

Contents

1.	Introduction	1
1.1	Particularism and Universalism	3
1.2	Identification of the Relevant Texts	4
1.3	History of Research	6
1.3.1	Matthew as Compiler	7
1.3.2	Matthean Catholicity	8
1.3.3	The Gospel of Matthew's Gentile Author and Audience	9
1.3.4	Matthean Salvation History	11
1.3.5	Matthean Community	16
1.3.6	Summary and Corresponding Observations	22
1.4	Methodology	23
1.4.1	Introduction to Narrative Criticism	24
1.4.1.1	Unified Narrative	25
1.4.1.2	Story World	25
1.4.1.3	Implied Author and Implied Reader	26
1.4.1.4	Characters	27
1.4.1.5	Settings	28
1.4.1.6	Events and Plot	29
1.4.1.7	Sequential Reading from Beginning to End	30
1.4.1.8	First-Time Reading or Rereading?	31
1.4.1.9	Reader's Repertoire	32
1.4.2	Legitimacy of a Narrative-Critical Reading of the Gospel of Matthew	34
1.4.2.1	The Historical Basis of the Narrative	34
1.4.2.2	The Presupposed Reader of the Narrative	35
1.4.2.3	The Chronological Order of the Narrative	37
1.4.3	The Sermon on the Mount as Integral Part of the Matthean Narrative	39
1.4.4	Narrative-Critical Reading of the Sermon on the Mount	42
1.5	Audience of the Sermon on the Mount	45
1.5.1	The Disciples as Primary Addressees	45
1.5.1.1	Four or More, but not the Twelve	47

1.5.1.2	Jewish Disciples	48
1.5.1.3	Persecuted Disciples?	50
1.5.1.4	Fasting Disciples?	52
1.5.2	The Crowds as Secondary Addressees	53
2.	Matthew 5:13–16	59
2.1	Literary Unit	59
2.2	The Disciples' Ministry as Subject Matter	60
2.3	Means of the Disciples' Ministry	62
2.3.1	Good Deeds	62
2.3.2	Spoken Message	62
2.4	Content of the Disciples' Ministry	65
2.4.1	The Kingdom of Heaven as Central Theme of the Matthean Narrative	65
2.4.2	The Disciples as Representatives of the Kingdom of Heaven	66
2.4.3	The Disciples' Good Deeds as Reflections of the Kingdom of Heaven	66
2.5	Goal of the Disciples' Ministry	68
2.6	Scope of the Disciples' Ministry	70
2.6.1	Matthew 5:13–16	70
2.6.1.1	ἄνθρωποι	71
2.6.1.2	γῆ	72
2.6.1.3	κόσμος	75
2.6.1.4	πάντες οἱ ἐν τῇ οἰκίᾳ	76
2.6.1.5	Summary	79
2.6.2	Reader's Repertoire	79
2.6.3	Subsequent Portions of the Sermon on the Mount	80
2.6.3.1	Matthew 5:41	81
2.6.3.2	Matthew 7:12	82
2.6.4	Conclusion	84
2.7	Direction of Movement of the Disciples' Ministry	85
2.7.1	Centrifugal Direction of Movement Attributed to φωῶς in Matthew 4:13–16	86
2.7.2	Centrifugal Universalism Associated with the Metaphor φωῶς ἐθνῶν	89
2.7.2.1	Isaiah 42:6	90
2.7.2.2	Isaiah 49:6	91
2.7.2.3	Acts 13:47	92
2.7.3	Absence of the Motif of the <i>Völkerwallfahrt</i> from Matthew 5:14	94

