

Gentiles in the Gospel of Matthew

It is nearly impossible to deal with Matthew's attitude towards Gentiles without paying attention to his view on Israel and the people of God. Therefore, it is necessary to restrict the topic to crucial texts in order to discern the theological thought progress compared to Mark.

At first sight Matthew's Gospel seems to be inconsistent: on the one hand the author emphasizes Jesus' Jewish background (Mt 1:1-17), characterizes his exclusive mission to the lost sheep of the house of Israel (Mt 10:6; 15:24: οὐκ ἀπεστάλην εἰ) and explicitly forbids the Twelve going to the Gentiles (Mt 10:5 εἰς ὁδὸν ἔθνῶν μὴ ἀπέλθῃτε) but on the other hand his theology already opens a universal perspective in the childhood narrative (Mt 1-2). According to Matthew, wise men from the East are the first worshippers of the new-born Jesus (Mt 2:1 μάγοι ἀπὸ ἀνατολῶν). The last commissioning of the risen Lord in Mt 28:19 sends the disciples to all nations (Mt 28:16 πάντα τὰ ἔθνη). Whereas this universal theology frames the entire narrative, the Gentile-critical text passages can be located in the central narrative. Remarkable are the Matthean miracle narratives which concern the Gentiles:

- Mt 8:5-13 Jesus heals a Centurion's Servant
- Mt 8:28-34 Jesus heals the Gadarene Demoniacs
- Mt 15:21-28 Jesus heals a Canaanite Woman's Daughter
- Mt 15:32-39 Jesus feeds the Four Thousand (Multitude)

Before getting caught up in contradictions by Matthew's view on Israel¹ and on the Gentiles, a closer inspection of all relevant texts is absolutely necessary. In

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¹ See M. Konradt, *Israel, Kirche und die Völker im Matthäusevangelium*, WUNT 215 (Tübingen: Mohr, 2007).

terms of methodology, a source-critical approach is unavoidable. Our objective is to find out whether Matthew's various ways of looking at Israel and at the Gentiles can be explained by his sources. Furthermore, we need to examine the cause and effect of Matthew combining the different views of Mark's Gospel, the sayings source Q and his special material with each other.

As Matthew's Gospel counts twice as many words as Mark, the three relevant terms occur more often than in Mark: Matthew uses the theologically significant *λαός* fourteen times (seven times more often than Mark). The neutral terms for a mixed crowd (*ἄγλος*) and in particular the technical term for the Gentiles (*ἔθνος*) almost occurs three times more frequently than in Mark. From these statistics we can conclude that both the people of God and the Gentiles are in the centre of Matthew's attention. We may suspect that Matthew had to redefine the relationship between Jews and Gentiles and the membership of God's people. Historical, sociological and religious circumstances of Matthew's place and history of origin have to be considered in order to explain these theological modifications in comparison with Mark.² The Matthean alterations result in an apparent correction of Mark's theology - a thesis we need to verify.

In the following we present a detailed study of Matthew's semantic changes on the assumption that the literary context can give a clue for Matthew's modifications. We have to ask whether Matthew intended to correct or alter, supplement or replace his *Vorlage* or if he just emphasized certain aspects he already found in Mark.³ Methodologically, we understand Matthew's use of Mark within the common custom of inner-biblical quotations. For this reason, we employ features of intertextuality. In particular, dissimilarities, such as omissions, expansions, rearrangements, conflation, and supplements have to be examined.

Universalism Versus Exclusivism: Some Observations on Sources, Language, Geography and Compositional Structure

Before analysing expressions connected with the Matthean view on Gentiles, it is quite helpful to collect several observations on sources, language, geographical notes and compositional structure of the Gospel.

² See A.M. O'Leary, *Matthew's Judaization of Mark. Examined in the Context of the Use of Sources in Graeco-Roman Antiquity*, Library of New Testament Studies 323 (London: Eisenbrauns, 2006).

³ See D.C. Sim, "Matthew's Use of Mark. Did Matthew Intend to Supplement or to Replace His Primary Source?," *NTS* 57 (2011): 176–192.

Sources of Matthew

The verses of the Matthean special material and Matthew's alterations of Mark (such as omissions,⁴ expansions, rearrangements, confluents, and supplements) are extremely important for our study.

The Matthean special material, according to S.H. Brooks, mainly consists of discourse material (the Sermon on the Mount: Mt 5:19,21-22,23-24,27-28,33-35,36,37; 6:1-6,7-8,16-18; 7:6; the Missionary discourse: Mt 10:5-6,23 the Rejection of Jesus: 12:36-37; the Community Discourse: Mt 18:18,19-29 the Opposition to Jesus: Mt 19:12; 23:2-3,5,8-10,15,16-22,24,33).⁵ Brooks applies certain criteria to the special material: firstly, the absence of parallel material in Mark and/or Q; secondly, the occurrence of non-Matthean stylistic features and vocabulary; thirdly, the content that is at odds with the immediate context or the Gospel as whole. However, this position can be questioned as well as an assumption of an oral source.⁶

In addition we also need to pay attention to text segments characterized by Matthean stylistic features which cannot be found in Mark or in Q (eg., Mt 1-2; 28). These also can be called special material. U. Luz argues that nearly all narratives of this special material were written down for the first time by Matthew (Mt 1:18-2:23; 17:24-27; 20:1-16; 21:28-32; 22:1-14; 25:1-11; 27:3-10; 27:62-66; fulfilment quotations). Matthew might have had a written source containing the parables and the primary "antitheses" (Mt 5:21-24,27f.33-37) as well as the topics of almsgiving, praying and fasting (Mt 6:2-6,16-18).⁷ In the following we diachronically analyse the terms ἔθνος, λαός, and Ἰσραήλ.

