977): 195-217.
- Landes, George M. "Matthew 12:40 as an Interpretation of 'The Sign of Jonah' against its Biblical Background." In The Word of the Lord Shall Go Forth. Essays in Honor of David Noel Freedman, eds. Carol L. Meyers and M. O'Connor, 665-684. Winona Lake, IN: Eisenbrauns, 1983.
- Luz, Ulrich. "The Disciples in the Gospel according to Matthew." In The Interpretation of Matthew. Issues in Religion and Theology, no. 3, ed. Graham Stanton, 100-105. Philadelphia: Fortress Press; London: SPCK, 1983.
- Louw, J. P. "ΔΙΚΑΙΟΣΥΝΗ." In The Sermon on The Mount: Essays on Matthew 5-7. Neotestamentica I (1967), 35-41. Pretoria, South Africa: University of Pretoria, 1967.
- Malina, Bruce J. "The Literary Structure and Form of Matt. xxviii. 16-20." New Testament Studies 17 (1970/71): 87-103.

- Martin, James. "The Church in Matthew." Interpretation 29 (1975): 41-56.
- Martin, Ralph P. "St. Matthew's Gospel in Recent Study." Expository Times 80 (1968/69): 132-136.
- \_\_\_\_\_. "The Pericope of the Healing of the 'Centurion's' Servant/Son (Matt 8:5-13 par. Luke 7:1-10): Some Exegetical Notes." In Unity and Diversity in New Testament Theology. Essays in Honor of George E. Ladd, ed. Robert A. Gundry, 14-22. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1978.
- Matera, Frank J. "The Plot of Matthew's Gospel." The Catholic Biblical Quarterly 49 (1987): 238-246.
- Mather, P. Boyd. "Christian Prophecy and Matthew 28:16-20. A Test Exegesis." Society of Biblical Literature 1977 Seminar Papers, ed. Paul J. Achtemeier, 103-115. Missoula, MT: Scholars Press, 1977.
- McArthur, Harvey K. "The Parable of the Mustard Seed." The Catholic Biblical Quarterly 33 (1971): 198-210.
- McKnight, Scott. "Jesus and the End-Time: Matthew 10:23." In Society of Biblical Literature Seminar Papers Series, ed. Kent H. Richards, 501-520. Atlanta: Scholars Press, 1986.
- Meeks, Wayne A. "Breaking Away: Three New Testament Pictures of Christianity's Separation from the Jewish Communities." In "To See Ourselves as Others see Us." Christians, Jews, "Others" in Late Antiquity, eds. Jacob Neusner and Ernst S. Frerichs, 93-115. Chico, CA: Scholars Press, 1985.
- Meier, John P. "Matthew 15:21-28." Interpretation 40 (1986): 397-402.
- \_\_\_\_\_. "Nations or Gentiles in Matthew 28:19?" The Catholic Biblical Quarterly 39 (1977): 94-102.
- \_\_\_\_\_. "Salvation-History in Matthew: In Search of a Starting Point." The Catholic Biblical Quarterly 37 (1975): 203-215.
- \_\_\_\_\_. "Two Disputed Questions in Matt 28:16-20." Journal of Biblical Literature 96 (1977): 407-424.
- Meyer, Paul D. "Gentile Mission in Q." Journal of Biblical Literature 89 (1970): 405-417.
- Michaels, J. Ramsey. "Apostolic Hardships and Righteous Gentiles: A Study of Matthew 25,31-46." Journal of Biblical Literature 84 (1965): 27-37.

