

Chapter 2

PRESENT SCHOLARSHIP WITH REGARD TO MATTHEW'S COMMUNITY

2.1 Introduction

The Matthean community has been investigated in the past by means of a number of different approaches. It has been approached from the historical, literary and social-scientific perspectives, which have attempted to address the question of the characteristics of the structure in Matthew's community. According to Stanton (1985:1889-1951), a review of the Matthean scholarship from 1945 to 1980, shows that Matthew's community was both isolated from and embedded in a deep, entwined relationship with Judaism. As a consequence, a large number of Gentiles may have been accepted into the First Evangelist's community (Stanton 1985:1915). Research on the characteristics of Matthew's community continues to this day. The social-scientific approach provides us with some insight into the social structure of Matthew's community. Nevertheless, this approach in itself is insufficient in attempting to understand and analyse the life of the community. For these reasons, we require another perspective to enable a fruitful investigation of this community and to critique the viewpoints of the Matthean scholars.

This chapter will briefly survey recent studies of the community from the perspective of an egalitarian theory. Chapter 23 of the Gospel has often been mentioned by scholars in relation to the egalitarian theory embodied in this Gospel (see Sim 1998:139-140). Moreover, chapter 18 indicates that equality was indeed an issue deeply linked with the social life of the Matthean community. Therefore many scholars have also analysed Chapter 18 within the framework of this community, and have provided an abundance of theories regarding its character, as noted in the previous chapter, where the egalitarian character of the Matthean community was discussed. However, as previously noted, the egalitarian theory does not provide an adequate and comprehensive view of community life. Egalitarianism is a modern sociological term, which has been introduced since the French Revolution (Doyle 1989:420-421; see chapter 1). It is therefore an anachronism to approach the ancient society of the First

Century from the perspective of a modern egalitarian theory. In fact, scholars (cf Lenski 1996:190-193; Duling 1992:100; 2002:526-532; Vledder and Van Aarde 1994:511; Van Eck 1995:211-214) agree that ancient Middle Eastern society was hierarchical.

To a great extent, I have been guided by books and articles on Matthew's Gospel in selecting Matthean scholars' perspectives in this field. It is therefore very important to critically assess current works by scholars in the field as a starting point for this study. We will investigate scholarly criteria and their divisions of the Gospel in order to understand their viewpoint concerning the Matthean community, its members, structure, and relationship with the outside community, with particular reference to the inherent egalitarian structures. It will be necessary to use some categories to clearly understand recent scholars' perspectives on this community. This discussion will therefore be divided into three categories: (1) The salvation-historical category as reflected in Matthew's discourse concerning the salvation of Israelite and Gentiles. (2) According to the transparency category, the Gospel of Matthew overlapped between Jesus' world (the pre-paschal commission of Jesus) and the Matthean community (the post-paschal commission of the disciples). A comparison between Jesus' context and Matthew's community illuminates our understanding of the inclusive nature of Jesus' ministry and the inclusive structure of Matthew's society. (3) A structuralist-narrative approach, for example the so-called Greimas category, uses Roman Jakobson's communication model. In a narrative, there are three aspects: the sender, the message and the audience. In order to understand the Biblical message, it will therefore be fruitful to understand the implied author, together with the circumstances of the implied audience. The purpose of the structuralist approach is, therefore, to explore current scholars' work through reinterpretation.¹ Results stemming from the application of Greimas' theory to Matthean society may assist in clarifying our view of Matthew's community with reference to the hierarchical structure and egalitarian interaction of characters. This theory also provides us with an analysis of the hierarchy of the historical Jesus' movement in relation to its egalitarian character. These three categories will help us to understand to a better extent, scholars' works on egalitarianism, hierarchy, and the inclusivity of Matthew's community.

2. 2 The salvation-historical approach

The salvation-historical approach is one of the most dominant perspectives on the Gospel of Matthew studies. Salvation history should not be understood as general history. Walker (1967; cf Meier 1975:203) emphasized that salvation history is Matthew's conception of God's plan of salvation for his people.

Hans Conzelmann's (1960:34) theory of the salvation-historical approach in the Gospel of Luke has widely influenced Matthean scholars. Salvation history is divided into three eras (see Howell 1990:59-77), which can clearly be distinguished as the era of Israel, the era of Jesus and the era of the church. This view has created partial differences among scholars, but there were basic forms of agreement between scholars such as Trilling (1964), Strecker² (1962), Walker (1967) and Thompson (1974). Strecker (1962: 45-49, 184-188) believes that the delay in the parousia is the main issue in understanding salvation history as found in Matthew's Gospel. Matthew did compose a life of Jesus with eschatological relevance as it pertained to the prescribed way of righteousness in the history of salvation. This focus on eschatological righteousness has been drawn from three successive perspectives: the time of the Old Testament prophets, the time of Jesus and the time of the disciples' community. From another perspective Trilling (1964:95-96, 162, 213), in interpreting Matthew 28:18-20, 21:43, and 27:25, has asserted that the salvation-history approach has demonstrated Matthew's intent in depicting the church as being the true Israel. The church is the "true" Israel, which replaced the "false" Israel, who had lost its position as the chosen people of God. Walker (1967:114-115) argued that the structure of Matthew was determined by his specific historical era in relation to his involvement in the Gentile mission of the post-paschal period. Hence, salvation history consists of three epochs: the pre-history of the Messiah, the history of the mission to Israel and the mission to the Gentiles. Thompson's (1974:244, 252-254, 262) viewpoint is that the Matthean community was in conflict with the Gentiles, but that it was not against Israel. Matthew composed his Gospel when his community was in conflict with the Gentiles and afflicted with internal dissension.

All these scholars view the three periods of the church's salvation history as constituting the true Israel; the delay in the parousia that the Gentiles inflicted upon the church is explained by way of redaction criticism. The Matthean community was also affected by conflicting issues resulting from the Gentiles' mission. Scholars believe that the concept of salvation history is connected with the ecclesiology of Matthew. However, Kingsbury (1975:25-37; cf Combrink 1988:99-101) is of the opinion that the salvation-historical epoch can be divided into two sections (Howell 1990:78-88), namely the era of Israel, followed by the era of Jesus and the church. This twofold formula in Matthew's view of salvation history was placed within a specific epoch of Israel's history, when prophecies regarding the coming of the Messiah and the ministry of John the Baptist marked the beginning of the time of Jesus. By way of the post-paschal Matthean community time line, the era of Jesus and the church heralded Jesus' resurrection. This was with particular reference to a larger involvement of this community in the future (Kingsbury [1975] 1989:31, 33, 35). Moreover, Kingsbury's position is that Matthew's concept of salvation history did not relate to some kind of time line, as it was and still is related to Christology. In Matthew's Gospel, Jesus' time extended from the time of Matthew's community and its Christological motivation, and continued during the pre-Easter to post-Easter period (Kingsbury 1989:32). Meier (1975:203-15) also believes that Matthew only distinguishes between two periods in the salvation history. His view is that Jesus' crucifixion and resurrection is the turning point of the salvation history. According to Meier, Matthew 10:5-6 and 15:24 reflected only a mission to Israel, but in Matthew 28:16-20 a mission to all nations was implied.

The foregoing discussion has attempted to show that the structure of the Gospel of Matthew was composed in line with the First Evangelist's conception of salvation history. The Gospel of Matthew's twofold structure is divided into three most comprehensive sections. The first section (Mt 1:1-4:16) focuses on Jesus as the Messiah and the second section (Mt 4:17-16:20) on Jesus' proclamation of God's salvation to Israel. But the Israelites rejected Jesus' proclamation of salvation. The third section (Mt 16:21-28:20) covers the suffering, death and resurrection of Jesus. Hence, Jesus' proclamation of salvation to the Gentiles was continued

by the community of the disciples. Kingsbury's (1973:474) focus on the concept of salvation history is one aspect of ecclesiological³ concerns raised by Matthew's Christology (Matthew's narrative of Jesus' story started with the prophecy of the Messiah, the birth of Jesus, continued with the ministry of Jesus and concluded with the crucifixion of Jesus).

The Matthean community expected the parousia, even though the parousia was delayed. At that time, the Gentiles were attending church, not the synagogue, and their internal discord and external opposition were provoked by the Gentile mission. Most probably, due to these reasons, Matthew employed a description of salvation history by using a "Christological" time line. Another important aspect is Kingsbury's (1975:33) view of Matthew's presentation of the conception of salvation history through stressing the function of the disciples in the Gospel. Peter, in particular, has given primacy to the salvation-historical focus in the Gospel. Matthew described Peter as the spokesperson of the disciples (Luz 1971:152; Brown 1973:75-107; Kingsbury 1979:71; cf Van Aarde 1994:16). Peter's role had a significant influence on the Matthean community, as Matthew referred to building the church's foundation (Kingsbury 1979:71). Meier's (1975:203-215) work focuses specifically on the salvation history in the Gospel of Matthew. Matthew's objective in establishing a scheme of salvation history had national (Israel) and geographical limitations (Mt 10:5-6; 15:24, 28). In contrast, Hummel (1966:25) points out that the most important issue was that Jesus proclaimed salvation to the Gentiles (centurion 8:5-13, the Canaanite women 15:21-28). Meier (1975:205) mentions that Matthew "consciously draws up a scheme of salvation-history which widens the geographical and national restrictions of Jesus' public ministry⁴ into a universal mission (mission to the Gentiles) after the death-resurrection."

Many Matthean scholars who have focused on the historical background of the Matthean community are of the opinion that the Gospel was written during the time of separation between the church and the synagogue (Brown 1908:193-213; Van Aarde 1989b:219; 217-233; Gundry 1991:62-67; Stanton 1992:113-145; Cousland 2002:69-70). This is a very important issue in relation to the community to whom Matthew ministered. If we accept that the Matthean community was already separated from the synagogue, this means that the

members of the Matthean community were not solely Israelite.

Most scholars agree that Christianity began as an Israelite sect in the land of Israel and that these two groups were involved in a sincere relationship. Christianity's time line during the first century pinpoints the separation between Christianity and "Judaism" as being after the destruction of the temple. The separation between Matthew's community and the synagogue was, and still is, intensely debated within the Matthean scholarship. This topic will be discussed here within the three categories of scholarship.

Firstly, some scholars (France 1989b; Joubert⁵ 1993; Saldarini 1994) view Israelite-Christian communities as still following Israelite religious symbols and rituals, and maintaining friendly relations with Israel's neighbours. However, the viewpoints of these scholars are dissimilar. Joubert (1993:361) outlines France's (1989b:100-1) view of the antagonism between the Israelite-Christian communities and "Judaism" (*Birkath Ha-Minim*) as a result of certain individuals' hostility. Even in the period before 70 CE, hostility existed between Jesus' followers and the Synagogue. This is partly a problem of general conflict between the groups and not necessarily evidence of separation between them. Saldarini (1994:21; 1991:36-59) believes that the Gospel of Mark was written in the period of the war with Rome, with Matthew using the Gospel of Mark. The Gospel of Matthew was written around 80-90 CE, subsequent to Mark's Gospel. Saldarini analyzed the authors' attitudes toward "Judaism". His conclusion was that Mark's Gospel was based on the life and teaching of Jesus, with only a very selective observance of the Law. Mark declared Jesus as "Lord of the Sabbath" (Mk 2:28), and asserted that the traditions of the elders be upheld and that an individual's conduct should be exemplary, especially in relation to dietary intake (Mk 7:3-4). This indicates that the Gospel of Mark was within the framework of "Judaism". Moreover, Matthew was an Israelite who supported obedience to Israelite laws, according to Jesus' interpretation. "Judaism" and "Christianity" varied in their relationship with Israelite communities. Saldarini's (1994:19) other argument is that the rabbinic group gave "blessings" to the heretics (Israelite-Christian), but that they did not control the synagogue. The *Birkat Ha-Minim* was not promulgated at synagogue services in the first century. It was primarily

aimed at Christians, but was accepted by a large number of Judaistic communities. The fact that the Gospel of Matthew was written later than that of Mark indicates that the Matthew community (only one of the groups of believers in Jesus) was a complex cultural phenomenon. The process of separation of Christianity from the synagogue was prolonged and subject to local variation.

These scholars' views regarding the separation of the Matthew's community from "Judaism" argues that it was not a reality prior to the writing of the Gospel. Individual hostilities between each group in 70 CE do not provide evidence of separation from Matthew's community. Moreover, the *Birkat Ha-Minim* was not relevant at the time of Gospel writing, as it was targeted at Christian and numerous Judaistic communities.

