MATTHEW’S INCLUSIVE COMMUNITY:

A NARRATOLOGICAL AND SOCIAL SCIENTIFIC READING

By

IN-CHEOL SHIN

Submitted in partial fulfillment of the requirements for the degree

Philosophiae Doctor (Ph D)

In

New Testament Studies

Faculty of Theology
University of Pretoria

Supervisor: Prof Dr Andries G Van Aarde
February 2004
ACKNOWLEDGMENTS

It is with deep gratitude and very great pleasure that I wish to acknowledge those many persons without whom this project would never have come to completion. I would like to thank my doctoral supervisor, Prof. A G Van Aarde, for his gracious guidance, encouragement and invaluable comments and constructive criticisms. I am also thankful to my internal examiner, Prof. D C van der Merwe (University of South Africa) and my external examiner, Prof. G S Jackson (Otterbein College in USA) for their constructive criticism.

I am grateful for the assistance and helpful criticism offered by Prof. D Duling (Canisius College USA), Prof. S J Joubert, Prof. J G van der Watt, Prof. J Strijdom, Prof. G Swart and Dr E Van Eck (South Africa).

Many other people have supported and influenced my work in different ways. These include Prof. Go, Jae-Bong, Prof. Kwon, Jong-Sun (Korean Baptist Theological University) and Prof. S E Porter (Mac Master University in Canada), who is my Master thesis supervisor.

I must express my thanks to my church members of the South-Africa Korean Agape Church and my five Black African congregations. They have been supporting me with their prayers throughout my studies. Many thanks goes to the Ma-Sung Baptist church (Rev. Choi, Jae-Ryong), which is my home church. It will soon become 100 years old and I am the only pastor from that church. I thank Rev. Choi, Kwang-Pyoung (Dayton Agape Baptist Church) and Rev. Han, Sang-Gun (Dae-sung Baptist Church) and Rev. Lee, Seung-Gi (Young-Kwang Baptist Church) and Deacons, Her, Bog-Ja, Im, Bog-Man and Lee, Song-Ja for their financial and spiritual support. I thank the Korean Student Society members at the university of Pretoria for their encouragement and love.

I am most grateful to my sweet wife, Sung, Jong-Sook, for her love and wonderful support, and my two sons, Dong-Min and Dong-Hyun, who were not only patient, but also continually encouraged me and prayed for me throughout the course of writing this dissertation. I dedicate this dissertation to my parents (Shin, Hyun-Gu and Kwon, Dal-Yong) and my sister-in-law (Sung, Young-Sook) with love. Without their sacrificial support and love, this work would not have been possible.

*It does not, therefore, depend on man’s desire of effort, but on God’s mercy* (Rom 9:16)
# Table of Contents

## ACKNOWLEDGEMENTS

Summary ........................................................................................................ vi

Opsomming .................................................................................................. ix

## CHAPTER 1

INTRODUCTION

1.1 Problem statement .................................................................................. 1

1.2 Research gaps ......................................................................................... 3

1.3 Methodology--- ...................................................................................... 26

1.3.1 Narrative criticism ............................................................................. 27

1.3.1.1 Narrative point of view analysis .................................................... 29

1.3.2 Social scientific criticism ................................................................... 34

1.3.2.1 Social scientific models ................................................................. 36

1.3.3 A combination of narrative criticism and social scientific criticism .... 38

1.4 Outline of research ................................................................................. 39

Endnotes

## CHAPTER 2

PRESENT SCHOLARSHIP WITH REGARD TO MATTHEW’S COMMUNITY

2.1 Introduction .......................................................................................... 44

2.2 The salvation-historical approach .......................................................... 46

2.2.1 G Bornkamm ..................................................................................... 54

2.2.2 S Brown .............................................................................................. 57
CHAPTER 3
THE SOCIAL LOCATION OF MATTHEW’S COMMUNITY

3.1 Introduction

3.2 Date and location
  3.2.1 Date of writing
  3.2.1.1 Before CE 70?
  3.2.1.2 After CE 70?
  3.2.2 Location of Matthew’s community
  3.2.2.1 Palestine?
3.6 Summary and Conclusion

CHAPTER 4
NARRATED SPACE

4.1 Introduction

4.2 Space in Matthew

4.2.1 Introduction

4.2.2 The notion of space

4.2.3 The spatial designations of Jesus’ inclusive ministry

4.2.4 Narrative point of view on the topographical level

4.2.4.1 Introduction

4.2.4.2 Settings in which Jesus’ activities took place

4.2.4.2.1 The large settings/areas in which Jesus’ activities took place

4.2.4.2.1.1 Jesus prepares for his inclusive ministry: Matthew 2:23-4:11

4.2.4.2.1.2 Jesus’ inclusive ministry in Galilee: Matthew 4:12-18:35

4.2.4.2.1.3 From Galilee to Jerusalem: Matthew 19:1-20:34

4.2.4.2.1.4 Jesus in Jerusalem: Matthew 21:1-28:20

4.2.4.2.2 Specific settings in which Jesus’ activities took place

4.2.4.2.3 Referential spatial designations

4.3 Conclusion

CHAPTER 5
SOCIAL SCIENTIFIC CRITICISM

5.1 Introduction
5.2 Jesus’ baptism as ritual of transformation ................................................................. 216
5.2.1 Jesus as minister of inclusivity ............................................................................... 219