Matthew uses the term ἔθνος fifteen times (Mt 4:15; 6:32; 10:5,18; 12:18,21; 20:19,25; 21:43; 24:7,9,14; 25:32; 28:19).

- According to S.H. Brooks, one reference originates from the Matthean special material (10:5).

⁴ Mk 1:1.23-28,35-38; 2:27; 3:19b-21; 4:21-24,26-29; 6:30; 7:3f.32-37; 8:22-26; 9:29,38-40, 48-50; 12:40-44; 13:33-37; 14:51f.

⁵ S.H. Brooks, *Matthew's Community. The Evidence of His Special Sayings Material* (Sheffield: Sheffield Academic Press, 1987).

⁶ See M. Ebner, "Das Matthäusevangelium," in M. Ebner - S. Schreiber eds., *Einleitung in das Neue Testament*, KStTh 6 (Stuttgart: Kohlhammer, 2008), 134 who lists the following texts as belonging to the *Sondergut*: 4:13-16; 8:17; 12:5-7; 27:3-9,19,24f,62-66; 28:11-15; revision of Mk traditions in (13:36-43); independent blocks (2:13-23; 6:2-6,16-18), single traditions (18,23-35; 20,1-15; 21,28-32; 21,1-13; 25,1-30).

⁷ See U. Luz, *Das Evangelium nach Matthäus (Mt 1-7)*, EKK I/1 (Zürich/Neukirchen-Vluyn: Benziger u.a. ³1992), 31.

- Eight times the verses belong to the Matthean special material with Matthean stylistic features (Mt 4:15; 12:18,21; 25:32; 28:19). Three of the verses are fulfilment quotations (Mt 4:15; 12:18,21) which are crucial for Matthew's theology.
- Two verses dealing with Gentiles are taken from Q (Mt 6:32; 10:18.)
- Seven references of ἔθνος belong to Mark (Mt 20:19,25; 24:7[2]; 21:43; 24:9,14). Three Markan verses are changed by inserting the term ἔθνος into the pretext (Mt 21:43; 24:9,14).

Hence, just four out of fifteen references of the term ἔθνος are identical with Mark. Eleven references are additional material or amendments of the oldest Jesus narrative.

The term λαός is used fourteen times in Matthew (Mt 1:21; 2:4,6; 4:16,23; 13:15; 15:8; 21:23; 26:3,5,47; 27:1,25,64) in contrast to two references in Mark (Mk 7:6; Mk 14:2).

- According to S.H. Brooks, no reference originates from the Matthean special material and from Q.
- Seven times the verses belong to the Matthean special material) with Matthean stylistic feature (Mt 1:21; 2:4,6; 4:16; 13:15; 27:25,64). Three of the verses are Old Testament quotations (Mt 2:6; 13:15) and fulfilment quotations (Mt 4:16) which are crucial for Matthew's theology.
- Seven references of λαός belong to Mark (Mt 4:23; 15:8; 21:23; 26:3; 26:5,47; 27:1). Five Markan verses are changed by inserting the term λαός into the pretext (Mt 4:23; 21:23;⁸ 26:3,⁹47;¹⁰ 27:1¹¹).

Hence, just two out of fourteen references of the term λαός are identical with Mark. Thirteen references are additional material, or amendments of the oldest Jesus narrative.

The term Ἰσραήλ is used twelve times in Matthew (2:6,20f; 8:10; 9:33; 10:6,23; 15:24,31; 19:28; 27:9,42) in contrast to two references in Mark (12:29; 15:32).

- According to S.H. Brooks, two references (10:6,23) originate from the Matthean special material.
- Seven times the verses belong to the Matthean special material with Matthean stylistic features (Mt 2:6,20,21; 9:33; 15:24,31; 27:9). Two of

⁸ Mt also changes οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι to οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι.

⁹ Mt also changes οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι to οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι.

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¹¹ Mt also changes οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι to οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι.

the verses are Old Testament quotations (2:6) and fulfilment quotations (27:9) which are crucial for Matthew's theology.

- Two of the verses dealing with Ἰσραήλ are taken from Q (8:10; 19:28).
- Seven references of Ἰσραήλ belong to Mark (17:42).

We can already conclude from this result that Matthew even has a greater interest in Gentiles, in the people of God and in Ἰσραήλ than Mark. In order to achieve this aim he mainly used material from his special material (including Matthean and non-Matthean stylistic features and vocabulary) and texts from Mark which he modifies for his particular purpose. Fulfilment quotations (4:14-16; 12:17-21; 27:9f) and Old Testament quotations (Mt 2:5f; 13:15) which especially reveal Matthew's theological emphasis also deal with the topics Gentiles and the people of God/Israel.

Observations on Universal Expressions

Matthew prefers terms that express a totality rather than a part. The adjective πᾶς (used one hundred and twenty times)¹² and ὅλος (twenty times)¹³ reveals a certain tendency to reporting all details but also to generalizing matters, in particular locations and groups.