In the second place, Overman (1990) and Sim (1998) provide us with some insight into the way in which Matthew's community was separated from Judaism, from being closely entwined to possessing only a few remnants of "Judaism". Overman's view is that after the destruction of Jerusalem and the loss of institutional (Israelite religious) leaders, they needed new procedures. These procedures involved the emergence of rabbinic Judaism and literally of the *Birkat ha-Minim* (the blessing of the heretics). Overman (1990:50-51) believes that the *Birkat Ha-Minim* was aimed against Christians (cf Kilpatrick 1946: 109-123), but there is a lack of evidence of any specifically anti-Christian prayer in early rabbinic Judaism. The "Minim" prayer was not anti-Christian as such, but rather a defensive measure against Judaistic dissenters ("who denied any number of elements which were, or were becoming, essential to developing formative Judaism such as the denial of the resurrection, the rejection of the Torah, pronouncing the Tetra-grammaton, or healers who use the Scriptures"). For that reason, even though Matthew's community had separated from the synagogue, the members of his community nevertheless seemed to maintain close ties with it (Overman 1990:56). Sim's (1998:150-151) view of the Matthean community is that it was still within the framework of Judaism. His interpretation of the *Birkath Ha-Minim* does not provide sufficient evidence of separation of Matthew's community from the Synagogue. The dating of this material in its original form and its intent were problematic within the Matthean community

(cf Schiffman 1981:155-56; Horbury 1982:19-61). The Evangelist's sectarian group left the world of formative Judaism and went its own way in opposition to the parent body (Sim 1998:151). Sim emphasized the social context of the Matthean community and that members still had contact with their opponents (the Pharisees). This indicates that a minority group (who persecuted people from the Matthean community) had broken away from the parent body (see Mt 5:10-12). In fact, the Matthean community endured persecution from the Israelite community, but the persecution could not be prevented by all of the Scribes and Pharisees (and their followers); there was no prevalent violence in Antioch. The Israelite communities were worried about the impending Gentile persecution. As a result of the Gentile persecution of the Jews at the time of the "Jewish war", the entire Israelite community at Antioch was afraid of future outbreaks of violence in the homeland (Sim 1998:156-57). Therefore, the hostility between the Matthean community and Rabbinic Judaism occurred (partially) in the middle of the first century in Antioch. Summaries of Sim's discussion show that the Matthean community was in conflict with a very fluid post-war formative Judaism. After a period of bitter dispute, Matthew's community separated from local synagogues although it was still not completely outside the Israelite community.

Finally, according to the viewpoint of Brown (1980:193-213; see Gundry 1991:62-67; Stanton 1992:113-145; Cousland 2002:69-70), the Matthean community was separated from "Judaism". Cousland (2002:69-70) has argued against France's (1998) assertion that the Matthean community was not separated from the synagogue. He stated that "their synagogue" (Mt 4:23; 9:35; 12:9) is not necessarily proof of community separation. The Greek word *αὐτῶν* refers to "the particular geographical area of the next phase of ministry", Matthew 10:17 and 23:34 refer to "those who oppose the Christian movement", and 7:29 refers to the crowds just mentioned (France 1989a:107). Cousland's thrust is that France's argument does not offer a full and comprehensive explanation. The pronoun *αὐτῶν* (cf Kilpatrick 1950: 110-11, 122-23; White 1991:215-16) appears regularly in the Gospel (Mt 4:23; 9:35; 10:17; 12:9; 13:54; 23:34). The most common explanation is that the pronoun reflects a separation from Judaism, with the community no longer participating in Israelite institutions (Cousland

2002:70). Furthermore, Brown (1980:215) suggests that the references to “*their* synagogue” and to “*your* synagogue” (see Bible reference above) imply that Matthew’s Christian community had ceased to belong to the synagogue. For that reason, the First Evangelist’s community’s primary responsibility was to the Gentiles. The above hypothesis is based on the belief that the Gospel of Matthew was composed circa 70-80 CE (Brown 1980:217). Stanton (1992:113-14) agrees with Brown’s view that the Gospel was written after the Matthean community parted from “Judaism” (at least 70 CE). Stanton (1992:126-131) analyzed the five reasons for the separation of the First Evangelist’s community from Judaism. First, the relationships between the Israelite-Christian leaders of Matthew and the Temple authorities (particularly scribes and Pharisees) were consistently depicted in a negative light. The Temple authorities in the Gospel were portrayed as always being at odds with Jesus and his disciples. Secondly, the reference to the First Evangelist’s hostility against the synagogue has already been mentioned above (Mt 4:23; 9:35; 10:17; 12:9; 13:54; cf 23:34). The scribes and Pharisees were associated with the synagogue (Mt 23:6,34), which had almost become alienated from the Matthean community. Thirdly, the Gospel of Matthew only mentions ἐκκλησία three times (Mt 16:18; 18:17). The word does not appear among the other three Gospels. The First Evangelist depicted that the Matthean church was founded by Jesus and was promised divine protection (Mt 16:18) and priority against the συναγωγή. This means that the church was the Evangelist’s own religious institution. The Matthean community seemed to have an independently developing structure as the right of being included and excluded from the community indicates (Mt 16:19, 18:19). In the fourth place, the transference of new people to the kingdom of heaven also included the Gentiles in Matthew’s text. Stanton made a comparison of two passages, Mt 8:5-13 and Mt 15:13. According to him, the kingdom of heaven was open to Gentiles (Mt 8:5-13) (as with the Roman Centurion) and they would sit with the faithful Israelites at the feast in the kingdom of heaven. But the Pharisees were no longer considered to have been planted by the heavenly father (Mt 15:13). The Jewish leaders would not be accepted into the kingdom of God but the Gentiles would. That is why the synagogue and church were going their separate ways. Stanton’s fifth point is

that Matthew 28:15 explicitly refers to the relationship between synagogue and church at a post-paschal level. The news of the resurrection of Jesus had been widely disseminated amongst the Israelites (it was said that his disciples stole his body from the tomb). As the disciples' community and the Israelites were rivals, the latter wanted to deny the resurrection of Jesus. The implication was that the Jews had separated as an entity, completely distinct from the disciple community. Similarly, Van Aarde's (1989b:213-33) argument consists of textual evidence on the separation of Judaism and Christianity through examining the transparent historical narrative⁶. He found evidence of the separation between Christianity and Judaism in the Matthew narrative of Jesus' resurrection. The Gospel of Matthew is a reflection of the conflict between the Matthean community and the synagogue in the post-CE 70 period (Van Aarde 1989b:224-25). Furthermore, Van Aarde (1989b:224- 225; cf Katz 1984:76) does not agree that the *Birkat Ha-Minim* signals a decisive break between "Jewish" and "Jewish-Christian", as owing to the latter's belief in Jesus' miraculous conception and resurrection from the dead, the Yavnean rabbis regarded them as heretics and threatened them with excommunication. Van Aarde suggests that Ἠγέρθη ἄπο τῶν νεκρῶν (Mt 28:7f) comprised the Israelite-Christians' faith in the resurrection, as seen in the narrative. Post-70 CE, the earliest Christians expressed their faith in the resurrection as opposed to that of the Pharisees (Van Aarde 1989b:230; cf Brown 1980:119).

The Matthean community was therefore in a process of separation from Judaism. We have discussed many examples of the levels of separation between them. The Matthean community turned towards the Gentiles mission (see Brown 1980). However, they did not exclusively surrender their Israelite mission. Of course, Matthew's rejection of Israel was so absolute that the struggle was truly over for him. However, at the end of the Gospel, in Matthew 28:19, he wrote more generally about salvation and did not only refer to the Gentiles. The Greek word ἔθνη referred to all the nations⁷ as Israelites and non-Israelites. Therefore, the debate between Matthean scholars employing the salvation-historical approach regards whether Matthew's view of salvation refers only to Israelites or whether it includes all nations together with Israel (Stanton 1992:37-38.)

In this section, we will discuss earlier scholars' work using the salvation-historical approach to the Matthew community. This is of importance as the members of the Matthean community were Israelites as well as Gentiles (this will be discussed in chapter 3). It means that the members of the Matthean community were originally Israelites, but that the community included Gentiles as well as other nations. The salvation-historical perspective confirms, therefore, that the Matthean community was an inclusive community.

2.2.1 G Bornkamm

Bornkamm (1963:15-51; 1983:85-97) wrote two important essays on the Matthean community and on chapter 18 of the Gospel of Matthew. He used two methods for these studies. The first method was redaction criticism by means of which he investigated the theological detail and the central theme of the Gospel of Matthew in his essay "End-expectation and church in Matthew." He examined the problem of sources in Matthew's Gospel within the literary issues of the Synoptic texts. Secondly, he used the form-critical and redaction-critical approach for his essay "The authority to 'bind' and 'loose' in the church, according to Matthew's Gospel." Both approaches are very useful in understanding the First Evangelist's ideas, as Matthew was a creative theologian. The purpose of Bornkamm's study of the church in Matthew's Gospel is to find a representative for the discourse concerning the congregation through examining the working method of the First Evangelist's intention, and also to contribute to the investigation regarding the problem of sources in the Synoptic Gospels. He pointed out the main issue in Matthew as being deeply connected with ecclesiology and eschatology in the discourse in which Jesus' teaching was prominent.

Therefore, Bornkamm's (1963:19) view of Matthew's theology is based on the relationship between ecclesiology and eschatology in the Matthean community. In the seven Kingdom of God parables, Bornkamm emphasized that the kingdom of heaven implies that the Matthean community was not only a collection of the chosen and the righteous, but also a hybrid community on its way to meeting the final judgment. When Jesus returns to the earth, the wheat will be separated from the weeds (cf Van Aarde 1994:15). Both ecclesiology and

eschatology are employed to confirm the salvation-historical perspective of Matthew's Gospel. The starting point of Bornkamm's (1963:15) salvation-historical view regarding Matthew's Gospel is that salvation history differs in Mark and Luke. For instance, Mark describes John the Baptist as a messenger of repentance, whereas Luke depicts John the Baptist in a historically fixed way (as a figure belonging to the unrepeatable past; cf Strecker 1983:70-74; Cousland 2002:265) in the text (Lk 3:1) and more complete in himself (Lk 3:19). Thereby John the Baptist adhered to the historical and salvation-historical epoch, which he articulated in Luke 16:16 (Bornkamm, cited by Conzelmann 1960:13-17). However, Matthew's portrayal of John the Baptist was based on the fact that in John's preaching he expected the Messiah, and this was similar to the preaching of Jesus in the Gospel according to Matthew (Bornkamm 1963:15-16). This implies that Matthew viewed John the Baptist's teaching as an instructive model of salvation for his community. His teaching was linked with prophecy, with announcements of the coming βασιλεία and the call to repentance before the approaching judgment. The same passage touches on the Sermon on the Mount's threat about the tree (Mt 7:19) which, failing to bring forth fruit, would be cut down and cast into the lake of fire. Through the preaching of John the Baptist, this passage contained the basic salvation thoughts of Matthew's understanding of his community. Bornkamm (1963:16) pointed to the mention of Abraham's children through the mouth of John the Baptist. In all likelihood, these children of Abraham through their charismatic movement, together with the later followers of Jesus (resulting from the ministry of John the Baptist) were disciples of Jesus and had implored people to seek salvation in Jesus' name. Matthew's intention was that the fruits of repentance would become part of the community (Bornkamm 1963:16). Bornkamm stressed that the First Evangelist reflected the primacy of the narrative of John the Baptist, with emphatic reference to the instructions regarding salvation toward his community.

Bornkamm's other example, the structure of the Sermon on the Mount, also informs one about a list of requirements for admission and the conditions of entrance ordained by God (Bornkamm 1963:16; Dibelius 1953:92). The composition of the Sermon on the Mount (Jesus' teaching) formed the character of an ecclesiastical discipline. The setting of this

discipline within Matthew's community reflected an end-expectation, on the way to their eschatological salvation. The focus of the Sermon on the Mount is that salvation belongs to whosoever becomes righteous⁸ and that such a person can enter the βασιλεία. The whole Sermon on the Mount passage is an alignment of the eschatological, which is visible from the first Beatitudes (Mt 5:3, 8-10, 19-20), the teaching rewards (Mt 6:1-32), seeking the βασιλεία and its righteousness (Mt 6:33), and the chosen narrow gate (Bornkamm 1963:17). The Sermon on the Mount is therefore a salvation-historical composition.

Some aspects of the eschatological character of the Matthean community and its end-expectation also appeared in the Mission Discourse in Matthew 10. Bornkamm (1963:18) considered Matthew's construction of this, together with his theological motive, where the missionary discourse focuses on Jesus' deeds and the Sermon on the Mount (Mt 9:35 and 4:23). This implies that Matthew's mission-discourse was motivated by the compassion of Jesus for the languishing and leaderless people. Matthew's missionary objective progressed from the missionary task of the disciples to Israel. The disciples preached the closeness of the kingdom of God, healing the sick, the casting out of demons (Mt 10:7-8) and finally the judgment (Mt 10:15). The persecution section of Matthew's Mission Discourse (in view of the approaching end, the disciples had to answer persecution with confession and separation with decision, Mt 10:17-39) was not a missionary instruction in the proper sense, but taught members of the Matthean community to endure as the disciples of Jesus endured during persecution (Bornkamm 1963:18). This endurance was, according to the instruction regarding salvation in Matthew's community, very important. It was considered necessary in order to enter the Kingdom of God. Thus, Bornkamm correctly found that the eschatological end-expectation of Matthew's community was that salvation for the members of the community had not been intended for a collection of the selected and eternally secure, since Matthew's understanding of Jesus ordered a harvest of labourers, for the end had not yet come. Therefore, Matthew's Gospel clearly indicated that there would be a gathering of people on the end-expected day. The seven parables of the kingdom of heaven, as mentioned in chapter 13, tells us about ecclesiology in the Gospel of Matthew; Bornkamm's point of view is that owing to

Matthew's community being accepted as righteous, even the "wheat" will be accepted. A *corpus mixtum* will be separated at the final judgment.

Bornkamm emphasized that the end-expectation of Matthew's community was the coming kingdom of God. This end-expectation of Matthew was an important feature of judgment, which was not according to whether one was an Israelite or Gentile. The mission of Matthew's community focused on no division between Israelites or Gentiles.