5.3 Jesus’ inclusive ministry ............................................................................................ 221
5.3.1 Introduction ........................................................................................................... 221
5.3.2 Purity and pollution ............................................................................................ 222
5.3.3 Sickness and healing ........................................................................................... 236
5.3.3.1 Jesus’ inclusive ministry of healing illness: Matthew 8:1-4 .................................. 244
5.3.4 Honour and shame ............................................................................................... 245
5.3.4.1 Challenge and riposte theory and Jesus’ inclusive ministry: Matthew 12:9-14 ---- 250
5.3.4.2 Labeling and deviance: Matthew 15:21-28 ......................................................... 253
5.3.4.3 Patronage and clientism: Matthew 9:9-13 ............................................................ 256
5.3.5 Kinship .................................................................................................................. 259
5.3.5.1 Matthew 12:46-50 .............................................................................................. 260
5.3.6 Summary ................................................................................................................ 261

5.4 The second ritual of status transformation ............................................................... 263
5.5 Conclusion ................................................................................................................... 265

Endnotes

CHAPTER 6
CONCLUSION

6.1 Introduction ............................................................................................................... 270
6.2 Mapping the road traveled ....................................................................................... 270
6.3 Concluding remarks .................................................................................................. 274

WORKS CONSULTED ..................................................................................................... 276
Summary

MATTHEW’S INCLUSIVE COMMUNITY:
A NARRATOLOGICAL AND SOCIAL SCIENTIFIC READING

by

IN-CHEOL SHIN

Supervisor: Prof Dr Andries G van Aarde
Department: New Testament Studies, Faculty of Theology
Degree: Philosophiae Doctor (PhD)

The nature of Matthew’s community has been investigated by a number of scholars in the past and present. Currently, the debate centers on whether the Matthean community was a society with egalitarian structure consisting of equals. This study has also focused on the social structure of the Matthean community. The basic question is whether (or not) the Matthean community was an egalitarian group in an ancient advanced agrarian society in the first century Mediterranean world. If so (or if not so) does the Matthean community lack a hierarchical structure?

This study suggests that the Matthean community was not an egalitarian structured society. The term “egalitarian” would not be applicable to the Matthean community, because the term “egalitarian” is a modern Western political and philosophical concept, which has its origin in the French revolutionary movement. The Matthean community was rather a socially stratified group in an ancient advanced agrarian society in the first century in the Mediterranean world. Consequently, the Matthean community was not a society with an egalitarian structure; rather, it was an inclusively structured society.

This study has utilized two methodologies. Firstly, the investigation uses narrative criticism to analyse Matthew’s intention of his inclusive structured community depicted through Jesus’ inclusive ministry. This methodology considers the narrator’s point of view concerning Jesus’ ministry as he journeyed from Galilee to Jerusalem. Secondly, this research uses social scientific criticism to explore the Matthean text in order to consider Jesus’ ministry. This approach on Jesus ministry was reflected in the context of Matthew’s inclusive structure community.
The Matthean community was socially mixed, consisting of Israelites and Gentiles. It was written in the years between 80 to 90 CE. The city of Antioch was the most likely setting for Matthew’s inclusive community, however hierarchically structured.

A narrative point of view reading of Matthew’s story shows that Jesus was the protagonist involved in an inclusive ministry in accordance to God’s plan for the salvation of all people. The Israelite leaders are antagonistic to Jesus’ ministry, and they exclude social and religious outcasts. The disciples of Jesus help Jesus with his inclusive ministry, while the crowds help the Israelite leaders. However, there are times when the disciples do not understand Jesus’ inclusive ministry. The audience of Jesus’ inclusive ministry was the crowd. This inclusive ministry shifts from Galilee to Jerusalem and his ministry comes into conflict with the ideology of the Israelite leaders. Jesus’ focus was inclusive but the Israelite leaders were exclusive. Matthew’s depiction of Jesus’ inclusive mission completed with his death on the cross.

A social scientific approach reveals that Matthew’s interpretation of Jesus’ inclusive ministry is directed to social and religious outcasts. His ministry includes sick people, sinners and tax collectors who are from the lower classes within a hierarchically structured society. Jesus’ ministry was reflected in the context of Matthew’s inclusive community.