The adjective ὅλος is used by Matthew in combination with the Jewish inhabitants of the locations of Galilee (Mt 4:23), Syria (Mt 4:24) and other Jewish districts (Mt 9:26,31: ἐν ὅλῃ τῇ γῆ ἐκείνῃ) close to his city (Mt 9:1) and in Gennesaret (Mt 14:35: περίχωρος). Additionally, entire groups are mentioned within the Passion Narrative such as the supreme authority of the Jews, the council (Mt 26:59: συνέδριον), the Roman governor's battalion (Mt 27:27: σπεῖρα), and the whole world (Mt 24:14: οἰκουμένη¹⁴) with all nations (πᾶσιν τοῖς ἔθνεσιν) as mission area (Mt 24:14; 26:13). The continuance of the Jewish law and prophets (Mt 22:37,40) which depend on the greatest commandment of love is another topic connected to the adjective.

¹² See Mt 1:17; 2:3f,16; 3:5,10,15; 4:4,8f,23f; 5:11,15,18,22,28,32; 6:29,32f; 7:8,12,17,19,21,24,26; 8:16,32ff; 9:35; 10:1,22,30,32; 11:13,27f; 12:15,23,25,31,36; 13:2,19,32,34,41,44,46f,51f,56; 14:20,35; 15:13,17,37; 17:11; 18:10,16,19,25f,31f,34; 19:3,11,20,26f,29; 21:10,12,22,26; 22:4,10,27f; 23:3,5,8,20,27,35f; 24:2,8f,14,22,30,33f,47; 25:5,7,29,31f; 26:1,27,31,33,35,52,56,70; 27:1,22,25,45; 28:1,8f.

¹³ Matthew is second in the statistic of the entire Bible (1st place by Ps).

¹⁴ Hapaxlegomenon in Matthew.

The adjective *πᾶς* is linked with terms concerning Jews and Israel,¹⁵ the whole world,¹⁶ Jesus' and the Twelve's deeds,¹⁷ Jesus' words¹⁸ and his ethical commandments.¹⁹ In addition it is often used in the parables and Old Testament quotations and to describe the ideal community structure (Mt 23:8: *πάντες δὲ ὑμεῖς ἀδελφοί ἐστε*). Just as the term *ὄλος* it is associated with the Jewish inhabitants of the locations Jerusalem (Mt 2:3; 21:10), Bethlehem (Mt 2:16), Judea and the region around the Jordan (Mt 3:5), cities and villages of Galilee (9:35) and entire groups such as the chief priests and the scribes of the people (2:4), the boys in Bethlehem (Mt 2:16), the scribes who converted to Jesus' disciples (Mt 13:52),²⁰ the multitude of five thousand (Mt 14:20) and the multitude of four thousand (Mt 15:38), the men who are selling and buying in the temple (Mt 21:12), the disciples (Mt 26:27,31,33,35,56), the chief priests and the elders of the people (Mt 27:1)²¹ and the entire people (Mt 27:22,25). While the combination of *πρεσβύτερος* and *ἀρχιερεύς* is characteristic for Matthew (Mt 16:21; 21:23; 26:3,47,57; 27:1,3,12,20,41), the generalization can only be found in 27:1. Mark prefers the combination of *ἀρχιερεύς* and *γραμματεὺς* which Matthew just uses in Mt 2:4; 16:21; 20:18; 21:15; 26:57; 27:41, once with the generalizing *πᾶς* in Mt 2:4.²² Matthew delivers negative sweeping statements about these groups.

It appears that Matthew underlines the importance of Jesus' mission to Jewish people in Jewish locations including Syria with the adjective *ὄλος*. Nevertheless, he develops another way of looking at prospective Christians by mentioning the whole world and all nations as mission area (Mt 24:14; 26:13). This idea is expressed to the full with the adjective *πᾶς*. A whole city in Gadara (Mt 8:34), mixed crowds (Mt 12:15,23; 13:2; 21:26: *πᾶς ὁ ὄχλος; πᾶς ὁ ἔθνος*; Mt 4:9,14; 25:32; 28:19), and all tribes of the earth (Mt 24:30: *αἱ φυλαὶ τῆς γῆς*) respond

¹⁵ Mt 1:17; 23:36; 24:34: *γενεά;* 2:3; 21:10: *Ἱεροσόλυμα;* 2:4: *ἀρχιερεύς καὶ γραμματεὺς;* 2:16: *παῖς ἐν Βηθλέεμ;* 3:5: *Ἰουδαία καὶ περίχωρος τοῦ Ἰορδάνου;* 3:15: *δικαιοσύνη;* 9:35: *κώμη;* 11:13: *προφήτης, νόμος;* 13:52: *γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν;* 13:56: *αἱ ἀδελφαὶ αὐτοῦ;* 14:20: *πεντακισχίλιοι;* 15:38: *τετρακισχίλιοι;* 21:12: *τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ;* 26:27,31,33,35,56: *μαθητῆς;* 27:1: *οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ;* 27:22,25: *λαός.*

¹⁶ Mt 4:8,9: *βασιλεία τοῦ κόσμου;* 8:34: *πόλις [= Gentile city];* 12:23; 13:2; 21:26: *ὄχλος;* 24:30: *αἱ φυλαὶ τῆς γῆς;* 27:45: *γῆ;* 24:9,14; 25:32; 28:19: *ἔθνος*

¹⁷ Mt 4:23: *νόσος, μαλακία;* 4:24; 8:16; 14:35: *κακῶς;* 9:35; 10:1: *νόσος, μαλακία;* 28:18: *ἐξουσία*

¹⁸ Mt 26:1: *λόγος;* 28:20: *ἐντέλλω*

¹⁹ Mt 5-7; 12:31,36; 13:19,41; 18:19,25,26,31-34; 19:3,29; 21:22; 25:29; 26:52.