However, the Matthean community was still very small and was cut off from the Israelite community.⁹ The community was a mixed body¹⁰, which was to face the separation between good and bad. Bornkamm's interpretation of Chapter 18, claimed that it was constructed as the "Rule for the Congregation" under the strong influence of the basic principles of Jesus' teaching (Bornkamm 1983:92). This means that Matthew's community was organized by a new righteousness, which was not determined by the scribes and Pharisees. This new righteousness had to be lived out with an expectation of the Last Judgment. Through Bornkamm's analysis, it became clear that Matthew's community was considered to be an end-expecting eschatological group. Consequently, they required a new cultic or structural order for their congregation to abide by. Bornkamm viewed the Matthean community as a small group, which was not part of the Israelite community. Hence, the new sectarian community needed a new model for a congregation, which was hierarchically ordered, for the struggle with Israel was still the struggle within themselves (Bornkamm 1963:39). The Matthean community expected all the nations to appear inclusively before the expected day of universal judgment.

2.2.2 S Brown

Brown's (1980:193-221) position regarding the salvation-historical view is that Matthew's Gospel was written to the Gentiles after the destruction of Jerusalem and that the mission which was still the main problem was that of unity within the community after 70 CE. Moreover, Brown believed that Matthew's community was a "Jewish-Christian" community and after 70 CE, considered to have been a Gentiles mission. This would imply that

Matthew's community had no reference to any Gentile mission prior to that.

However, Brown (1980:194) mentions a very interesting fact, that Matthew's "Judaistic" community had begun the Gentile mission, which should be considered as the background to the historical ministry of Jesus. Jesus proclaimed that he and his disciples were sent only to the lost sheep of Israel¹¹ (Mt 10:5-6). However, Matthew's interpretation is that Jesus had included many outcasts in his ministry, even the Centurion (Mt 8:5-13), and had table fellowship with many social or religious outcasts of Israel (Mt 9:19) (Perrin 1967:102; Brown 1980:195). This was Jesus' universal intention, to include the Gentiles in his eschatological salvation (by the Matthew's community). However, Brown (1980:196) believed that these above-mentioned directions in the great commission were not a form of authorization for the Gentile mission, but the ministerial endeavours of the Lord Jesus himself. This became the motive for Matthew's community's mission to the Gentiles.

We therefore move to Brown's view on the Gentile mission in the post-Easter community. According to Brown (1980:200-211), the Jerusalem-Christian community had authority over the Christian mission to the Gentiles and Paul recognized this as part of the Gentile mission, the privileged position of the Jerusalem community regarding salvation history (Rom 15:19) (see chapter 1). Moreover, Brown (1980:212) believed that the Matthean community was situated in Palestine¹² and that the Palestine "Jewish-Christian" community was under the leadership of the Jerusalem community during the "Jewish War" as well. Hence, the Matthean community's concern for the Gentile mission was later than 70 CE. Following the "Jewish War", the Matthean community moved from Palestine to a Greek-speaking area, probably Syria (see chapter 3). The community also started the Gentile mission there (Brown 1980:214). After the "Jewish War", the Pharisees were hostile towards Israelite-Christians and the Matthean community, when the latter started the Gentile mission. This mission divided Matthew's Christian community, as some members disagreed with it.

It is clear that Matthew's community had Israelite-Christian members and that after the "Jewish War" and the destruction of Jerusalem, they moved from Palestine, possibly to Syria, and started their Gentile mission. The First Evangelist himself directed the community

towards this mission. This approach accorded with Jesus' teaching about the universal mission mandate as the final scene of the Gospel (Brown 1980:217). This means that Jesus' proclamation of salvation was inclusive of all people, even the Gentiles.

2.2.3 U Luz

According to Luz's (1994:42) point of view, Matthew Chapter 10, as a whole, was of fundamental importance to Matthew. In this chapter, we see Matthew's understanding of bringing Jesus' sacred teachings to Israel (Mt 8-9), as well as conveying the central aspects of his teaching to his disciples. Moreover, this description portrayed the future of Matthew's community. Luz's observation is that Matthew Chapter 10 has been interpreted historically and Luz focused particularly on verses 5-6 and 23. Luz believed that these three verses portrayed the special function of Matthew's narrative. Due to the fact that the focus of Matthew's depiction of Jesus' ministry was on the lost ones of Israel, although rejected by them, Matthew's community concluded it with Jesus' instructions regarding the missionary outreach of the followers of Jesus towards the Gentiles¹³ (while the mission focus moved to the Gentiles, this does not indicate the abandonment of the mission to Israelites) (Mt 28:16-20) (Luz 1994:42; 1995:15).

Keeping Luz's arguments in mind, we will now turn to his salvation-historical perspective on the Gospel of Matthew. Luz's (1989:79-82; 1995:14-18) view is that the community of Matthew consisted of a variety of "Jewish-Christians", due to the fact that his community was originally in the land of Israel; after which they probably moved to Syria following the Jewish War (Brown supports a similar conviction). This brought about a new state of affairs amongst the community in Syria (a Jewish and Gentile mixed state, see Chapter 3) in an endeavour to commence the Gentile mission.

In turning to Luz' analysis of salvation history in Matthew, we will especially consider the genealogy and the great commission. The First Evangelist mentions four women (Tamar, Rahab, Ruth and Bathsheba, the wife of Uriah) in the genealogy in Matthew 1:2-17. Three of them were not Israelites and Bathsheba was married to a Gentile man (Hittite Uriah). Why did

Matthew include these four figures in the traditional genealogy? Luz (1995:26) pointed out that these Gentile women appeared in Jesus' line of descent because of Matthew's universal perspective.

The end of Matthew's narrative, 28:16-20, was also carefully examined by Luz (1995: 138-141). This passage is important in developing a proper understanding of Matthew's vision regarding the Gentile mission. However, according to Luz's (1995:139; cf Stuhlmacher 2000:19) view regarding the translation of the Greek term ἔθνη (all the nations/Gentiles, see footnote 7), it is not easy to relate it to all Gentiles, although it could be translated as such. Luz's perspective regarding the great commission as understood by the Gospel's writer, was that it was a volte-face (about-turn) (Luz 1995:140). The new duty of Matthew's community as it pertained to the Gentile mission, originated from the ministry of Jesus himself, as they considered Jesus' ministry to Israel a failure. Luz emphasized that Matthew had the Gentile mission in mind when he composed his Gospel. The community of Matthew was, in fact, inclusive of all nations in relation to salvation.

2.2.4 D A Hagner

Hagner's (1993, 1995) commentary drew on a wide range of sources in providing a salvation-historical perspective on the community. This primary method is redaction criticism, with few literary or narratological concerns. His analyses were carried out in terms of a transparency perspective. In the narrative of the Gospel of Matthew, without losing its historical character, the disciples themselves became the model (that which was spoken and demanded in pre-paschal transparency, of the present experience of the Christian members) with reference to Matthew's community (Hagner 1993:XIII). Matthew's community was a mixed one that included both "true" and "false" disciples (cf Mt 13:29-30, 47-50; 22:11-14). This mixed state created tensions in the community (see chapter 3). Hagner (1993:IXVI; 1996:30; Kóstenberger & O'Brien 2001:108) argued that this tension between particularism (salvation only for the Jews, with a negative portrayal of the Gentiles) and universalism (an inclusive salvation for the Gentiles, with a negative portrayal of Israel and especially that of Israel's

leaders) in Matthew, as it is closely related to another polarity of the Gospel, which involved Israel and the church. It is significant that an anti-Judaism tone, together with an anti-Gentile tone, is prevalent in the Gospel of Matthew (see Hagner 2003:206-208). With Hagner's assumptions in mind, let us now consider his classification regarding Matthew's notion of particularism and universalism.

Matthew's particularistic stance was that Jesus sent his disciples to carry out the mission's objectives with a strict prohibition to "go nowhere among the Gentiles, and enter no town of the Samaritans, but rather to go to the lost sheep of the house of Israel" (Mt 10:5-6). Matthew depicted that Jesus stated this particularism to a Gentile woman, "I was sent only to the lost sheep of the house of Israel" (Mt 15:24). The attitude of Jesus towards the Canaanite woman was different to that of his missionary instruction to his disciples in the mission discourse (Mt 10). He answered them, "you have great faith and your request is granted" (Mt 15:28). According to Hagner (1996:29), this was a harsh contradiction of his particularism towards the Israelite people. The attitude of Jesus towards the Canaanite woman¹⁴ was similar to that of the First evangelist's of the day, when the Gentile mission was an undeniable reality within early Christianity.

On the other hand, we can also implicitly take note of Matthew's universalism throughout the Gospel in relation to Gentile women in the genealogy (Mt 1:5): the Magi from the East (Mt 2:1-12), the Roman Centurion (Mt 8:5-13), the Canaanite woman (Mt 15:21-28), the parable of tenants and the marriage feast (Mt 21:33-43, 22:1-10), together with the Roman soldiers' confession (Mt 27:54).

All of the above universal passages focus on the judgment of non-believing Israelite. For instance, in the parables of the tenants and the marriage feast, Jesus said "therefore, I tell you, the kingdom of God will be taken away from you and be given to a nation producing the fruits of it" (Mt 21:43); "go to the street corners and invite to the banquet anyone" (Mt 22:9). The foregoing discussion has attempted to show that the Matthean community changed, due to the fact that particularism in Jesus and his disciples limited the ministry to Israel (Hagner 1996: 32). It is evident that Matthew's depiction of Jesus said, "and this Gospel of the kingdom will

be preached in the whole world as a testimony to all nations, and then the end will come” (Mt 24:14). Hagner believes that the hostility towards Israel was rather more intensified, compared to the other Gospels. This means that Matthew’s Gospel includes particularism as well as universalism (Hagner 2003:201; cf Holmberg 1998:421). With this difficulty in mind, let us turn to another possible understanding of Hagner’s point of view regarding the relationship to Judaism.

Hagner attempted to explain the divergent emphasis of the Gospel through the positioning of a plausible and realistic life setting for Matthew’s community. Over the past decades, the issue of the Matthean scholarship has been debated, whether the cessation of the mission was merely towards Israel or not. Hagner realized that the Matthean scholarship had made a decision, without considering Matthew’s readers and their *Sitz im Leben*. Before we start to deal with Hagner’s (1993:IXXIII-IXXVII) viewpoint concerning Matthew’s community, we have to take into consideration that Hagner believes the Gospel of Matthew was written after 70 CE and the location was probably somewhere in Palestine (Galilee) or perhaps more toward the north in Syria but, in any case, not necessarily Antioch. Hagner’s (1996:46-47) hypothesis regarding the Matthean community tension is that, when the Israelites became Christians, they were forced into a two-way struggle: with the hostility of their parent-body (non-Christian Israelite) and with the “Jewish-Christian”¹⁵ community who separated from them. The reason for this hostility against the “Jewish-Christians” was that in the eyes of their Israelite kinfolk, the “Jewish-Christians” were disloyal to the religion of Israel and the Mosaic Law. Moreover, they were joining a pagan religion, the large majority of adherents being Gentiles. On the other hand, “Jewish-Christians” existed as a minority among largely Gentile-Christian followers of Jesus. The problem of the Gentile-Christians was their continued observance of Jewish law and customs which became a theological problem for them and hindered their fellowship and sense of unity. Thus, “Jewish-Christians” were struggling in their relationship with the Gentile-Christians and their understanding of the newness contained in and implied by the reality of Christ. Hagner (1996:49-50) emphasized that Matthew’s community partook of two worlds, the Israelite and the Christian. Even though

“Jewish-Christianity” was not yet a fulfillment of Judaism, they carefully considered maintaining a relationship with their spiritually broken non-believing brothers and sisters. Moreover, they were in need of unity with the Gentile-Christians. Hagner’s argument indicates why we are faced with twofold tensions in the Gospel of Matthew. Hagner (1996:53-60) focused on distinctive emphasis with regard to Matthew’s major themes such as the law, religious leaders, Israel, fulfillment, the kingdom of heaven, Christology, ecclesiology and salvation history. These themes can also be understood within the context of the Matthean community.

Hagner emphasizes that all of the above arguments have to be understood from the perspective of the *Sitz im Leben* of Matthew’s community. They apparently experienced considerable distress stemming from the allegations by the Jewish community, because they were Christians, and were considered to be disloyal to Judaism on the one hand, and on the other hand, had to learn that the truth of Christianity involved a movement towards salvation history. There was an inevitable degree of newness to the movement and the “Jewish-Christians” had to learn to balance the specialty of Israel with universality as the community increasingly became composed of Gentiles (Hagner 1996:67). We may conclude that Hagner’s view of salvation history depicts the universalism of Matthew’s community. Of course, the tone of particularism is in Matthew’s text, but according to Hagner, it is to be understood in the context of first-century Christianity. Redaction was applied to the Gospel of Matthew within the context of the tension in his community.

Finally, we look at one piece of evidence in Hagner’s (1996:67-68) hypothesis, namely his interpretation of Matthew 9:16-17. Matthew took up and continued from Mark 2:21-22: “no one sews a patch of unshrunk cloth on an old garment. If he does, the new piece will pull away from the old, making the tear worse, and no one pours new wine into old wineskins. If he does, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, he pours new wine into new wineskins”. Matthew was in fact redactionally altered from Mark’s “and both the wine and the wineskins will be ruined” to “and so both are preserved” in Matthew 9:7. This means that Matthew arrived at the *co-existence of both particularism and universalism in the same Gospel*. Hence, we can see the inclusive situation in Matthew’s

community by studying Hagner.