This study shows that the Matthean community was not a society with an egalitarian structure; rather, it was an inclusively structured society within a hierarchical context.

Keywords
- Matthean community
- Inclusivity
- Exclusivity
- Conflict
- Narrative point of view
- Social scientific criticism
- Egalitarian
Hierarchical
Stratification
Mixed status
Opsomming

MATTEUS SE INKLUSIEWE GEMEENSKAP:
‘N NARRATOLOGIESE EN SOSIAAL-WETENSKAPLIKE LESING
deur

IN-CHEOL SHIN

**Supervisor:** Prof Dr Andries G van Aarde

**Departement:** Nuwe-Testamentêre Studies, Fakulteit Teologie

**Graad:** Philosophiae Doctor (PhD)

Die aard en samestelling van Matteus se gemeenskap is in die verlede en word steeds in die hede deur ‘n aantal navorsers ondersoek. Tans wentel die debat rondom die vraag of Matteus se gemeenskap ‘n gemeenskap van gelykes was. Hierdie studie fokus ook op die sosiale struktuur van Matteus se gemeenskap. Die basiese vraag is of dit moontlik is om Matteus se gemeenskap voor te stel as ‘n groep van gelykes terwyl dit deel gevorm het van die gevorderde agrariese samelewing in die eerste-eeuse Mediterrreense wêreld. Het Matteus se gemeenskap dan geen hiërargiese struktuur gehad nie?

Navorsing dui sterk daarop dat Matteus se gemeenskap nie ‘n samelewing met ‘n gelyke struktuur was nie. Die begrip “gelykheid” sou nie op Matteus se gemeenskap van toepassing kon wees nie, omdat die begrip “gelykheid” ‘n moderne Westerse politieke en filosofiese begrip is wat teruggevoer kan word na die Franse Revolusie. Dit blyk dat Matteus se gemeenskap ‘n sosiaal gestratificeerde groep in ‘n gevorderde agrariese samelewing in die eerste euse Mediterrreense wêreld was. Hoewel ‘n mens nie kan sé dat Matteus se gemeenskap ‘n gemeenskap met ‘n gelyke struktuur was nie, was dit wel ‘n gemeenskap met ‘n inklusiewe struktuur.

Die studie het gebruik gemaak van twee metodologieë. Eerstens is die narratiewe kritiek gebruik om Jesus se inklusiewe gemeenskap te bestudeer. Met behulp van hierdie
metodologie word daar na die verteller se perspektief aangaande Jesus se inklusiewe bediening tydens sy reis van Galilea na Jerusalem gekyk. Tweedens is daar in hierdie navorsing gebruik gemaak van die sosiaal-wetenskaplike kritiek om Jesus se inklusiewe bediening in Matteus beter te begryp.

Matteus se gemeenskap was sosiaal gemeng en het uit Israeliete en heidene bestaan. Die gemeenskap het ‘n hiërargies-gestrukureerde samelewing gevorm. Dit blyk dat die stad Antiochië in die jare 80 en 90 na Christus die mees waarskynlike milieu vir Matteus se inklusief gestrukureerde gemeenskap was.

Volgens die narratiewe perspektief op Matteus se vertelling is Jesus die protagonis wat sy inklusiewe bediening uitvoer in lyn met God se plan vir die redding van alle mense. Die Israelitiese leiers is antagonisties ingestel teenoor Jesus se bediening en hulle sluit sosiale en religieuse uitgeworpenes uit. Jesus se dissipels staan hom in sy inklusiewe bediening by, maar die skare help die Israelitiese leiers. Soms kan die dissipels egter nie Jesus se inklusiewe bediening verstaan nie. Die teiken van Jesus se inklusiewe bediening is die skare. Jesus se inklusiewe bediening verskuif van Galilea na Jerusalem en sy diens lok weerstand by die Israelitiese leiers uit. Jesus se fokus is inklusief, maar hulle s’n is eksklusief. Jesus se inklusiewe missie word voltooi deur sy dood aan die kruis.

Die sosiaal-wetenskaplike benadering toon dat Jesus se inklusiewe bediening bedoel is om sosiale en religieuse uitgeworpenes in te sluit. Sy bediening sluit die siekes, die sondaars en die belastinggaarders uit die laer klasse binne ‘n hiërargies-gestrukureerde samelewing in.

Hierdie studie toon dat Matteus se gemeenskap nie ‘n samelewing met ‘n gelyke struktuur was nie, maar ‘n inklusief-gestrukureerde gemeenskap binne ‘n hiërargiese konteks.

Sleutelwoorde

- Matteus se gemeenskap
- Inklusiewiteit
• Eksklusiwisme
• Konflik
• Narratiewe kritiek
• Sosiaal-wetenskaplike kritiek
• Gelykheid
• Hiërargies
• Stratifikasie
• Gemengde status