²⁰ Only in Matthew.

²¹ The combination of *πρεσβύτερος* and *ἀρχιερεύς* is characteristic for Matthew (16:21; 21:23; 26:3,47,57; 27:1,3,12,20,41). The generalization can only be found in Mt 27:1.

²² See M. Gielen, *Der Konflikt Jesu mit den religiösen und politischen Autoritäten seines Volkes im Spiegel der matthäischen Jesusgeschichte*, BBB 115 (Bodenheim: Philo, 1998).

to Jesus. It is very important to notice that the idea of universal proclamation is not mentioned for the first time in the last text Mt 28:16-20 but several chapters earlier:

- πᾶς ὁ ὄχλος follow Jesus seeking healing (12:15); they cautiously profess Jesus as Messiah (Mt 12:23); they listen to Jesus' parables (Mt 13:2,34). This positive view on mixed crowds of Jews and Gentiles is developed by Mt from the beginning of Jesus' public ministry.
- The proclamation of the kingdom to the whole world can be found in Mt 24:14 with the double expression ἐν ὅλῃ τῇ οἰκουμένῃ and πᾶσιν τοῖς ἔθνεσιν and in Mt 26:13 and Mt 28:19. While there is no subject of preaching mentioned in Mt 24:14, the woman anointing Jesus (Mt 26:13) and the commissioned disciples (Mt 28:19) are explicitly named.
- Matthew has knowledge of a final judgement of all nations which he mentions in Mt 24:30; 25:32.

Observations on Exclusive Expressions

Exclusivism does not only concern the Gentiles (εἰς ὁδὸν ἔθνῶν) and Samaritans (εἰς πόλιν Σαμαριτῶν) but also people chosen by Jesus (ἐκλεκτός) and the sons of the kingdom (οἱ δὲ υἱοὶ τῆς βασιλείας):

The Matthean exclusivism of Gentiles and Samaritans sharply conflicts with the idea of universal mission. However, the exclusion only intends Jesus' care for Israel. This very sharp exclusivism is repeated twice in Mt 10:5f; 15:24,26. Exclusivism is not restricted to Gentiles and Samaritans but includes a radical eschatology which is intended for provoking the repentance of Israel. The exclusivism of Gentiles and Samaritans is relativized by further aspects. But exclusivism also concerns the elected in Israel. At the end of the parable of the wedding banquet (22:1-14) Matthew concludes with a sharp exclusion of those which are not elected. The only criterion of achieving salvation is following Jesus' invitation. Neither a national membership nor an irreproachable life is a precondition. The supposed exclusivism in Mt 22:14 is in fact a universal re-definition of people belonging to Jesus. This verse is a key to interpret the same topic in the apocalyptic speech in Mt 24:22,24,31.

Finally, exclusivism also is expressed with the verb ἐκβάλλω and concerns the sons of the kingdom (8:12: οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται - εἰς τὸ σκότος τὸ ἐξώτερον), the friend without a wedding garment (22:11-13: ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου - ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον) and the worthless servant (25:30: τὸν ἀχρεῖον δούλον γάμου - ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον). These groups receive a harsh sentence by Jesus to provoke

repentance. Additionally, the Matthean Jesus announces the judgement on the entire generation of the time (γενεά: 11:16; 12:39,41,42,45; 16:4; 17:17; 23:36; 24:34; see 1L18), which is characterized as πονηρός and μοιχαλίσ (12:39; 16:4; see 12:45),²³ ἄπιστος and διεστραμμένη (17:17). Jewish-Christians are criticized severely throughout the whole narrative.

Observations on Geography

Geographical indications allow us to gain an insight into Matthew's attitude towards Jews and Gentiles. In particular 3:1-4:11 and the ensuing Galilean part (4:12-18:35) point the way. In addition to analysing the geography we also need to pay attention to compositional and stylistic features which are characteristic of Matthew, such as ring compositions, techniques of repetition, inclusions, transitions, bridge-passages and bridge-verses etc. and most of all quotations.²⁴

Matthew introduces his gospel with a childhood narrative with which he expands Mark at the beginning. Various geographical notes open a universal scenario for the reader. A journey is drawn from Bethlehem (Mt 2:1) via Egypt (Mt 2:13) and back to Israel (Mt 2:21), more specific to the district of Galilee (Mt 2:22). Apart from the fact that the first worshippers of the new born Jesus are wise men from the East (Mt 2:21: μάγοι ἀπὸ ἀνατολῶν) this first journey leads Jesus to the pagan territory of Egypt that recalls the Exodus. Liberation and salvation are dependent on the land promised by YHWH. Matthew alludes to this Old Testament theology by beginning his Jesus story with this programmatic text. Furthermore, Matthew introduces the term χώρα which does not have the