2.2.5 Summary

We have examined the salvation-historical concept of Matthew's Gospel. The above-mentioned scholars argue that the concept of salvation history was used by Matthew to show that God was preparing both the Israelites and Gentiles for salvation. Matthew's depiction of Jesus' inclusive ministry was to transform the Matthean community and as reflected in Matthew's Gospel, it was seen as the mission to Israel before 70 CE, and the reader, as a mission to all nations.

The eschatological and ecclesiological situation transformed the Matthean community into an end-expectation community, which had expectations of salvation for Israelites and all nations. The community's view of salvation was based on Jesus' inclusive ministry. Even though Matthew's community was a small group, it was still influenced by Judaism. These influences show us that the Matthean community, like its parent body (the Israelite community), was still a hierarchically structured society. The Matthean community was verge of being cut off from the Israelite community, but they still possessed Israelite social patterns of structure within the new teachings of Jesus. Moreover, there was tension between "Jewish-Christians" and "Gentile-Christians," as to whether their mission was restricted only to Israelites or was extended to Gentiles as well. According to this conviction, the narrative of Matthew's particularism as well as universalism is quite evident. Hence, the concept of salvation history can be applied to the Matthean community. The meaning of salvation implied that the community included all people, Israelites as well as other nations. The salvation-historical approach clearly indicates that the Matthean community was a hierarchically and inclusively structured society.

In the following section, we propose to examine Matthew's inclusive situation by focusing on the so-called transparency approach. We will ask how Matthew's understanding of Jesus' inclusive ministry continued to activate the disciples' community.

2.3 The transparency approach

Around three decades ago, redaction criticism was popular among Biblical scholars. Its purpose was to determine the theology of the author. It also made a significant contribution to the theology of Matthew's Gospel, but ambiguous topics remained. One of the confusing topics in Matthew's theology was the First Evangelist's understanding of the disciples. Matthew's portrayal of the disciples and Israelite leaders was not historicized (Cousland 2002:270), but it was transparent in relation to the disciples' community. According to Luz (1983:98), "transparency" is one way of interpreting the disciples, according to the theology of Matthew's Gospel. Strecker (1962:206) states that Peter characterized the period of Jesus' life as a transparent model, having been involved in a Christian community. The twelve disciples had also been presented by Matthew as a typical example of individual members having been involved in the Matthean community (Van Aarde 1994:15). Therefore, the period of Jesus' life and the time of Matthew's community overlapped in the text of Matthew's Gospel (Barth 1963:111). In all probability, the First Evangelist includes in his narrative the "post-Easter community right back to the historical discipleship of Jesus without dissolving the disciples in past salvation-history, into the eschatological self-understanding of his own day" (Schulz 1967:217; see Luz 1983:98).

Kingsbury (1988:442-460, 443) discussed the concept transparency by using the model of leadership and argued that, with regard to the Gospel of Matthew, transparency characterized the historical-biographical approach, as it made a distinction between the primary reader of Matthew's Gospel and the intended reader. The intended reader was probably a person who was living as a post-paschal Christian, and was also a member of the early Christian community during the time the First Evangelist wrote his Gospel. By contrast, the primary reader would not be judged according to this leadership model, otherwise he or she would not have been a reader at all. The primary reader would have to be identified with a real-life contemporary of the earthly Jesus (Kingsbury 1988a:443). If we are correct in our argument that Matthew is considered to be biographical in the nature of his report, Matthew also probably reported historical issues in a biographical way (Stanton 1972:191-204; Kingsbury

1986a:9-13).

The First Evangelist immediately had some kind of relevance to his community after the Pre-Easter situation (in characters, events, words). There are three kinds of characters that are transparent in the Gospel of Matthew. Jesus was transparent about his teaching and minister to Matthew's community (his disciples) (Kingsbury 1988a:446). The Jewish leaders were transparent in Matthew's community as well, as they were meant to be representative of the Pharisaic Judaism during the Post-Easter period (Kilpatrick 1946:113, 120-121; Meier 1979:27, 102, 176). The disciples were also transparent, due to the fact that their roles were considered important to the members of their communities (Thompson 1970:258-64).

In recent years, Van Aarde's (1994:15) view is that the disciples as "proto-apostles" were still analogical, reminiscent of the apostolic tradition in Matthew's community. This implies that the post-paschal commission of the disciples should be regarded as the continuation of the pre-paschal commission of Jesus (Van Aarde 1994:15; Minear 1974:31). The texts of the Gospel are testimonies of the creative power of the transmitted history of Jesus in the early Christian community (Luz 1994:24). Luz's (1995) views regarding this have been comprehensively discussed in his book, which was published a year later (English translation, but this book was originally published in German in 1993). In particular, Luz's (1995:62-70) interpretation of Matthew 8:1-13:30, concentrating on the situation of the parables of conflict where Jesus dealt with the Pharisees in his ministry, shows the transparency of the Pharisees. The ministry of Jesus was mirrored through and reflected by their lifestyle. Luz (1995:69-70; see 2001:87) correctly emphasized that Matthew did not separate Jesus' ministry from that of the post-paschal community. In other words, Matthew compiled his text, that did not distinguish between past and present with the detachment of modern historians (Luz 1995:70).

In this section, we look at the transparency perspective employed in the work of Matthean scholars concerning the community to whom Matthew ministered. This matter will be examined in the following two ways. The first considers the teaching of Jesus towards the members of this particular community, thus the *Sitz im Leben* of the Matthean community. It will be considered whether the teaching and practice of both Jesus and his disciples were

inclusive of all people (cf Israelites and Gentiles) in their pre-paschal commission. We will examine whether their society was hierarchical in nature. In the second place, the focus will be on the state of the community to whom Matthew ministered (the disciples' community), in order to determine whether it was an egalitarian structure or not. The hierarchical situation in Matthew's community will also be explored. A comparison between the pre-paschal commission and the post-paschal commission, touching on the egalitarian situation within this community, will be analysed.

The works of Van Aarde (1944), Riches (1996) and Sim (1998) will be discussed. All of them, in one way or another, emphasize the reading of Matthew's Gospel through the transparency perspective.

2.3.1 A G Van Aarde

In his book *God with us* (1994), Van Aarde states that *God with us* is the dominant "ideological"/ theological perspective in the Gospel of Matthew. His study is divided into two main parts, beginning with an overview of Matthean scholarship as a model in supporting the proper interpretation of the complexity within both the community and the structure of the Gospel of Matthew. The second part is quite complex, embodying six of his essays within the field of narrative analysis. In part one, Van Aarde specifically develops the ideological theological perspective in Matthew's narrative.

Van Aarde concurs with Marxsen, who in his analysis linked and integrated the pre-paschal mission of Jesus and the post-paschal mission of the disciples (Van Aarde 1994:19). The plot consisted of two levels of time sequences in the narrative of Matthew's Gospel: the time of the pre-paschal commission of Jesus and the time of the post-paschal commission of the disciples. Many scholars have debated this issue of discontinuity (Walker 1967:114-47; Hare 1967:157; Green 1975:21-22; Clark 1980:1) and the notion of transparency (they consider that Matthew perceived a break between the time of the mission to the Israelites on the pre-paschal level and the mission of the disciple-community to the Gentiles on the post-paschal level). According to them, a discontinuity exists between the Israelite crowd, as the object of

Jesus' salvation ministry on the pre-paschal level, and the Gentile mission, as the object of the post-paschal level. The main evidence of discontinuity adduced by these scholars was that the focus of the ministry of Jesus was only directed at the Israelites during the pre-paschal level, and it changed to Gentile universalism on the post-paschal level. Van Aarde's (1994:137) view is that the commission of the disciples (the Matthean community) is both linked to the Old Testament, with specific applied reference to the Law and the Prophets. Van Aarde believes that the Law and the Prophets were continued through the commission of Jesus and the disciples, including the commission of Matthew's church, until the dawning of the parousia in Matthew's Gospel.

From a transparency perspective, Van Aarde approaches Matthew's theological narrative from a narrative viewpoint. A narrative is a discourse of language organization. A narrative therefore has its own closed narrative world and a writer (narrator) communicates his message to his reader by way of a narrative. According to Van Aarde (1994:143), the idea, *God With Us*, is the dominant point of view according to the theological perspective of the narrator in the Gospel of Matthew. Matthew created an analogy between the pre-paschal mission of Jesus and the post-paschal mission of the community to whom he ministered (Van Aarde 1994:31, 34, 121).

The hypothesis of Van Aarde with regard to Matthew's transparency text is that the mission of Jesus was directed towards the crowds. Following the resurrection of Jesus, the community of the disciples expected the parousia in Galilee. According to Matthew, Galilee was a mixed "Gentile region" (Mt 4:16) where both Israelites and non-Israelites lived. The crowds came from the Decapolis, Jerusalem, Judea and the region across the Jordan (Mt 4:25). Van Aarde (1994:124) emphasized that Galilee was the place where Jesus offered forgiveness of sin to Israelites and Gentiles. Galilee was also the place where the risen Jesus commanded his disciples to commence their mission to all nations, including Israelites (Mt 28:16-20). The mission of Jesus includes all people, who as sheep had gone astray (Mt 9:36) and who were lost (Mt 10:6). It is not God's will that even one of these little ones gets lost (Mt 18:12-14). Moreover, Jesus accepted the social-religiously ostracized Israelites and Gentiles. According

to Van Aarde (1994:122), Matthew portrays the ministry of Jesus as a form of compassion towards destitute and “sick” people (Mt 15:21-28, 29-31) and those who were hungry (Mt 12:13-21; 15:32-39), together with a willingness (Mt 26:39) to sacrifice his life for people (Mt 20:28; 27:50). Therefore Matthew’s depiction of the Jesus ministry, inclusive of all people, had no boundaries (Mt 9:19, 21; 22:37-40).

The life of Jesus on the pre-paschal level was continued in the life of the post-paschal community of the disciples. After the resurrection of Jesus from the dead, the post-paschal ministerial activity started with the mission of the disciples to all people. According to Van Aarde (1994:122), the leaders of Israel opposed the ministry of Jesus. They remained his opponents (Mt 28:11-15), and the opponents of Matthew’s community on the post-paschal level. All these differences and oppositions were overcome by the mission of Jesus. Van Aarde (1994:86) points out that the relationship between Jesus and the underprivileged (social or religious outcasts) was reflected in the names ἀδελφοί and συνδουλοι (cf Mt 12:46-50; 18:15-20, 21-35; 24:49; 25:40). This would imply that the healing and teachings of Jesus were indeed inclusive of all people. On the contrary, the disciples did not comply with Jesus’ approach towards the underprivileged, as depicted by a name used for a disciple namely δουλος πονηρός (Mt 18:32; 25:36). The disciples therefore repeatedly represented a complex type of character in the Gospel of Matthew. According to Van Aarde, the narrator’s perspective on the disciples’ characters within Matthew’s community fulfilled a function on behalf of the ministry of Jesus on the post-paschal level. Various scholars are culpable in their denial of the disciples’ function during that period. Van Aarde also confirmed the view that the tendency of the disciples (Matthew’s community) was to deny their role of being helpers of Jesus on the post-paschal level. With regard to the Mission Discourse, as stated in Matthew Chapter 10, Matthew did not mention the successful return of the disciples from their mission, as was the case with Luke 10:17-24 (see Van Aarde 1994:88). The disciples’ function was to support the teachings of Jesus and the message that salvation was inclusive of everyone who is willing to submit to the control of God in his or her life. It is possible that the disciples’ community was inclusive of all people, even though it was not yet perfect in accordance with

the inclusivity of Jesus himself. Matthew depicts the disciples' community, especially in Chapter 18, in their actions and attitudes as not being egalitarian towards the underprivileged and their brothers in the community on the post-paschal level (see chapter 1). At this point, the disciples (the church leaders?) had a conditional approach of accepting the social and religious outcasts among the Israelite community (Van Aarde 1994:92,125). Moreover, Van Aarde's (1994:126) assumption is that if the attitude of the disciples (the church leaders?) were the same as those of the Israelite leaders (in neglecting the underprivileged) they were indeed blind leaders. This can be accepted as a fact. The disciples did not recognize that God's kingdom had an egalitarian character (that nobody was greater than another, cf Matthew 18:1-4), and that all were brothers in forgiving one another's sins. Therefore, the intention of the teaching of Jesus was inclusive on behalf of his followers. Although the Jewish leaders and the disciple community were not egalitarian in their approach, the perception of the egalitarian nature of the community of Matthew was directly compared to the hierarchy of the parent body (cf Sim 1998:140). It was an inclusive community, having embraced all the different groups of people. However, as stated, their inclusiveness was not perfect in that it did not include everyone, compared to the inclusive and egalitarian teachings of Jesus.

To summarize Van Aarde's point, the pre-paschal and post-paschal levels continued in Matthew's narrative. Thus, Jesus' teaching, of being inclusive of all people on the pre-paschal level, was intended to be followed in the community of disciples on the post-paschal level. However, Jesus' teaching of inclusivity was not continued in the community of his disciples on the post-paschal level: his disciples included all people, but was not an egalitarian-structured community, owing to the fact that their community was a community of disciples¹⁶ with a hierarchical structure.