2.7.4	Centrifugal Universalism Attributed to the Metaphor φῶς ἐθνῶν	99
2.7.5	Summary, Conclusion, and Corresponding Observations	101
2.8	Narrative Time of the Disciples' Ministry	103
2.8.1	Grammatical Considerations	103
2.8.2	Narrative-Critical Considerations	104
2.8.2.1	Matthew 1–4	104
2.8.2.2	Matthew 5–7	107
2.8.2.3	Matthew 8–9	109
2.8.3	Interim Results and Corresponding Considerations	110
2.8.4	Matthew 5:16 as a Mere Anticipation of Matthew 28:19?	111
2.8.4.1	First-Time Reading	112
2.8.4.2	Rereading	114
2.9	Summary	117
3.	The Three References to the Gentiles	119
3.1	Exegesis	119
3.1.1	Matthew 5:47	119
3.1.2	Matthew 6:7–8	123
3.1.3	Matthew 6:31–32	129
3.1.4	Conclusion	131
3.2	Contribution to Matthean Particularism and Universalism	132
3.2.1	Particularism?	132
3.2.2	Implicit Universalism	134
3.3	Summary	136
4.	Matthew 7:6	137
4.1	Metaphorical Character	139
4.2	Meanings of 'What is Holy' and 'Your Pearls'	143
4.2.1	οἱ μαργαρίται ὑμῶν	145
4.2.2	τὸ ἅγιον	148
4.2.3	Summary and Corresponding Considerations	149
4.3	Meanings of 'Do Not Give' and 'Do Not Throw'	150
4.4	Meanings of 'Dogs' and 'Swine'	151
4.4.1	The Metaphors κύνες and χοῖροι in the Reader's Repertoire	152
4.4.1.1	κύνες	152
4.4.1.2	χοῖροι	159
4.4.2	Specification of the Metaphors κύνες and χοῖροι in Matthew 7:6	160

4.4.3	Interpretive Clues in the Preceding Narrative	164
4.4.3.1	Herodian Dynasty	165
4.4.3.2	Jewish Religious Leaders	167
4.4.3.3	Murderers of the Prophets	168
4.4.4	Meanings of the Metaphors κύνες and χοῖροι in Matthew 7:6	169
4.5	Contribution to Matthean Particularism and Universalism	176
4.6	Summary	178
5.	Matthew 7:24–27	179
5.1	Parallel and Antithetical Structure	179
5.2	Soteriological Emphasis	181
5.2.1	The Storm as an Image for Future Divine Judgment	181
5.2.2	Jesus's Offer of Salvation	185
5.2.3	Conclusion	188
5.3	Universalistic Character	188
5.3.1	πᾶς ὅστις	188
5.3.2	Addressees Who Hear μου τοὺς λόγους τούτους from Jesus's Lips	189
5.3.2.1	Jewish Listeners	190
5.3.2.2	Gentile Listeners	191
5.3.2.3	Jews or Gentiles	191
5.3.2.4	The ὄχλοι of Matthew 4:25: Only Jews or Jews and Gentiles?	194
5.3.2.5	Direction of Movement of the ὄχλοι	197
5.3.2.6	Conclusion	198
5.3.3	Addressees Who Hear μου τοὺς λόγους τούτους from the Disciples' Lips	198
5.4	Summary	199
6.	Universalism in the Sermon and the Matthean Plot	201
6.1	Established Plot	202
6.2	Differences in Mission Between Jesus and His Disciples	204
6.3	The Particularistic Mission of Jesus	205
6.3.1	Matthew 1:21	205
6.3.2	Matthew 2:6	206
6.3.3	Matthew 4:23–25	207
6.3.4	Matthew 7:24–27	207
6.3.5	Matthew 15:24	208

6.4	Three Phases of the Disciples' Mission	213
6.4.1	Universalistic Beginning (Matthew 4:18–10:4)	213
6.4.1.1	Matthew 4:19	213
6.4.1.2	Matthew 4:23–25	214
6.4.1.3	Matthew 5:13–16	215
6.4.1.4	Matthew 7:28–8:17	216
6.4.1.5	Matthew 8:18–34	217
6.4.1.6	Matthew 9:1–34	220
6.4.1.7	Matthew 9:35–10:4	221
6.4.2	Particularistic Interim Time (Matthew 10:5–28:17)	227
6.4.3	Universalistic Open End (Matthew 28:18–20)	229
6.5	Summary	232
7.	Conclusion	235
7.1	Summary	235
7.2	Prospects for Future Research	239
	Abbreviations	241
	Bibliography	243
	Index of References	265
	Index of Modern Authors	277
	Index of Subjects	281