²³ The judgement on the present generation is connected with the prophet Jonah (12:39,41; 16:4). See A.K.M. Adam, "The Sign of Jonah. A Fish-Eye View," *Semeia* 51 (1990): 177-191; S. Chow, *The Sign of Jonah Reconsidered. A Study of its Meaning in the Gospel Traditions*, ConBNT 27 (Stockholm: Almqvist & Wiksell, 1995); E. Fales, "Taming the Tehom. The Sign of Jonah in Matthew," in R.M. Price - J.J. Lowder eds., *The Empty Tomb. Jesus Beyond the Grave* (Amherst N.Y.: Prometheus Books, 2005), 307-348. Fales analyzes the difference between the three days and nights and the third day of resurrection in Matthew's passion narrative; D. Rudman, "The Sign of Jonah," *ET* 115 (2004): 325-328; G.M. Landes, "Jonah in Luke. The Hebrew Bible Background to the Interpretation of the 'Sign of Jonah' Pericope in Luke 11.29-32," in R.D. Weis - D.M. Carr eds., *A Gift of God in Due Season. Essays on Scripture and Community in Honor of J.A. Sanders*, JSOTSup 225 (Sheffield: JSOT Press, 1996), 133-163; K. Huber, "'Zeichen des Jona' und 'mehr als Jona'. Die Gestalt des Jona im Neuen Testament und ihr Beitrag zur bibeltheologischen Fragestellung," *PzB* 7,2 (1998): 77-94; R.K. Soulen, "The Sign of Jonah," *ThTo* 65,3 (2008): 331-343.

²⁴ See J.L. Ska, *Our Fathers have Told us. Introduction to the Analysis of Hebrew Narratives*, Subsidia Biblica 13 (Rome: Pontificio Istituto Biblico, 1990), 87f.

theological connotation of the land promised by God. It rather means a region or district. Interestingly, Matthew uses this term also in Mt 4:16 and 8:28.

The first proclamations of John the Baptist and Jesus are contrastive text passages in so far as the target groups differ. While only people from Jerusalem, Judea and all the region about the Jordan come to John the Baptist (Mt 3:5) Jesus' audience is more universal: His people follow him from Galilee, the Decapolis, Jerusalem, Judea, beyond the Jordan (Mt 4:25) and even from Syria (Mt 4:24). John's audience is limited to the south-western part of Palestine while Jesus' catchment area covers all Palestine and even pagan territory (for instance the Decapolis, beyond the Jordan).

This contrast is programmatic in so far as it introduces the universal mission of Jesus. Unlike John the Baptist, whose followers are exclusively Jews (Mt 3:5), Jesus is followed by Jews and Gentiles from the very first beginning. They are the first receiving healing (Mt 4:23f) and they are the first listeners of his programmatic Sermon on the Mount.

Unspecified distant lands are mentioned where Jesus is known: The wise men (μάγοι) came from ἀνατολή to Jerusalem (Mt 2:1: ἀπὸ ἀνατολῶν) because Jesus appeared to them (Mt 2:2,9). Not only the birth of the Messiah (appears as ἀστήρ) but also the coming of the Son of man (appears as ἀστραπή) can be expected from the east (Mt 24:27: ἀπὸ ἀνατολῶν).

The birth narrative is composed parallel to the announcement of his parousia (γεννάω/παρουσία; ἀστήρ/ἀστραπή; Βηθλέεμ/δυσμή; ὄραω - ἰδοῦ/φαίνω). According to Matthew salvation is spread out from the East (Syria) to the West (Israel). This includes the birth of the Messiah and the coming of the Son of man. This idea cannot be found in Mark.

In spite of this universal perspective Jesus' mission seems to be restricted to the land of Israel. Of course his preaching and healing of pagans mainly take place in Israel. And yet, this would mean to make a wholesale judgement about the topic. We thus need to assess Matthew's view on Israel in detail.

Again, the beginning of Jesus's ministry in Mt 4:12 is programmatic. Matthew does not follow the plot of Mark's gospel. He inserts a programmatic fulfilment quotation²⁵ - the first concerning Jesus after the childhood narrative²⁶ - from Is 8:23-9:1 as interpretative key to Jesus' stay in Capernaum in the territory of Zebulon and Naphtali. Matthew is the only New Testament author with this

²⁵ See Maarten J.J. Menken, "The Textual Form of the Quotation from Isaiah 8:23-9:1 in Matthew 4:15-16," *RB* 105,4 (1998); Maarten J.J. Menken, *Matthew's Bible. The Old Testament Text of the Evangelist*, BEThL 173 (Leuven: Peeters, 2004).

²⁶ Mt 3:3 is a fulfilment quotation concerning John the Baptist.

negative view on Galilee as a region of Gentiles. He does not only take over the prophetic critic of the prophet Isaiah but also his promise of salvation to the people of God (λαός).