2.3.2 J Riches

Riches (1996:45) begins his study regarding transparency by reading the narrative in Matthew, which clearly overlaps with the reflection of the Matthean community in relation to the stated

circumstances in the life of Jesus. He gives some evidence supporting this view, when Jesus referred to the notion of “church” in Matthew 16:18 and 18:17. Riches believes that the world of Jesus’ Galilean ministry had been clearly transported to the life of the Matthean community or other early Christian communities (Riches 1996:45). On the other hand, the Gospels of Matthew and Mark regarded the Pharisees as being in positions of authority. Matthew’s narrative describes a position of authority to the Pharisees, as well as to the chief priests in the time of the ministry of Jesus¹⁷ (Mt 21:45). This would imply that the Pharisees indeed held a position of authority during the lifetime of Jesus. However, Mark had previously referred to the authoritarian positions of Chief Priests, Scribes and Elders, but not to those of the Pharisees (Riches 1996:45). The Pharisees held a position of authority after 70 C.E. Therefore, Riches pre-supposed an overlapping from the lifetime of Jesus with that of the Matthean community.

Riches explained the overlapping by focusing on “the Beatitudes” and “the Antitheses” in the Sermon on the Mount. In his interpretation of Jesus’ main teachings in the Sermon on the Mount (the beatitudes) in the pre-paschal commission, Riches (1996:78-85) mentioned Jesus as having been inclusive. Jesus preached salvation to poor, suffering people and social and religious outcasts. Riches (1996:80) emphasizes that the original teachings of Jesus included love (towards social or religious outcasts) and acceptance (salvation) towards everyone. His analysis of the original three beatitudes of Jesus focuses on the poor, the hungry and those that wept (this view accords with Luz 1989:227-229).

According to Riches (1996:79), the intent of Jesus’ beatitudes was to “proclaim the unrestricted grace of God to the disadvantaged, regardless of anything that they might have done in an endeavour to earn it.” The activities of Jesus and the focus of his ministry were to approach the poor and to unlock the kingdom of heaven to them. However, Matthew’s redaction was different to the teaching of Jesus; for example, Matthew 5:11-12 (the congregation who were persecuted) announced blessings to the disadvantaged during the time of the ministry of Jesus in the world. The redaction of Matthew stated that the blessing was designated for the congregation and not simply for the outcasts in the world. This redaction

leads to Riches' opinion that the teaching of Jesus was focused on the outcasts, being the poor and suffering people in the world, but that Matthew changed the focus of his congregational teachings, which then became the norm in his community. It is therefore contended that the ministry of Jesus was completely inclusive, compared to that of the Matthean community, which was only partially inclusive.

“The Antitheses” in the Sermon on the Mount illustrates a similar tendency. The focus of the original teaching of Jesus was on his command to love. In order to embrace and fully grasp the Law, we need to respect the teachings of Jesus. This implies that the Law was indeed under the authority of Jesus. However, the change Matthew brought about, stressed the continued significance of the authority of the Law for his community. The perspective of Riches regarding the interpretation of “the Antitheses” accords with the perception of Luz, that is, that the teachings of Jesus were indeed transparent (a continuum from Jesus' activity) to the time of Matthew's own redaction. The original teaching of Jesus emphasized the character of his commandments as love. Matthew's community, however, was considered to be a sectarian group. They were much more cautious about the application of the radical ethic of Jesus in their community (Riches 1996:84). The early Christian community had attempted to live by the teachings and preaching of Jesus. However, the circumstances changed in their post-paschal context. They were in need of a legal system to administer this new ethical role. This is the reason for Matthew's redaction of some of the original teachings of Jesus Christ. We can, thus, assume that the teachings of Jesus were indeed inclusive and that the disciple's community was less inclusive.

According to Riches (1996:67), the community of Matthew developed the forms of Christian ministry. Matthew's community was not actually an “original Christian community.” His community embodied the majority of the principles that Jesus preached, even though they also inherited certain ideas from Judaism. Therefore, the Matthean community contained both Christian and Israelite ideals as its foundation. Riches (1996:72) concluded that this is the reason for the existence of tension and conflict between this community and the Israelite leadership. Riches' view of the structure of the Matthean

community is that it is an egalitarian yet hierarchical community. This becomes evident in Chapter 18 where Matthew dealt with specific problems regarding discipline in his community. Members were in conflict with regard to their status and position within the community (Mt 18:1-5).

Jesus and his teachings were therefore inclusive pertaining to his pre-paschal commission but the Matthean community was hierarchical. The community of Matthew was not an egalitarian structured society.

2.3.3 D Sim

Sim's (1998) point of departure was to prepare a survey on current scholarship regarding Matthew's community as it accorded with Overman (1990) and Saldarini (1994), contrary to Stanton (1992). Matthew favoured Judaism. On the one hand, the Gospel of Matthew considered itself to be "Jewish" rather than "Christian"; as a sectarian group in conflict with a parent body. The Matthean community was a Law-observant "Jewish" group, which was in conflict with the Gentile world, as well as with the larger "Jewish world" in the Diaspora. On the other hand, they felt threatened by the Law-free wing of the movement - a version of the Christian message to which the Law-observant author of Matthew's Gospel and his readers were vehemently opposed (Sim 1998:7).

As mentioned above, the Matthean community was considered to be a sectarian group, which originally hailed from Judaism. The Matthean community had a lot in common with the formative Judaism in the Israelite world (Sim 1998:115-16). This is, according to Sim's view on Matthew's community, a very important presupposition. This Israelite sect was not yet independent from the main body of Judaism. The Matthean community was thus an Israelite-Christian community living in the Gentile world. These viewpoints are, according to Sim, significant in understanding transparency regarding the Matthean community. In his book, Sim (1998) did not often mention the Matthean community's transparency. However, he discussed some issues of transparency in the teachings of Jesus pertaining to the pre-paschal commission, together with the continuation of the teaching of Jesus on a post-paschal

level in relation to the community of Matthew.

Sim's (1998:249) view regards the teaching of Jesus as being on the pre-paschal level. The Gospel of Mark demonstrated that Jesus' teaching was inclusive of all people such as Gentiles and that this effectively abolished the Israelite dietary (and purity) laws. According to Mark's perspective on Jesus, a barrier no longer existed in relation to the relationship with Gentiles. Moreover, Jesus strongly supported this stance amongst Israelites, for instance at the table-fellowship in Mark 7:1-30. The attitude of Jesus at the table-fellowship with his disciples created a problem with the Pharisees and some of the teachers of the Law who had come from Jerusalem. Jesus confronted them, because he abolished the Law. This indicates that the Law became an obstacle to the Gentiles or outcasts when they were entering a relationship with Jesus.

However, Matthew's revision of the conflict with the Pharisees (Mt 15:1-28) was similar in perspective to that of Mark's pericope. Sim believed that Matthew's description was more Israelite orientated than that of Mark. Mark, for example, primarily depicts the journey of Jesus to the Gentile region of Tyre and Sidon, where he entered a house and ate with a Syro-Phoenician woman (Mk 7:24-30). In contrast, Matthew depicts the Syro-Phoenician woman as coming from the Gentile land. This does, therefore, indicate that Matthew predominantly adhered to an Israelite view, whilst Mark's perspective was slightly different. Mark's version was that Jesus himself allowed the healing of the Gentile woman's demon-possessed daughter. According to Matthew's text, the Canaanite woman came to Jesus from the Gentile land of Tyre and Sidon (see Jackson 2002:27, 146; 2003:784-785) and she sought Jesus' assistance. More important is the fact that Jesus refused to heal the Canaanite woman's daughter and that Jesus answered, "I was sent only to the lost sheep of Israel" (Mt 15:24). Secondly, Mark depicted Jesus as declaring all foods to be clean and in doing so, abolishing the Jewish dietary laws, but Matthew emphasized that the Jewish Jesus and the Gentile woman were distinct, with the result that Matthew avoided the table fellowship between Jesus and the Gentiles (Mk 7:2 and Mt 15:2).¹⁸ According to Mark, Jesus was inclusive of all people, but Matthean inclusivity was not found by Sim to be on a similar platform to Mark. We can assume that this

was the reason for Matthew's community having been less inclusive than that of Mark's. Sim emphasized that Matthew's community was, on a post-paschal level, considered to be a Judaistic sectarian group who faithfully abided by the customs of Judaism (cf the law and purity).

In order to clearly demonstrate the way in which Sim arrived at his conclusions, we need to consider Sim's perspective on the Matthean community within the framework of Judaism. Classified as a sectarian community, Matthew's community consisted of both good and bad members existing in the narrative as outlined by Matthew. The First Evangelist used a wide variety of antithetical or dualistic terms, which were enumerated as follows: Matthew contrasted the righteous with the doers of lawlessness (Mt 13:41-43), the righteous as opposed to the wicked (Mt 13:49), the righteous against the cursed (Mt 25:37, 41) and the faithful and the wicked (Mt 24:45-51). It is probable, as may be seen in all of the above points, that Matthew's intention was to describe his community as primarily being divided into two categories, the good (*'αγαθοί*) and the wicked (*πονηροί*), in Matthew 5:45; 7:17-18; 12:34-35; 22:10; 25:14-30 (Sim 1998:117). The Matthean community comprised of the righteous and the good: those who were faithful to God, those who were wicked and those who opposed the community. Sim maintained (1988:118-119) that it was the Jewish leadership¹⁹ who opposed the community. We can assume that Matthew's community engaged in certain conflicts with the Temple leadership. This argument could lead us to the conclusion that Matthew's community was no longer considered a part of Israel. However, Sim's argument (1998:121; cf Overman 1990:142-47) was that Matthew's community was still in contact with the Temple leadership, such as the scribes and Pharisees. The Matthean community did, for instance, share a number of common religious practices with formative Judaism, which included almsgiving, praying and fasting (Mt 6:1-18). Sim, therefore, emphasized that the Law was central within Matthew's community. The observance of the divine statutes was of immense importance to them.

The conflict between the Matthean community and the Israelite leadership (scribes and Pharisees) centred on the interpretation of the Law. According to the Matthean community,

the command of love that Jesus taught was inclusive of all people, because everyone longed for mercy, as in the parable of the unmerciful servant (Mt 18:23-35). According to Sim (1998:128-29), the teachings of Jesus relating to the commandment of love expounded the Mosaic commandments regarding murder and anger (Mt 5:21-26), adultery (Mt 5:27-30), divorce (Mt 5:31-32), oaths (Mt 5:33-37), retaliation (Mt 5:38-42) as well as love for one's enemies (Mt 5:43-47). As Matthew's community accepted this new commandment of love, they became a community characterized by a higher righteousness. This was the reason for the Matthean community having been hostile towards the Israelite leadership, owing to the First Evangelist's group believing that the scribes and Pharisees had lost sight of the true meaning of the Mosaic Law. Matthew's community maintained the true meaning of the Law (Mt 23:23) (Sim 1998:131; Saldarini 1994:141-3). Therefore, according to Sim's view, Matthew's community was more of a Law-observing group than the Israelites (of scribes and Pharisees) and there was a difference between Matthew's community and that of the Israelite groups. From Sim's discussion, we can assume that the First Evangelist's community continued to observe the Law (Jesus' new interpretation of Mosaic Law) (Sim 1988:134).

According to Sim (1998:141), the First Evangelist's community was a distinct, outside group, similar to the Gentiles and Law-free Christians²⁰ (like the Pauline communities). Sim believed that Matthew mentioned both the Gentile group (Mt 5:47; 6:7, 32) and the Law-free Christians (Mt 5:17-19; 7:13-27) in the narrative. In fact the Matthean community was still involved in Law-observant practices, but these were distinctive from the type of Judaism practised by the Scribes, Pharisees and the Law-free Christian community (see Chapter 1, where Matthew's Law-observant community, together with Paul's Law-free community, is discussed). Moreover, the Matthean community was involved in an anti-Pauline situation.

Sim's (1998) viewpoint regarding this situation was demonstrated in several ways. We will consider one aspect of it. Matthew's anti-Pauline view included the entire Christian movement in the First Century. Matthew perceived the movement of Jesus' followers in terms of a "mixed state" (cf Gundry 1994) of true and false members, as clearly presented in the parable of the tares in Matthew 13:36-43. This parable (Mt 13:36-43) includes the earlier tares

parable (in Mt 13:24-30). Sim (1998:203; cf Jeremias 1972:81-5; Davies and Allison 1991:426-7) argues that, “most commentators correctly attributed this complete pericope to the hand of the Evangelist.” Sim (1988:203-204) interpreted the parable of the tares in the following way:

Jesus the Son of Man sowed the good seed (the sons of the kingdom) in his field (the world), but the devil attempted to spoil this by sowing weeds (the sons of the evil one) among the wheat. The two must grow together until the harvest (the eschatological judgment), at which time the reapers (the holy angels) will gather out of the kingdom of the Son of Man all causes of sin and doers of lawlessness (τους ποιούντας τὴν ἀνομίαν) and throw them into the furnace of fire. The righteous, on the other hand, will be gathered into the barn (heaven) where they will shine like their (heavenly) Father. Since the kingdom of the Son of Man (cf 16:28;20:21) is most naturally identified with the Christian movement, most scholars agree that in this pericope Matthew is providing his view of the division within that movement.

Sim’s view of the parable of the tares is particularly important, as he argues that Matthew was speaking about the Christian movement and that it did not just apply to his community. Matthew significantly described the anti-Christian movement, which was considered different to such “doers of lawlessness.” Matthew’s conviction regarding Jesus’ teachings was not that they promoted lawlessness, but that they fulfilled the law. Matthew’s view of the Law-free Gospel did not differ from the teachings of Jesus, and moreover whosoever followed the Law-free stream would be in Matthew’s view, serving paganism. However, the Law-observing members of the Christian movement would receive eternal rewards (Sim 1998:204). Therefore, the Matthean community formed part of a community that belonged to the Law-observing Christian movement, whilst the Pauline law-free Christian movement was considered to be part of paganism.

