Contents

1. Introduction 1

1.1 Particularism and Universalism 3

1.2 Identification of the Relevant Texts 4

1.3 History of Research 6
- 1.3.1 Matthew as Compiler 7
- 1.3.2 Matthean Catholicity 8
- 1.3.3 The Gospel of Matthew's Gentile Author and Audience 9
- 1.3.4 Matthean Salvation History 11
- 1.3.5 Matthean Community 16
- 1.3.6 Summary and Corresponding Observations 22

1.4 Methodology 23
- 1.4.1 Introduction to Narrative Criticism 24
  - 1.4.1.1 Unified Narrative 25
  - 1.4.1.2 Story World 25
  - 1.4.1.3 Implied Author and Implied Reader 26
  - 1.4.1.4 Characters 27
  - 1.4.1.5 Settings 28
  - 1.4.1.6 Events and Plot 29
  - 1.4.1.7 Sequential Reading from Beginning to End 30
  - 1.4.1.8 First-Time Reading or Rereading? 31
  - 1.4.1.9 Reader's Repertoire 32
- 1.4.2 Legitimacy of a Narrative-Critical Reading of the Gospel of Matthew 34
  - 1.4.2.1 The Historical Basis of the Narrative 34
  - 1.4.2.2 The Presupposed Reader of the Narrative 35
  - 1.4.2.3 The Chronological Order of the Narrative 37
- 1.4.3 The Sermon on the Mount as Integral Part of the Matthean Narrative 39
- 1.4.4 Narrative-Critical Reading of the Sermon on the Mount 42

1.5 Audience of the Sermon on the Mount 45
- 1.5.1 The Disciples as Primary Addressees 45
  - 1.5.1.1 Four or More, but not the Twelve 47

1.5.1.2 Jewish Disciples 48
1.5.1.3 Persecuted Disciples? 50
1.5.1.4 Fasting Disciples? 52
1.5.2 The Crowds as Secondary Addressees 53

2. Matthew 5:13–16 59

2.1 Literary Unit 59

2.2 The Disciples' Ministry as Subject Matter 60

2.3 Means of the Disciples' Ministry 62
2.3.1 Good Deeds 62
2.3.2 Spoken Message 62

2.4 Content of the Disciples' Ministry 65
2.4.1 The Kingdom of Heaven as Central Theme of the Matthean Narrative 65
2.4.2 The Disciples as Representatives of the Kingdom of Heaven 66
2.4.3 The Disciples' Good Deeds as Reflections of the Kingdom of Heaven 66

2.5 Goal of the Disciples' Ministry 68

2.6 Scope of the Disciples' Ministry 70
2.6.1 Matthew 5:13–16 70
2.6.1.1 ἄνθρωποι 71
2.6.1.2 γῆ 72
2.6.1.3 κόσμος 75
2.6.1.4 πάντες οἱ ἐν τῇ οἰκίᾳ 76
2.6.1.5 Summary 79
2.6.2 Reader's Repertoire 79
2.6.3 Subsequent Portions of the Sermon on the Mount 80
2.6.3.1 Matthew 5:41 81
2.6.3.2 Matthew 7:12 82
2.6.4 Conclusion 84

2.7 Direction of Movement of the Disciples' Ministry 85
2.7.1 Centrifugal Direction of Movement Attributed to φῶς in Matthew 4:13–16 86
2.7.2 Centrifugal Universalism Associated with the Metaphor φῶς ἐθνῶν 89
2.7.2.1 Isaiah 42:6 90
2.7.2.2 Isaiah 49:6 91
2.7.2.3 Acts 13:47 92
2.7.3 Absence of the Motif of the *Völkerwallfahrt* from Matthew 5:14 94

2.7.4 Centrifugal Universalism Attributed to the Metaphor φῶς ἐθνῶν 99
2.7.5 Summary, Conclusion, and Corresponding Observations 101

2.8 Narrative Time of the Disciples' Ministry 103
2.8.1 Grammatical Considerations 103
2.8.2 Narrative-Critical Considerations 104
2.8.2.1 Matthew 1–4 104
2.8.2.2 Matthew 5–7 107
2.8.2.3 Matthew 8–9 109
2.8.3 Interim Results and Corresponding Considerations 110
2.8.4 Matthew 5:16 as a Mere Anticipation of Matthew 28:19 ? 111
2.8.4.1 First-Time Reading 112
2.8.4.2 Rereading 114