It can be concluded that Matthew's alteration of Mark's gospel with one of his programmatic fulfilment quotations already points the way to his universal theology. Again we can contradict the thesis that Matthew develops the idea of universalism for the first time in Mt 28:16-20. Jesus' care for the Gentiles already begins with the Galilean ministry in Mt 4:12-16. Just a few verses later - after the vocation of the first disciples (Mt 4:18-22) - Jesus carries out his mission in the pagan Galilee for Jews and Gentiles (Mt 4:24: Syria; 4:25: Decapolis, beyond the Jordan). Looking through all geographical indications in the Galilean part of this gospel this assumption can be supported. Almost all miracles concerning Gentiles take place in Galilee and are distant healings/exorcisms (Mt 8:5-13; 15:21-28; 15:32-39). The only exception is the exorcism in the country of the Gadarenes (Mt 8:28-9:1) which contains a number of significant changes as compared to Mark.

Another argument that supports the assumption is the fulfilment quotation in Mt 12:15-21. Jesus is followed by an undefined/mixed crowd seeking and receiving healing. The quotation is taken from the first song of the suffering servant (Gottesknecht) Isa 42:1-4.²⁷

Apart from changes in comparison with the Isaian pretext, Matthew uses the first song of the suffering servant to underline the universal mission and significance of Jesus. Again, Matthew inserts this fulfilment quotation into the Markan plot and attaches a certain importance to his interpretation of Jesus' mission as a universal event.

Observations on Compositional Structure

Matthew has changed the plot of Mark's Jesus narrative, in other words: Matthew reorganizes the Markan arrangement of the incidents. The most obvious insertions are the infancy narrative (Mt 1-2), the five discourses (Mt 5-7; 10; 13; 18; 24-25) and the resurrection narrative (Mt 28:1-20).²⁸ Matthew

²⁷ See M.J.J. Menken, "The Quotation from Isaiah 42:1-4 in Matthew 12:18-21. Its Relation with the Matthean Context," *Bijdr.* 59,3 (1998): 251-266 [= also in: M.J.J. Menken, *Matthew's Bible. The Old Testament Text of the Evangelist*, BETL 173 (Leuven: University Press 2004), 67-88].

²⁸ D.J. Harrington, *The Gospel of Matthew*, Sacra Pagina 1 (Collegeville/MI: Liturgical Press, 2007), 5 makes an incision between 13:58 and 14:1 (14:1-20:34 = around Galilee and toward Jerusalem) which is a bit inexact as Galilean places predominant in the entire section 4:12-18:35.

uses the discourses and his emphasis on Jewish traditions as an argument within his dialogue with the rabbinic Judaism after 70 AD.

Just as Mark, the gospel of Matthew follows a geographical outline in which he integrates the five discourses and further material. These two principles of structuring the material conflict with each other and make it so difficult to discern Matthew's composition. In contrast to Mark (Mk 8:22-26 - 8:27-10:45 - 10:46-52) he does not have a travel narrative. The first two of the three passion predictions (Mt 16:21-23; 17:22-23; 20:17-19) belong to the Galilean section of Matthew, the last is already announced in the Judea segment.

Matthew favours inclusions, bridge verses and passages as well as ring compositions²⁹ which result in a less structured outline than in Mark. The discussion of compositional changes compared to Mark is not an end in itself. Unlike Mark (Mk 5:1-20: country of the Gerasenes; 7:24-30: Tyre and Sidon; 7:31-37: region of Decapolis) there is no extensive journey to the Gentiles in Matthew. Matthew omits the healing of the deaf in the Decapolis, and significantly changes the two other healings (Mt 5:1-20; 7:24-30). Nevertheless, it would be a simple reduction to conclude that the Gentile mission begins after Easter. Jesus highly esteems the faith of the Gentiles (see Mt 8:10: *παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὔρον*; Mt 15:28: *ὦ γύναι, μεγάλη σου ἡ πίστις*) and cares for the hungry people (Mt 15:32: *σπλαγχνίζομαι ἐπὶ τὸν ὄχλον* - Matthew and Mark use the undefined term *ὄχλος* in both narratives of the feeding of the multitude).

The topics of universalism and exclusivism occur in all parts of Matthew. There is a strong emphasis on the Jewish heritage of Christians compared with prophetic criticism and, at the same time, on the universal mission to Gentiles. Both topics are developed in all parts of the gospel. We can find Israel-critical and Israel-friendly texts, as well as Gentile-critical and Gentile-friendly statements. It is impossible to argue that Matthew changed his position during the narrative. There is no turning point in the composition, neither in the entire narrative, nor in the resurrection narratives. Therefore, it is convincing to derive three phases of the Matthean history of salvation and to draw the conclusion that the Gentile mission begins after Easter.³⁰ This theory only pays attention to Jesus' mission statements in Mt 10:6; 15:24 and 28:19. Furthermore, it overlooks the different

From 19:1 onward Jesus enters the region of Judea (*πέραν τοῦ Ἰορδάνου* means to the west of the Jordan). Moreover, 19:1 contains a formula with which Matthew ends all five speeches of Jesus.

²⁹ Ebner, *Matthäusevangelium*, 128, lists 27,62-66/28,1-10/28,11-15; 9,18f/9,20-22/9,23-26.