This interpretation is still debated by many scholars (cf Manson 1949:195; Barth 1963:159-64; Segal 1991:21-22). However, our focus is on Sim's perspective regarding the place of the Law in both Matthew's community and the Pauline communities. If we accept Sim's view of the Matthean community as being a Law-observing Christian group and regard the Pauline community as a Law-free Christian community, we could then also assume that the teaching of Jesus was egalitarian in character (structure) and inclusive of all people. The Pauline-Christian community was less egalitarian and inclusive than that determined by the teachings of Jesus on a pre-paschal level (see Chapter 1). Matthew's community was also less egalitarian but still inclusive. According to Sim, evidence regarding this seems clear-cut when the function of the Law in each of the three groups is considered. The teachings of Jesus were perfectly inclusive and egalitarian in the eyes of the Law. The Pauline-Christian group was, however, less inclusive and egalitarian according to the Law (the Pauline mission was inclusive of all people, but the Jerusalem church was the major stumbling block to their mission Acts 11:1-2; 15:1-2). However, Matthew's community was not egalitarian, as the Law was still a powerful authority in his community. Similarly, this was also the case in the Jewish community. Matthew's community was therefore inclusive, but not egalitarian in its approach.

According to Sim (1998:209), Matthew's community structure was determined by a Law-free, as well as a Law-observing, way of following Jesus. This indicates that some of the members of Matthew's community were from a Gentile background, and were open to the Gentile mission. The First Evangelist's community, in all likelihood, continued to follow the inclusive teachings of Jesus on a pre-paschal level. We must therefore consider the mission of the disciple's community (the post-paschal disciple's community) toward the Gentiles from a transparency perspective.

Sim's definition (1998:248, 301) of the Gentiles in Matthew's community refers to those who had been converted to Christianity, and had also accepted submission to the Israelite notion of salvation. Ignatius's letter mentioned that "the Gentile Christian church and the Christian Jewish community of Antioch were in conflict with one another". The main

instruction received by this mixed state within the community was the Christian teaching of Jesus. It is important to realize the inclusive teachings of Jesus (to serve people) on the pre-paschal level, as they were a role model for Matthew's community on the post-paschal level (Sim 1998: 250).

However, according to Sim (1998:249), the First Evangelist's depiction of the Gentiles was that they were not equal to the Israelite members: For example, the Gentile and Israelite women who accompanied Jesus were not equal in terms of their rights, due to the fact that the law-observing Matthean community was not egalitarian in its approach. During New Testament times, the sectarian groups ranked their members hierarchically, putting proselytizing first in order to meet the basic requirements for admission (Sim 1998:254). Sim's view is that Matthew's community mainly targeted the Gentiles, but not in a way similar to the inclusiveness of all people within Jesus' ministry. The First Evangelist's problem with the Law-observing group was to avoid the inclusion of all people, just as "The Antiochene Christian-Jewish community of Matthew remained true to the tradition of the Jerusalem church" (Sim 1998:216).

2.3.4 Summary

The fore-going discussion has concluded that it is proper to regard the inclusive ministry of Jesus as transparent to his disciple-community, since the three groups involved in the teachings of Jesus' ministry: the people of Israel, the Israelites' leaders, and the disciples, have been interpreted from the perspective of the literary tendency of transparency. Matthew's narrative plot consists of two levels, the first at the time of the pre-paschal ministry of Jesus, and the second at the time of the post-paschal commission of the disciples. The earthly life of Jesus on the pre-paschal level continued in the life of the post-paschal community. Hence, this inclusive ministry of Jesus was transparent to his disciples' community. Contrary to this, Matthew's community was, as a sectarian group, on a post-paschal level. This indicates that the Matthean-Christian community, as a newly-founded community, inherited much from Judaism. The new issue of its recent foundation caused

much conflict within the local hierarchy. This was due to the Law-observing Christian members being structured hierarchically within Judaism, whilst the Law-free Christians were exempt. Hence, Matthew's community was indeed inclusive of all people within a partially hierarchical structure.

2.4 A Structuralist approach

The purpose of historical criticism (redaction, form, source) is to determine the formation of the text. For instance, the task of redaction criticism is to establish the theological position of the Synoptic Gospels in the sense that each Evangelist selected and compiled his material from the individual fragments of tradition (Conzelmann & Lindemann 1988:83). Historical criticism contributed to the examination of the individual nature of the Gospels by considering aspects of their language, form and historical religion (Van Aarde 1994: 26).

However, many scholars have realized that the problem of historical criticism is that it has not examined the immanent text itself, but "hidden texts" beyond the immanent text. However, a number of Biblical scholars, mainly from the United States, have focused on the internal meaning of the text (see Malbon 1992:23-24). Some scholars have also started to focus on the text, investigating the interrelated characters, settings, and actions in the plot, which have contributed to the interpretation of the narrative's meaning. This implies that the scholar's focus has moved from the historical to the literary (employing narratology, structuralism) in Biblical studies. Hence, the major influence of structuralism²¹ on Biblical studies has been on exegesis and literary analysis. In Europe, on the other hand, French Structuralism has influenced Biblical literary criticism. Structuralism derived from linguistics and developments in anthropology, literature and other areas (Malbon 1992:25).

According to Saussure (1966:114), language functions within an inter-relationship between various facets of a sentence, as language is a system of inter-dependent terms in which the value of each term results solely from the simultaneous presence of the others. These internal relations consist of two basic kinds. A linguistic unit stands in a linear or syntagmatic relationship to what comes before or after it in the sequence. A language involves an

underlying structure, which then makes sense with words combined according to the structural principles of a particular language. Thus, the structure of language is a study of the underlying ground rules of a language, as part of the immanent structure of approaches in the exegesis of the Bible text (Tuckett 1987:154).

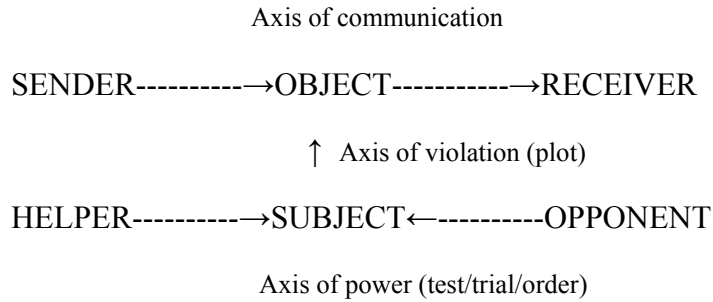
Structuralism has been an attractive approach for Biblical scholars and they have employed various structural approaches in the exegesis of the Gospels. These structural methods have shifted the emphasis to the analysis of the linguistic superficial structure and the structural patterns latent in the depth structure (Van Aarde 1994:27). Structuralism makes three affirmations about language.²² One of them is that language is communication. According to Malbon (1992:25), in structuralism, language was modelled as communication from a sender, conveying a message to a receiver. Moreover, structuralism models literature as communication in the form of an author giving a text to a reader. It is very important to note that structuralists, in particular (like literary critics in general), focus on the text: “structuralist critics note that within a narrative text, a sender gives an object to a receiver” (seen from the perspective of redaction criticism, the process is different, because the focus of redaction criticism is on the sender or author) (Malbon 1992:25). Structuralism entails the study of the language of the text in a synchronic way. The history of the tradition within which the present text was composed also provides an interesting frame of reference for the proper interpretation of the model of the language: both communication and narrative, as language has been expounded by Greimas (1977:23-40). Greimas modified Propp’s (1968) theory, which was the predecessor of the structural analysis of narrative. Propp determined that in order to perform a proper structural analysis of a given text, it would be necessary to discover the underlying structural unity beneath the variety of particular stories and their character by studying, for example, the field of Russian folk-tales.

The Greimas’ commutation theory (semiotic theory) was subsequently applied to New Testament texts by Daniel Patte (1976, 1987; cf Long 1980). In his application, Patte did not take into account the linguistic surface structure, but analyzed the so-called “narrative nouveau” of the narrative structure (Van Aarde 1994:27). According to Galland (1976:14-21),

according to the narrative grammar theory of Greimas, Greimas' actantial model²³ describes syntax as a system as well as a process appearing in the narrative structure on two levels: as the deep structure and the surface structure²⁴ (see Van Aarde 1994:27; Long 1980:71-72). The representation of an actantial position constitutes grammar in the narrative structure.

The surface structure is the current shape of the language, which is generally referred to as the syntactical structure. The deep structure is beneath the surface structure and it serves to bring about the inter-relationships and interweaving of the language structure. The deep structure is the "real" meaning of the text, generally called the semantic meaning. The deep syntactic structures are generated by the base component and surface structures resulting from the operations of the transformational system. Therefore, both these levels are connected by the semantic and phonological components, as the former is concerned with semantics, the latter is concerned with the phonological interpretation. Moreover, the semantic component is associated with the deep structure, while the phonological and phonetic components are situated on the level of surface structures (Greimas & Courtés 1982:132). The actants of the narrative form is the subject/object and sender/receiver in the communication process. The narrative trajectory has a pre-determined way of incorporating the actantial role with the syntactic actants (inscribed in a given narrative programme) such as the subject of state and the subject of doing, but the functional (or syntagmatic) actants can be opposed to the syntactic actants (Greimas & Courtés 1982:5). The actant could assume a certain number of actantial roles in the logical sequence of the narration. Greimas has converted the operations of the fundamental grammar into simple narrative utterances consisting of an action, or function, and an agent of that action, or an actant. Moreover, Greimas has developed a catalogue of the actants, which include subject, object, sender, receiver, helper, and opponent.

During the heyday of structuralism, structural methods of textual analysis were conceived as promising critical approaches for understanding how the actions of characters in narratives are shaped into a plot. Greimas (1966:180-183) constructed an actantial model, expressed in the following way;



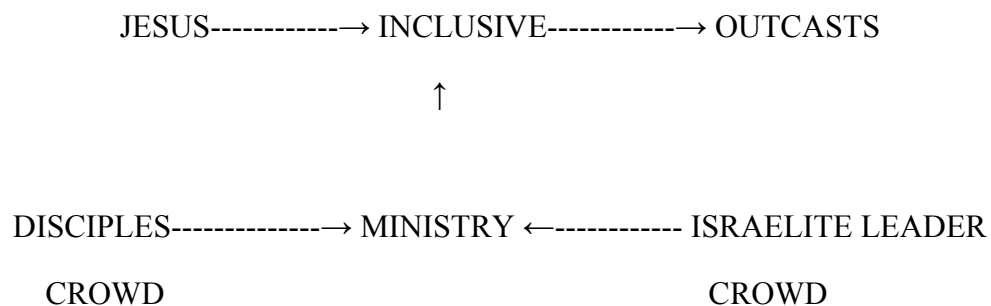
Greimas' identification of actants in the narrative structure is applied in the following way:

- 1) The sender is the one that possesses the object just prior to the point at which it is communicated to the receiver.
- 2) The receiver is the one who possesses the object until the end of the narrative.
- 3) The object is that which is placed in a predetermined spot of the narrative structure: we need to ask at the very beginning of the analysis, what is missing in the narrative, by whom or what are the objects transmitted? What is the place of communication (Calloud 1976:36)?
- 4) The subject is that which resolves the conflict caused by not knowing who (what) is performing the task in the narrative and who (what) permits the transfer of the object from the sender to the receiver.
- 5) The helper is the instrument supporting the subject in the accomplishment of the task. For instance, when Jesus was arguing with the Jewish leaders, the disciples came and supported Jesus in Matthew's narrative. The helper is not necessarily human in nature; many objects can become helpers in the Biblical narrative (for example, a citation of Scripture).
- 6) The opponent (as instrument) opposes the subject in the accomplishment of the tasks and opposes the transfer of the object.

This communication model of sender-message-receiver affords narrative critics a framework for approaching the text. Hence, each of these six poles on the grid represents an actant of the story. However, a structural analysis is not aimed at providing the meaning of the individual story, but is more concerned with analyzing how individual stories have meanings (Tuckett 1987:156). It is concerned with showing how the text makes sense and with the

mechanisms through which a text becomes meaningful, according to the rules governing the use of the language (Patte and Patte 1978:10; Tuckett 1987:156).

In this section, this communication model will be employed in the investigation of the inclusive community in Matthew’s narrative. Jesus functioned as a sender (protagonist), with the receivers having been the outcasts and the people referred to as the ordinary people in the narrative. The Israelite leaders were opponents (Kingsbury 1987:57; Cousland 2002:268), but sometimes the crowd might also have been acting as antagonists or, alternatively, having been on the side of Jesus Christ (Kingsbury 1988b:3), as were the disciples of Jesus, together with the other “helpers” of Jesus. The subject matter of the story is Jesus’ inclusive ministry (teaching, healing and driving out demons) (Kingsbury 1986b:4), together with the evangelistic endeavours of the disciples. The object of Jesus’ ministry is the outcasts, whether a child, Gentile, woman or disabled person. In Matthew’s narrative, the ministry and teaching of Jesus has an inclusive intent regarding Matthew’s community. However, the opponents of Jesus, the Israelite leaders, opposed this intent. We could, therefore, consider the community situation from two perspectives: Jesus’ inclusive perspective and the Israelite leaders’ hierarchical perspective in the following way:



The ministry of Jesus, consisting of teaching, healing and casting out of demons, pertains to the sending out of an inclusive message to outcasts. Outcasts received the forgiveness of their sins through Jesus’ healing and the realization of the kingdom of God. Yet, this inclusive teaching was rejected and opposed by the Israelite leaders, as well as some of the crowds. We will use the above model for the following review of recent scholarly works.