2.9 Summary 117

3. The Three References to the Gentiles 119

3.1 Exegesis 119
3.1.1 Matthew 5:47 119
3.1.2 Matthew 6:7–8 123
3.1.3 Matthew 6:31–32 129
3.1.4 Conclusion 131

3.2 Contribution to Matthean Particularism and Universalism 132
3.2.1 Particularism? 132
3.2.2 Implicit Universalism 134

3.3 Summary 136

4. Matthew 7:6 137

4.1 Metaphorical Character 139

4.2 Meanings of 'What is Holy' and 'Your Pearls' 143
4.2.1 οἱ μαργαρῖται ὑμῶν 145
4.2.2 τὸ ἅγιον 148
4.2.3 Summary and Corresponding Considerations 149

4.3 Meanings of 'Do Not Give' and 'Do Not Throw' 150

4.4 Meanings of 'Dogs' and 'Swine' 151
4.4.1 The Metaphors κύνες and χοῖροι in the Reader's Repertoire 152
4.4.1.1 κύνες 152
4.4.1.2 χοῖροι 159
4.4.2 Specification of the Metaphors κύνες and χοῖροι in Matthew 7:6 160

4.4.3 Interpretive Clues in the Preceding Narrative 164
4.4.3.1 Herodian Dynasty 165
4.4.3.2 Jewish Religious Leaders 167
4.4.3.3 Murderers of the Prophets 168
4.4.4 Meanings of the Metaphors κύνες and χοῖροι in Matthew 7:6 169

4.5 Contribution to Matthean Particularism and Universalism 176

4.6 Summary 178

5. Matthew 7:24–27 179

5.1 Parallel and Antithetical Structure 179

5.2 Soteriological Emphasis 181
5.2.1 The Storm as an Image for Future Divine Judgment 181
5.2.2 Jesus's Offer of Salvation 185
5.2.3 Conclusion 188

5.3 Universalistic Character 188
5.3.1 πᾶς ὅστις 188
5.3.2 Addressees Who Hear μου τοὺς λόγους τούτους from Jesus's Lips 189
5.3.2.1 Jewish Listeners 190
5.3.2.2 Gentile Listeners 191
5.3.2.3 Jews or Gentiles 191
5.3.2.4 The ὄχλοι of Matthew 4:25: Only Jews or Jews and Gentiles? 194
5.3.2.5 Direction of Movement of the ὄχλοι 197
5.3.2.6 Conclusion 198
5.3.3 Addressees Who Hear μου τοὺς λόγους τούτους from the Disciples' Lips 198

5.4 Summary 199

6. Universalism in the Sermon and the Matthean Plot 201

6.1 Established Plot 202

6.2 Differences in Mission Between Jesus and His Disciples 204

6.3 The Particularistic Mission of Jesus 205
6.3.1 Matthew 1:21 205
6.3.2 Matthew 2:6 206
6.3.3 Matthew 4:23–25 207
6.3.4 Matthew 7:24–27 207
6.3.5 Matthew 15:24 208

6.4 Three Phases of the Disciples' Mission 213
6.4.1 Universalistic Beginning (Matthew 4:18–10:4) 213
6.4.1.1 Matthew 4:19 213
6.4.1.2 Matthew 4:23–25 214
6.4.1.3 Matthew 5:13–16 215
6.4.1.4 Matthew 7:28–8:17 216
6.4.1.5 Matthew 8:18–34 217
6.4.1.6 Matthew 9:1–34 220
6.4.1.7 Matthew 9:35–10:4 221
6.4.2 Particularistic Interim Time (Matthew 10:5–28:17) 227
6.4.3 Universalistic Open End (Matthew 28:18–20) 229

6.5 Summary 232

7. Conclusion 235

7.1 Summary 235

7.2 Prospects for Future Research 239

Abbreviations 241

Bibliography 243

Index of References 265

Index of Modern Authors 277

Index of Subjects 281