³⁰ See G. Garbe, *Der Hirte Israels. Eine Untersuchung zur Israeltheologie des Matthäusevangeliums*, WMANT 106 (Neukirchen-Vluyn: Neukirchener Verlag, 2005).

communication levels of the macro-text. It treats the periods of Jesus' life (pre- and post- Easter) as equivalent with the development of the Christian mission. In other words: Matthew's compositional outline does not reflect the history of Early Christianity with a replacement of Israel with the Gentiles.³¹

Matthew's Understanding of Israel

The term Ἰσραήλ is used twelve times in Matthew (Mt 2:6.20f; 8:10; 9:33; 10:6,23; 15:24,31; 19:28; 27:9,42) in contrast to two references in Mark (12:29; 15:32). Twice it is used in an absolute way, ten times in combination with a noun (οἶκος, λαός, γῆ, πόλεις, θεός, δώδεκα φυλαί, υἱός, βασιλεύς)

- According to S.H. Brooks, two references originate from the Matthean special material (10:6,23).
- Seven times the verses belong to the Matthean special material with Matthean stylistic features (2:6,20,21; 9:33; 15:24,31; 27:9). Two of the verses are Old Testament quotations (Mt 2:6) and fulfilment quotations (Mt 27:9) which are crucial for Matthew's theology.
- Two of the verses dealing with Ἰσραήλ are taken from Q (Mt 8:10; 19:28).
- One of the references to Ἰσραήλ originates from Mark (Mt 27:42).

Omissions of Matthew

Surprisingly, Matthew omits the Old Testament quotation of the Schema Israel (Mk 12:29 // Deut 6:4).

³¹ Matthias Konradt states (paper Leuven 2012, 6): "*Die Öffnung der Heilszuwendung auf die Völker hin erfolgt bei Matthäus erst nach und auf der Basis von Tod und Auferstehung Jesu, und damit geht einher, dass dem Thema der Zuwendung Jesu zu Israel bei Matthäus eine gegenüber Markus wesentlich größere Bedeutung zukommt.*" Therefore, I cannot fully agree to the aspect of Matthias Konradt's position that the opening up to Gentiles takes place after Easter. I fully agree with him in so far as Mt considerably pays more attention to Israel than Mk does.

This position is very common, see M. Ebner, *Matthäusevangelium*, 139: "Dagegen greift er die Vision einer *zukünftigen* Heidenmission, die das MkEv proleptisch erzählt (Mk 13:10; 14:9) in der Schlusszene Mt 28,16-20 als Auftrag des zum Universalherrscher eingesetzten Jesus an seine Schüler ausdrücklich auf. Er kann damit an die Logienquelle anknüpfen, die eine prinzipielle Offenheit Heiden gegenüber zeigt, sofern die Heiden im Sinn der Völkerwallfahrt nach Israel kommen (Q 7,1-19; 13,28f. vgl. Mt 8,5-13) bzw. als fiktive Vorbildfiguren Israel als Ansporn vor Augen gehalten werden (Q 10,13-15 vgl. Mt 11:20-24)."

Alterations of Matthew

The only reference taken from Mark is the crucifixion of Jesus (Mk 15:32) which is slightly altered by Matthew. Matthew intensifies the Mark *Vorlage* in so far as he extends the group of mockers (καὶ πρεσβυτέρων) and states that Jesus is King of Israel.

Supplements of Matthew

The expression οἶκος Ἰσραὴλ is a Matthean supplement which belongs to his special material (Mt 10:6; 15:24). The term οἶκος Ἰσραὴλ is frequently used by the exilic prophet Ezekiel.³² It is not common in the New Testament; moreover, it is not used by Mark or the other two Gospels but is only used in Acts 2:36; 7:42 and Hebr 8:8,10.

On the assumption that Matthew knew the Old Testament we might conclude that he deliberately used this term of exile prophecy in order to interpret the situation of his community in a similar way. It is generally agreed among scholars that Matthew was written in Syria (Mt 4:24: ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν) which the author might have understood as an exile situation for Jewish followers of Jesus. His strong emphasis on Jesus' exclusive mission might have a reason in these historical circumstances which are expressed with a term frequently used by Ezekiel.

Mt 10:5f Jesus gives the advice to the Twelve to depart from the road of the Gentiles and the town of the Samaritans and to favour (δὲ μᾶλλον) the lost sheep of the house of Israel. Mt 15:24 intensifies this expression by the double negation οὐκ and εἰ μὴ and Jesus speaking in the first person. Whereas the commissioning of the Twelve in Mark 10:6 is without parallel in Mark, the encounter with a Canaanite Woman in Mt 15:21-28 is taken from Mark 7:24-30. Matthew's alterations are significant and demand explanations:

³² See Ez 2:3; 3:4f; 7,17; 4:4f; 5:4; 6:11; 8:10-12; 9:3,9; 10:19; 11:5,15; 12:6,9f,23,27; 13:5,9; 14:4-7,11; 17:2; 18:6,15,25,29-31; 20:1,5,13,27,30f,39f; 22:6,18; 24:21; 25:3,8; 28:24; 29:6,16,21; 33:7,10f,20; 34:30; 35:5; 36:10,17,21f,32,37; 37:11,21; 39:12,22f,25,29; 40:4; 43:7,10; 44:6,9,12,15; 45:6,8,17; 48:11.