- Michaels, J. Ramsey. "The Centurion's Confession and the Spear Thrust." The Catholic Biblical Quarterly 29 (1967): 102-109.
- Michel, Otto. "The Conclusion of Matthew's Gospel: a Contribution to the History of the Easter Message." In The Interpretation of Matthew. Issues in Religion and Theology, no. 3, ed. Graham Stanton. Translation by Robert Morgan. Philadelphia: Fortress Press; London: SPCK, 1983.
- Morosco, Robert E. "Matthew's Formation of a Commissioning Type-Scene out of Story of Jesus' Commissioning of the Twelve." Journal of Biblical Literature 103 (1984): 539-556.
- \_\_\_\_\_. "Redaction Criticism and the Evangelical: Matthew 10 a Test Case." Journal of the Evangelical Theological Society 22 (1979): 323-331.
- Moule, C. F. D. "St Matthew's Gospel: Some Neglected Features." In Studia Evangelica Vol. II. Texte und Untersuchungen. ed. F. L. Cross, 91-99. Akademie-Verlag, 1964.
- \_\_\_\_\_. "The Intention of the Evangelists." In New Testament Essays. Studies in Memory of T. W. Manson, ed. A. J. B. Higgins, 165-179. Manchester: University of Manchester Press, 1959.
- Mowery, Robert L. "The Activity of God in the Gospel of Matthew." In Society of Biblical Literature 1989 Seminar Papers, ed. David Lull, 400-411. Atlanta: Scholars Press, 1989.
- Munck, J. "Israel and the Gentile in the New Testament." In Studiorum Novi Testamenti Societas Bulletin I (1950), 26-38. Cambridge: University Press, 1962.
- Nettelhorst, R. P. "The Genealogy of Jesus." Journal of the Evangelical Theological Society 31 (1988): 169-172.
- Newman, B. M., Jr. "Matthew 1.1-18: Some Comments and a Suggested Restructuring." The Bible Translator 27 (1976): 209-212.
- Neyrey, Jerome H. "Decision Making in the Early Church. The Case of the Canaanite Woman (Mt 15:21-28)." Science et Esprit 33 (1981): 373-378.
- Nineham, D. E. "The Genealogy in St. Matthew's Gospel and its Significance for the Study of the Gospels." Bulletin of the John Rylands University Library of Manchester 58 (1976): 421-444.
- Osborne, G. R. "Redaction Criticism and the Great Commission: A case Study Toward a Biblical Understanding of Inerrancy." Journal of the Evangelical Theological Society (1976): 73-85.

- Pobee, John. "The Cry of the Centurion: A Cry of Defeat." In The Trial of Jesus. Cambridge Studies in honour of C. F. D. Moule, ed. Ernst Bammel. Studies in Biblical Theology. 2nd series, no. 13, 91-102. London: SCM Press, 1970.
- Quinn, J. D. "Is 'RACHAB' in Mt 1,5 Rahab of Jericho?" Biblica 62 (1981): 225-228.
- Rogers, Cleon. "The Great Commission." Bibliotheca Sacra 130 (1973): 258-267.
- Rowe, Robert D. "Is Daniel's 'Son of Man' Messianic?" In Christ the Lord. Studies in Christology Presented to Donald Guthrie, ed. Harold H. Rowdon, 71-96. Leicester, England: Inter-Varsity Press, 1982.
- Russell, E. A. "Antisemitism in the Gospel of St. Matthew," Irish Biblical Studies 8 (1986): 183-196.
- \_\_\_\_\_. "The Canaanite Woman and the Gospels (Mt 15.2-28; cf. Mk 7.24-30)." In Studia Biblica 1978: Papers on the Gospels. Sixth International Congress on Biblical Studies, ed. E. A. Livingstone. Journal for the Study of the New Testament Supplement Series, no. 2, 262-272. Sheffield: University of Sheffield, 1980.
- \_\_\_\_\_. "The Image of the Jew in Matthew's Gospel." In Studia Evangelica Vol. VII. Texte und Untersuchungen, ed. Elizabeth A. Livingstone, 427-442. Berlin: Akademie-Verlag, 1982.
- Schnider, Von F. and Werner Stenger. "Die Frau im Stammbaum Jesu nach Matthaeus: Strukturelle Beobachtungen zu Mt 1,1-17." Biblische Zeitschrift (new series) 2 (1979): 187-196.
- Scobie, Charles H. "Jesus or Paul? The Origin of the Universal Mission of the Christian Church." In From Jesus to Paul. Studies in Honour of Francis W. Beare, eds. Peter Richardson and John C. Hurd, 47-60. Waterloo, Ontario: Wilfrid Laurier University Press, 1984.
- Scott, J. Julius. "Gentiles and the Ministry of Jesus: Further Observations on Matt 10:5-6; 15:21-28." Journal of the Evangelical Theological Society 33 (1990): 161-169.
- Scott, J. W. "Matthew's Intention to Write History." The Westminster Theological Journal 47 (1985): 68-82.
- Senior, Donald. "The Ministry of Continuity: Matthew's Gospel and the Interpretation of History." Bible Today 82 (1976): 670-676.