2.4.1 J D Kingsbury

The narrative of Matthew's Gospel focuses on the story of Jesus from his birth to his death and resurrection. The narrative of Jesus is in conflict with Jewish leaders; its plot is based on conflict. The purpose of discussing Kingsbury's work is to determine the inclusive ministry of Jesus in the midst of a conflicting narrative story.

Kingsbury emphasized that Matthew's narrative plot is the unfolding of the story of Jesus, which focuses on his conflict with the Israelite leaders. Kingsbury ([1975] 1989:1-39, 40) argued that Matthew's narrative is divided into a beginning (Mt 1:1-4:16), a middle (Mt 4:17-16:20) and an end (Mt 16:21-28:20). As Matthew's narrative progressed, the conflict experienced with the Israelite leaders from the beginning to the end increased drastically, culminating in Jesus' death on the cross, followed by his supernatural resurrection. The conflict element was the central point to the plot of Matthew's narrative (Kingsbury 1986b:3). In Matthew's narrative, Matthew on the one hand describes Jesus as the Messiah and the Son of God, having received authority from God to save his people from their sins (Kingsbury 1997:16), whilst on the other hand, the Israelite leaders are the antagonists of Jesus. Matthew characterizes them as evil (Mt 13:38), while he describes Jesus as righteous (Kingsbury 1997:17). Kingsbury analyzed the conflicting stories in each passage. His analysis of Matthew 9 and 12 serves as a case in point.

Chapter 9 deals with the conflict which broke out in a cycle of four controversies: the first when some men brought a paralytic to Jesus (Mt 9:1-8); Jesus and his disciples eating with tax collectors and sinners (Mt 9:9-13); the question as to why the disciples of Jesus did not fast (Mt 9:14-17); and finally, the event where Jesus performed an exorcism on a demon-possessed person (Mt 9:32-34) (Kingsbury 1997:18-20).

The first conflicting discourse, that of "Jesus and a paralytic man", was debated as supporting an inclusive salvation, with Jesus forgiving the man and his sins. Matthew mentioned that Jesus' healing included leading an unclean man to his salvation. Kingsbury (1986b:4) emphasized that Jesus' teachings, preaching and healing are all centred on a call to

Israelites to repent, in order for them to be blessed with salvation. The opponents (some scribes) of Jesus take umbrage at this act and charge him with blasphemy against God for having ascribed to himself the divine authority to forgive sins (Kingsbury 1997:19).

This passage does not indicate the supportive function of the others, but rather focuses on the inclusive attitude of Jesus toward a paralytic man through forgiveness of his sins, Jesus knowing the scribes' hearts (Mt 9:3). In the second place, "Jesus eats with tax collectors and sinners" (Mt 9:9-13). Jesus' table fellowship with the tax collectors and sinners indicates that he indeed includes the tax collectors as well as sinners in his discourse regarding salvation. The Pharisees do not assail Jesus for his behaviour, but they ask the disciples of Jesus: "Why does your teacher eat with them"? (Kingsbury 1997:19) The disciples do not support Jesus. This passage also portrays that the intent of Jesus was certainly inclusive of both tax collectors and sinners, even though the Israelite leaders (Pharisees) do not include them (see Chapter 5). In the pericope, Matthew 9:32-34 ("Jesus casts out demons"), the Pharisees and crowds witness Jesus exorcising a demon. The crowds are amazed and say, "nothing like this has ever been seen in Israel" (Mt 9:33). The crowds support Jesus in driving out demons. However, the Pharisees, as the opponents of Jesus, state that "by the prince of demons Jesus casts out demons". Kingsbury included all of this in the preceding discussion (of Matthew 9), indicating that the conflict surrounding the ministry of Jesus is intense and that the Israelite leaders form an integral part of this motive of repudiation. This tension rapidly escalates to the point of irreconcilable hostility (Kingsbury 1986b:5). The perspective of inclusiveness as indicated in Kingsbury's discussion of Matthew 9 shows that Jesus' intention is, indeed, to include tax collectors, unclean men, demon-possessed men, as well as sinners. By contrast, the Jewish leaders do not include them. We will now consider Kingsbury's commentary on Matthew 12.

The conflict between Jesus and the Jewish leaders existed as a result of differences regarding issues of the Mosaic Law, such as breaking the divine command to rest on the Sabbath when the disciples picked some heads of grain to eat or when Jesus healed a sick man on the Sabbath in Matthew 12:1-8 and 9-14. The Israelite leaders confronted him about

observing the Mosaic Law. The teachings of Jesus dealt with the general issues of life, whilst the Jewish leaders expanded their teaching on the Law, focusing primarily on maintaining the Sabbath according to the prescriptions of God in Matthew's narrative. Kingsbury (1997:21) pointed out that these controversies were of value to Jesus. The aforementioned discussion shows that Matthew described the conflict with the Israelite leaders and Jesus in various passages. We will now examine the inclusive ministry of Jesus in the entire narrative of Matthew's Gospel.

According to Kingsbury (1984:3-36), Matthew developed his narrative by way of an evaluative point of view. Jesus is the protagonist in his narrative and Matthew considers Jesus' point of view from within God's evaluative framework. Kingsbury's perspective is that Matthew, in his narrative, depicts the way in which God perceives Jesus, together with Matthew's own understanding of Jesus as he moves the reader through the plot of the narrative (Kingsbury 1984:7).

We have stated that the teachings of Jesus were inclusive, even though his opponents did not accept this inclusiveness in their teachings of Jesus. We consider the disciples, together with the crowd, as having fulfilled an assisting function with reference to the teachings and ministry of Jesus. However, Kingsbury's (1986:103) argument concerning a narrative analysis of the role of the disciples in Matthew was that they were helpers of Jesus, yet were also in conflict with him. But the conflict between Jesus and the disciples was not quite the same as his conflict with the Israelite leaders. Matthew probably regarded the conflict between them as having originated from Jesus' teachings, which offered new insights and/or perceptions.

According to Kingsbury (1986:104), the narrative in Matthew was characterized by the fact that the disciples did not appear at all in the first part of the narrative (Mt 1:1-4:16). Only after Jesus started his ministry, did the disciples become involved in the evangelizing of people. In the second part (Mt 4:17-16:20), Jesus experienced relationship problems with his disciples, as they did not fully understand his instructions, arguably because they were people of little faith. Matthew portrayed the fact that Jesus' ministry to Israel, together with that of his disciples, created a new community, described inclusively as a brotherhood of the sons of

God and the disciples of Jesus. The reason for this was to engage in missionary activities (Kingsbury 1986:110). The disciples initially did not fully assist Jesus in his ministry because they had little faith and did not understand the divine authority in the way Jesus did. In the third part of Matthew's narrative (Mt 16:21-28:20), pure servitude constituted the essence of true discipleship. Matthew depicted the basis of the evaluative viewpoint as Jesus' devotion to God and as loving one's neighbour, even to the extent of suffering and death. The actual basis of the disciples from the evaluative viewpoint was self-concern, which was the exact opposite of the servitude taught, as Kingsbury (1986:116) said that "it was about being important, having status in the eyes of others, possessing wealth, exercising authority over others, overcoming might with might and saving someone's life, no matter what the cost." In summary, the ministry of Jesus' and his disciples consisted of teaching, preaching and healing people. Yet Jesus and his disciples were in conflict, due to the latter not having enough faith and wisdom to understand the divine authority of Jesus. Hence, the assistant function that the disciples were required to fulfill, faltered.

The crowd in Matthew's narrative (in a structuralist framework) was investigated by Kingsbury (1969) in *The parables of Jesus in Matthew 13: A study in redaction criticism*.²⁵ According to Kingsbury (1969:25), Matthew distinguishes the crowds as one of the three major groups in his Gospel. When Matthew mentions the crowd, he was referring to and thinking of the Israelites. Hence, Kingsbury's (1969:24-28) view regarding the crowd was that they were Israelites, along with their Israelite leaders. The disciples of Jesus did not belong to the crowd. Due to the disciples being followers of Jesus with the crowd, they became implacable enemies of the followers of the Israelite authorities.

Matthew portrayed the function of the crowds differently from that of the Israelites, owing to the leaders they followed. Of course, both of them adopted contradictory attitudes towards Jesus. However, the crowd did not act contrary to Jesus in some passages. For instance, the Scribes stated that Jesus blasphemed (Mt 9:3), but they instead glorified God who had given such authority to men (Mt 9:8). The Pharisees accused Jesus twice of having cast out demons by way of the prince of demons (Mt 9:34; 12:24), and yet marvelled at Jesus' act of exorcism

(Mt 9:33), after which the chief priests and the Pharisees attempted to arrest him (Mt 21:45). However, they were afraid of the crowd, as the people believed he was a prophet. The Sadducees attempted to confound Jesus (Mt 22:23-8), but the crowds were astonished at his teaching (Mt 22:33) (Kingsbury 1969:25). All of the above passages state that the role of these crowds was to assist the ministry of Jesus.

In the passion narrative, Matthew identified that it was the Israelite leaders who authorized the death of Jesus. Within the passion narrative, the function of the crowds was to help the Israelite leaders in the crucifixion of Jesus (Mt 27:20-24). Moreover, the crowds cried out, “His blood be on us and on our children” (Mt 27:25), at the height of the trial before Pilate. Here, Kingsbury (1969:26) emphasized that the crowd’s function was to be considered in a neutral or even a positive light. He argued that Matthew’s use of *λαός* in 27:25 revealed a desire on his part to spare the crowds *per se* from the responsibility of shedding Jesus’ blood, which non-believing Israel was supposed to carry.

Kingsbury (1969:26-27) also pointed out that Matthew portrays certain crowds as directly involved in the ministry of Jesus. Jesus taught the crowds (Mt 4:23; 7:28; 9:35; 11:1) and healed their infirmities (Mt 4:23-25; 9:35; 14:14; 15:30; 19:2). In Matthew’s narrative, the ambivalent function of the crowds, assisting the ministry of Jesus, divides into two facets: as they support Jesus’ ministry and support the Israelite leaders. Kingsbury (1969:130) emphasized the function of the crowd as stated above, and his analysis was particularly sound in noting that “the function of Chapter 13 within the ground plan of Matthew’s Gospel was to signal the great turning point, where Jesus turns²⁶ away from the Israelite (crowds) to his disciples.” However, he did not mention, by way of a determinate historical narrative, exactly what kind of relationship existed between Matthew’s community and Judaism.

Kingsbury informs us that the ministry of Jesus was inclusive of all people, even though they struggled with little faith and did not, therefore, understand the divine authority of Jesus. Hence, the disciples sometimes could not assist Jesus in his ministerial endeavours. The crowds were also sometimes opposed to the ministry of Jesus and were not always supportive. It implies that Matthew’s community was not an egalitarian structure, but was inclusive

within a hierarchical structure.

2.4.2 M A Powell

Powell (1992:187-204) published an essay on Matthew's narrative structure in which he (1992:194) clearly indicated that there were two kinds of events mentioned in Matthew's narrative structure: the preaching of Jesus (Mt 4:17) and his passion (Mt 16:21). According to this perspective, the main plot of Matthew's narrative consists of God's plan and Satan's challenge. Powell (1992:199) believed that Matthew on the one hand depicts God's plan as saving God's people from their sin and stated emphatically that this plan would be achieved through the ministry of Jesus (Mt 1:21). Jesus was presented as the Son of God, God with us (Mt 1:23), and God was pleased with Jesus (Mt 3:17). On the other hand, Satan soon appeared and opposed the ministry of Jesus. Satan challenged Jesus on divine authority (Mt 4:3, 6) and tempted Jesus to worship other gods (Mt 4:9-10). The plot of Matthew centres on Satan being in continual conflict with God's salvation plan. As the narrative continues, it indicates which way God's salvation plan would be carried out.

When Matthew's Jesus started his ministry of proclaiming the nearness of the Kingdom of heaven and calling sinners to repentance, the Israelite leaders intensely opposed every aspect of his ministry. They charged his ministry with blasphemy and tried to attribute his exorcisms to Beelzebub (Mt 9:34, 12:24). Jesus' message of salvation was inclusive of all people, even though the Israelite leaders did not recognize this inclusiveness. Powell emphasized the fact that the conflict between Jesus and the Israelite leaders was the essential reason for opposition between God and Satan in Matthew's narrative (Powell 1992:202).

The function of the disciples in Matthew's narrative was opposite to that of the Israelite leaders. The disciples were assistants in the ministry of Jesus and did not appear in Chapter 1 to 4 in Matthew's narrative. When Jesus began his ministry, the disciples appeared, as having represented the fulfillment of God's plan in the salvation of people through Jesus. Powell (1992:202-203) emphasized that the disciples were sinners whom Jesus had called to become part of a new community in order to perform the will of God (Mt 9:13, 12:49-50). As with

Jesus, they were given authority to drive out demons and were sent to proclaim the message that the kingdom of heaven would soon be coming (Mt 10:7). Though they were useful in assisting the ministry of Jesus, Powell's perspective was similar to that of Kingsbury (as discussed in the section above), arguing that the disciples had too little faith (Mt 6:30; 8:26; 14:31; 16:8). When Jesus predicted his passion, the function of the disciples changed and was no longer that of assisting the ministry of Jesus. Nevertheless, they assisted the Israelite leaders in accomplishing God's plan of including all people (Mt 16:23). Powell (1992:203) was firmly convinced that Satan utilized the Israelite leaders in an attempt to thwart the ministry of Jesus in calling sinners to repentance. Satan tried to work through the disciples in a devastating attempt to prevent Jesus from dying on the cross, in order to prevent the sinner having faith and being reconciled with his Father who saves.

Powell determined that Matthew's main plot deals with the conflict as a result of God's salvation plan for all sinners. The plan of Jesus was inclusive for all sinners though Satan tried to prevent the will of God being fulfilled through the Israelite leaders who were opposed to Jesus' ministry. The function of the disciples was to faithfully support the ministry of Jesus, though they offered him little assistance, as can be seen in the passion narrative. In spite of these issues, it seems clear from Powell's work that Matthew's narrative of the ministry of Jesus was inclusive of all people.

2.4.3 Summary

Both Kingsbury and Powell imply that the ministry of Jesus was inclusive of sinners and religious outcasts in Matthew's narrative. However, the leaders of Israel were antagonistic towards Jesus. They tried to prevent Matthew's understanding of what Jesus has done in God's plan of salvation. Kingsbury and Powell also emphasise that the disciples had "little faith" and, accordingly, could not understand the divine authority, which Jesus bore. The crowd was supportive towards Jesus' ministry and the Israelite leaders. After Jesus' resurrection, the disciple community adhered to the ministry of Jesus, even though they were not completely inclusive as Jesus himself.

2.5 Conclusion

In this chapter, we have discussed the current body of scholarly work from the perspective of salvation history, which is transparent and structuralist in its approach. The focus of this chapter has been on the structure of Matthew's community. Some scholars are convinced that the social-structure of the Matthean community was egalitarian in nature. However, the above discussion has concluded that Matthew's community was not egalitarian, but nevertheless inclusive.

The focus of Jesus' ministry in Matthew's narrative was salvation for Israelites and Gentiles and the Matthean community's focus was eschatological and ecclesiological. Hence, the community was open to the salvation of all people, not only Israelites. The Matthean group was inclusive of all people in the new community (separated from the Israelites' community), having embraced Gentiles and religious outcasts. Hence, Matthew's community was universal in its attitude towards salvation. The Gospel clearly indicates that there would be a gathering of people at the end-expected day.

The ministry (teaching) of Jesus was regarded as inclusive. The post-Easter disciple community remembered Jesus' teaching, and considered them as separate from the Temple authorities as its parent body. As we have discussed, the Israelite society was, indeed, hierarchical (cf Lenski 1966:214-296). Matthew's community may have weakened the impact of Jesus' inclusive teaching by operating within a Judaistic framework. This perspective became evident using a structuralist approach, owing to Jesus' ministry being inclusive of all people, whilst the leaders of Israel continued to exclude the Gentiles. However, his disciple community was not part of an egalitarian structured society as Matthew's community was still involved in a hierarchical structure similar to the Israelites' community.

A structuralism approach also shows that the focus of Jesus' inclusive ministry was the crowd, while the antagonists were an obstacle to Jesus' inclusive ministry in Matthew's narrative. The Israelite leaders maintained the Law within their traditional hierarchical social structure. However, the ministry of Jesus included all people. Jesus' ministry was reflected in

Matthew's inclusive community.

The conclusion of a salvation history, transparency and structuralist approach that was applied above indicates that the Matthean community was not an egalitarian structured society, but an inclusive community for all people. We will now proceed to the next chapter to discuss the social location of the Matthean community.

¹ The salvation-historical category has usually been the approach of German scholars. The transparency category has also been employed by Matthean scholars, as in the pre-Easter and post-Easter perspectives of Matthew's Gospel. Greimas' communication model has been used in narratology. According to Van Aarde (1994:245), the communication model shows that the poetic function of narrative corresponds to the notion of plot and that the notion of plot also includes the emotive function (connotative function). The poetic function gives attention to the message of the narrative. It does not refer directly to the reality outside the text. It is selected, rearranged and interpreted in the message. Therefore the message provides for looking at extrinsic horizons, as a window.

² Strecker (1962:86-123) pointed out the importance of salvation history in the "historicizing" view of Matthew, who consciously distances himself from the "sacred past" of the "life of Jesus".

³ The Matthean community is an eschatological community of God. They expected the coming of the kingdom of God. The evidence in which chapter 2 presents Jesus as the "King of the Jews" (verse 2), the eschatological Ruler of Israel (verse 6). Owing to the malevolent designs of Herod (verse 13) and Joseph's fear of Archelaus (verse 22), there is an occasion during which Jesus has to recapitulate in his person, by order of God (verses 12-13, 19, 22) and in fulfillment of OT prophecy (verses 6,15,18,23), the history of Israel as it relates to such types as Moses but especially Jacob (Israel) (Kingsbury 1973:455). Matthew certainly composes his document with ecclesiological concern.

⁴ The public ministry of the earthly Jesus is under geographical and national limitations, because the gospel is to be preached only to Israel, and only in the promised land. Matthew 10:5-6; 15:24; and 28:16-20 belong to Matthew's special material. Both Matthew 10:5-6 and 15:24 are expressions of Matthew's limited view of Jesus' public ministry as belonging to the territory and the people of Israel as Jesus sent his disciples only to the lost sheep of the house of Israel and not to the Gentiles and Samaritans (Meier 1975: 204).

⁵ Joubert's work concerns the function of the *Birkath Ha-Minim* in the period of the destruction of the temple during the *Bar Kochba Revolt*. He discussed the endeavours of earlier scholars (Katz 1984:63; Wilson 1989:67; Fritz 1988; Hartin 1991).

⁶ In order to understand the gospel narrative, for instance, the resurrection of Jesus narrative, one should assume that it was transparent to the Christian community in the post-paschal period (see VanAarde 1989:221).

⁷ Malina's (2002:608-631) work, using an in-group (we) / out-group (they) approach to Romans is helpful in understanding Judeans and Gentiles. He believes that the Mediterranean world was ethnocentric. Paul was also a typical Mediterranean ethnocentric person. When he took up the task of spreading God's gospel, he made it quite clear that the world was divided into Israelites (in-group) and non-Israelites (out-group). This in-group and out-group division is a form of boundary drawing that constitutes a fundamental dimension through ethnic terms such as common blood, common language, common way of life and common worship. Moreover, Malina believes that the New Testament writings are definitely ethnocentric. Malina divided Judean people into five terms: *Hebrew, Israelite, Benjamin, Pharisee, Judean, Dispersion, Greek* (see for more detail 620-621). The word Gentiles is the Israelite in-group designation for all people other than Israel. This means that Israel possesses the people of people and a divine disposition as well as a divine ascription. According to ethnocentrism, Israel was the chosen nation. Hence, Paul's assessment of the world in terms of "Judeans and Gentiles" is a typically Israelite in-group, ethnocentric language characteristic of ancient Mediterraneans. Paul's mission to the Gentiles is best understood as a high context phrase, meaning Israelites dwelling in the geographical regions outside of Judea in an ethnocentric social context. Paul's view of Gentiles was certainly that they were not Israelites. It is a very important view, in this thesis, that the Gentiles were not Jewish people who were living in Judea and outside of Judea, as all other nations. I believe that Matthew's understanding of

salvation was that it was exclusive to Jews. Matthew's community was an inclusive mission to Gentiles.

⁸ New Testament authors use words of the δικαιοσύνη word group in different ways. "Righteousness" occurs in almost all the New Testament books, especially in Matthew and Paul (Romans). Matthew and Paul use δικαιοσύνη in a different way: for instance, God's saving activity or ethical demand. In the case of Matthew, Matthew's use of "righteousness" has been debated in two ways by scholars (Hill 1967:124-28; Strecker 1971:153-58, 179-81, 187; Luz 1989:177-179) as referring to ethical demand. However, at least two scholars (Fiedler 1970:120-43, Giesen 1982:237-41) argue that in Matthew the word refers to the δικαιοσύνη, a gift dependent upon God's saving activity. In contrast, both the above views do not seem satisfactory for the following reason: righteousness is not used only in one way. Most scholars agree that Matthew depicts that sometimes the word righteousness is to be understood as a gift and in other instances as ethical demand (Schweizer 1975:53-56, Meier 1976:77-80, Reumann 1982:127-135, Brather 1989:228-235, Hagner 1992: 101-120). If we argue rightly, we look at the possibility of Matthew's usage of righteousness as gift of salvation and ethical demand. Matthew 5:6 remarks, "blessed are those who hunger and thirst for righteousness, for they will be filled". The word δικαιοσύνη here has most often been taken in the ethical sense. Let us turn to another possible understanding of this word in its context. The Beatitudes in Matthew's gospel are addressed to those who are under persecution, because verse 3 and 10 mention their common expectation of the kingdom of heaven as in the eschatological sense (see Hagner 1992:112). Hence, the ethical sense of δικαιοσύνη, of hunger, is also to understand salvation in an eschatological sense in the Matthew context.

⁹ Bornkamm's earlier position is that Matthew's community was still part of Judaism (see his essay "End-Expectation and Church in Matthew"). But this view changed later where he noted that the Matthean community had to be cut off from the Jewish community: see his essay "The authority to 'bind' and 'loose'".

¹⁰ The definition of a mixed body is that the Matthew community is mixed with Jews and Gentiles and even outcasts such as women (27:55), the blind men (9:28), little ones (10:42), tax collectors and sinners (9:10), a man with leprosy (8:1), and so on.

¹¹ However, it is not Jesus' saying, but the ideas contained in it are close to his own (Funk and the Jesus seminar 1998:190).

¹² Brown's view of the Matthean community's location is that Matthew's Gospel mentioned "the cities of Israel", "the land of Israel" (Mt. 2:20) and the original sense of logion (Mt. 10:23) in Brown (1980:213 n 91).

¹³ Luz's perspective has also changed, due to the fact that his first perspective was that Israel rejected the Gospel and that the focus of the mission then shifted to the Gentiles; however, he confirmed that this was not simply a distinguishing factor between the previous mission to "Israel" and the eschatological mission towards the Gentiles. According to his evidence: "in the Matthean narrative it is part of the sending of the disciples during the life of Jesus, but even the interpreters of the ancient church noted that many of Jesus' statements were fulfilled only after Easter. Modern interpretations often question whether our interpretation should be limited to the time of the Matthean church's mission to Israel, which from Matthew's perspective is already in the past. It is claimed that Matthew repeated it in a different form in the context of the Gentile mission of his day (Mt 24:9-14) and that especially verse 23, referring back to verses 5-6, makes a pronouncement that may no longer have been relevant for the Matthean church. However, the literal repetitions from verses 18 and 22 in 24:9, 13-14 show that the sending of the disciples to Israel "back then" must have had a meaning for the Gentile mission of the church in the present" (Luz 2001:87).

¹⁴ If Jesus allowed the Canaanite woman to follow him, it implies that she could become a member of Matthew's community (cf Jackson 2003:787).

¹⁵ According to Brown (1983:74-79), during the first century, Israelites and Gentile Christians were divided into four types of theological distinction; 1) full observance of the Mosaic law including circumcision; 2) those who did not require circumcision, but required converted Gentiles to keep some Jewish observance; 3) those who insisted neither on circumcision nor observance of the food laws; 4) those who furthermore saw no abiding significance in the Israelite cult and feasts. Hagner accepted Matthew's community as belonging to group three.

¹⁵ Van Aarde's view of Matthew's community is that it is the disciples' community. The situation probably created a leadership problem. This is the reason why the community was not completely egalitarian, but still

included people of all the nations.

¹⁷ This verse is not really one of Jesus' saying. Matthew borrowed it from Mark and used it in his Matthean community context (see Funk and the Jesus seminar 1998:234).

¹⁸ Matthew's text tells us "why do your disciples break the tradition of the elders? They don't they wash their hands before they eat" (Mt 15:2), but the Markan text records: "some of his disciples eating food with hands that were unclean, that is unwashed (7:1). This means that Matthew confines the argument to the single issue of hand washing but the Markan text, sees Jesus abolishing the dietary and purity laws of Judaism.

¹⁹ Matthew refers to Jewish leaders in the narrative as the Herodians, the Sadducees, the high priests, the elders and the scribes and the Pharisees. All these groups are different from each other, but Matthew includes some aspects of Jewish leadership in his narrative (Van Tilborg 1972:1-6; Kingsbury 1988b:115-127).

²⁰ The definition a Law-free Christian, is that the Gentiles who were converted and became members of the Christian community needed to observe Judaism (cf baptism, purity and circumcision). However, the Law-free Christian community need not necessarily observe.

²¹ Structuralism was not originally used in the study of the Bible. It is an approach to a wide range of disciplines of any structured system and is basically concerned with the analysis of the structure of a system, including linguistics, anthropology, politics, mathematics and many other subjects (Tuckett 1987:152).

²² Firstly, language is communication. Secondly, language is a system of signs in structuralism. Thirdly, the focus of structuralism is on language as a cultural code.

²³ The term actant is linked with a particular conception of syntax, which interrelates the functions of the elementary utterance.

²⁴ Calland's analysis of Greimas's theory of narrative structure is divided into three levels: the deep level, the superficial level and the surface level. However, the superficial level and the surface level are similar. Therefore, this study employs only two structural levels: as the deep and surface structure.

²⁵ We consider an old book of Kingsbury, but his view does not differ in more recent works.

²⁶ According to Van Aarde (1994:80), the ministry of Jesus does not turn away from Israelites, it is a so-called change from Israelite particularism to Gentile universalism.