- Senior, Donald. "The Struggle to be Universal: Mission as Vantage Point for New Testament Investigation." The Catholic Biblical Quarterly 46 (1984): 63-81.
- Sloyan, Gerald S. "Outreach to Gentiles and Jews: New Testament Reflections." Journal of Ecumenical Studies 22 (1985): 764-769.
- Smith, Charles W. F. "The Mixed State of the Church in Matthew's Gospel." Journal of Biblical Literature 82 (1963): 149-168.
- Smyth, K. "The Structural Principle of Matthew's Gospel." Irish Biblical Studies 4 (1982): 207-220.
- Stanton, N. Graham. "Matthew as a Creative Interpreter of the Sayings of Jesus." In Das Evangelium und die Evangelien. Wissenschaftliche Untersuchungen zum Neuen Testament, no. 28, ed. Peter Stuhlmacher, 273-287. Tuebingen: Mohr, 1983.
- \_\_\_\_\_. "The Gospel of Matthew and Judaism." Bulletin of the John Rylands University Library of Manchester 66 (1984): 264-284.
- \_\_\_\_\_. "The Origin and Purpose of Matthew's Gospel. Matthean Scholarship from 1945 to 1980." In Aufstieg und Niedergang der roemischen Welt, 2n series, part 25, no. 3, eds. H. Temporini and W. Haase, 1889-1951. Berlin and New York: Walter De Gruyter, 1985.
- \_\_\_\_\_. "The Origin and Purpose of Matthew's Sermon on the Mount." In Tradition and Interpretation in the New Testament. Essays in Honor of E. Earle Ellis for his 60th Birthday, eds. Gerald F. Hawthorne and Otto Bety, 181-192. Grand Rapids: Wm. B. Eerdmans Publishing Company; Tuebingen: Mohr, 1987.
- Stendahl, Krister. "Quis et Unde? An Analysis of Matthew 1-2." In The Interpretation of Matthew. Issues in Religion and Theology, no. 3, ed. Graham Stanton, 56-66. Philadelphia: Fortress Press; London: SPCK, 1983.
- Strecker, Georg. "The Concept of Salvation-History in Matthew." Journal of the American Academy of Religion 35 (1967): 219-230.
- Sugirtharajah, R. S. "The Syrophoenician Woman." The Expository Times 98 (1986/7): 13-15.
- Tagawa, Kenzo. "People and Community in the Gospel of Matthew." New Testament Studies 16 (1969/70): 149-162.
- Tatum, W. Barnes. "The Origin of Jesus Messiah (Matt 1:1,18a): Matthew's Use of the Infancy Traditions." Journal of Biblical Literature 96 (1977): 523-535.

- Thompson, William G. "An Historical Perspective in the Gospel of Matthew." Journal of Biblical Literature 93 (1974): 243-262.
- Via, Dan O. "Ethical Responsibility and Human Wholeness in Matthew 25: 31-46." The Harvard Theological Review 80 (1987): 79-100.
- Waetjen, H. C. "The Genealogy as the Key to the Gospel according to Matthew." Journal of Biblical Literature 95 (1976): 205-230.
- Walker, William O., Jr. "Jesus and the Tax Collectors." Journal of Biblical Literature 97 (1978): 221-238.
- Wenham, David. "A Note on Matthew 24:10-12." Tyndale Bulletin 31 (1980): 155-162.
- Wenham, Gordon J. "Christ's Healing Ministry and His Attitude to the Law:" In Christ the Lord, Studies in Christology presented to Donald Guthrie, ed. Harald H. Rowdon, 115-126. Downers Grove, IL: Inter-Varsity Press, 1982.
- Wilckens, U. "Gottes geringste Bruder--zu Mt 25,31-46." In Jesus und Paulus, eds E. Ellis and E. Graesser, 363-383. Goettingen: Vandenhoeck und Ruprecht, 1975.
- Zeller, Von Dieter. "Das Logion Mt 8,11f/Lk 13,28f und das Motiv der 'Voelkerwallfahrt'." Biblische Zeitschrift (new series) 16 (1972): 84-93.