Mk 7:24-30	Mt 15:21-28
Place of encounter: house in the Phoenician ports of Tyre and Sidon	Place of encounter: outside in the Phoenician district of Tyre and Sidon
Minor figures: none	Minor figures: disciples
Woman: Greek, a Syrophoenician by birth	Woman: Canaanite woman from that region
Form of address: Lord → Confession to Jesus as Lord	Form of address: O Lord, Son of David → Confession to Jesus as Son of David (Have mercy on me)
Dialogue: Woman's indirect speech, Jesus speaking first	Dialogue: Woman speaking first, Jesus remaining silent
Oppositions: → Jesus' exclusive mission to the house of Israel	Oppositions: → Disciples → Jesus remaining silent → Jesus' exclusive mission to the house of Israel (said twice)
Chorschluss: (ending?) → Jesus confirms the healing of the woman's daughter "For this saying you may go your way; the demon has left your daughter."	Chorschluss: (ending?) → Jesus confirms the woman's great faith and her daughter's healing "O woman, great is your faith! Be it done for you as you desire."
Context: disputation between Jesus and the Pharisees and scribes about the Jewish laws of purity → Jesus going away (ἀπῆλθεν)	Context: disputation between Jesus and the Pharisees and scribes about the Jewish laws of purity → Jesus' withdrawal (ἀνεχώρησεν)

Both Mark and Matthew know the tradition of a pagan female representative begging Jesus for the healing of her daughter who is possessed by a demon. In both cases a direct contact does not take place between Jesus and the possessed person. Matthew even underlines that Jesus does not enter a pagan house. Moreover, he alters the Markan scenario according to his theological programme. The encounter does not take place in a Gentile house. Jesus observes the Jewish

laws of purity.³³ This is important within the closer context of Matthew where a disputation between Jesus and the Pharisees and scribes about the Jewish laws of purity precedes the healing narrative. It is also the reason for Jesus crossing the border to the Gentile district. Although Matthew tells about a geographical crossing to the Gentiles due to a conflict concerning the Jewish law, he does not present Jesus overstepping legal boundaries. This is one example of altering the Markan *Vorlage*. On the assumption that Matthew regards Jewish traditions and laws more discriminately, we might conclude that this is one reason for judging Israel more favourably than Mark.

The distant healing of the Canaanite's daughter is closely connected with the distant healing of a centurion's servant:

Mt 8:5-13	Mt 15:21-28
Place: - Capernaum	Place: - district of Tyre and Sidon
Petitioner on behalf - centurion (ἐκατοντάρχης)	Petitioner on behalf - Canaanite women (γυνή Χανααναία)
Sick person: servant (παῖς)	Sick person - daughter (θυγάτηρ)
Form of address: Lord (κύριε)	Form of address: Lord, son of David (v.25: κύριε υἱὸς Δαυίδ)
Disease - paralysis (v.6: παραλυτικός, δεινῶς βασανιζόμενος)	Disease - possessed by a demon (v.22: κακῶς δαιμονίζεται)
Willingness of Jesus – doing some convincing - v.7: ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.	Unwillingness of Jesus – doing some convincing - v.24: οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. - v.26: οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.

³³ Vgl. auch P. Fiedler, *Das Matthäusevangelium*, ThKNT 1 (Stuttgart: Kohlhammer, 2006), 281.

Mt 8:5-13	Mt 15:21-28
<p>Argumentation</p> <ul style="list-style-type: none"> - v.8: ἀλλὰ μόνον εἶπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. 	<p>Argumentation</p> <ul style="list-style-type: none"> - v.27: ναὶ κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.
<p>Healing by Jesus' word</p> <ul style="list-style-type: none"> - v.18: ὡς ἐπίστευσας γενηθήτω σοι. - καὶ ἰάθη ὁ παῖς [αὐτοῦ] ἐν τῇ ὥρᾳ ἐκείνῃ. 	<p>Healing by Jesus' word</p> <ul style="list-style-type: none"> - γενηθήτω σοι ὡς θέλεις. - καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
<p>Confirmation of faith</p> <ul style="list-style-type: none"> - v.10: παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὔρον 	<p>Confirmation of faith</p> <ul style="list-style-type: none"> - v.28: ὦ γύναι, μεγάλη σου ἡ πίστις.
<p>Universal mission</p> <ul style="list-style-type: none"> - v.11: πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, 	
<p>Judgement against the sons of the kingdom</p> <ul style="list-style-type: none"> - v.12: οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 	

Both miracles have comparable elements and are semantically linked with each other. Both petitioners ask Jesus on behalf of the sick person and profess their faith in Jesus. While the centurion just addresses Jesus as Lord, the Canaanite woman uses the title Lord, son of David. She explicitly professes her faith in Jesus, the Messiah. Jesus confirms the great faith of the two. In the case of the centurion he explicitly compares his faith with what he found in Israel. In both miracles the term "Israel" is used to express the universalism of Jesus' salvation. This is already mentioned in the second miracle of the entire gospel. People from Israel and the Gentiles are among the witnesses (Mt 4:25). Therefore, Mt 8:11f contains programmatic statements concerning the Gentile mission (universalism) and the judgement of Israel (exclusivism).

Beside the faith of the Gentiles both miracle stories offer further arguments for the Gentile mission which relativize Jesus' mission statement (Mt 10:6; 15:24): Mt 8:5-13 argues with God's eschatological judgement and exclusion, Mt 15:21-28 uses a comparison to argue pagan participation in Jesus' salvation. Matthew uses the theological term Israel to argue for the Gentile mission.

Matthew's Understanding of God's People

Two texts (Mk 7:6; 14:2) are taken from Mark with slight changes. Matthew has an extensive usage of the term *λαός* compared with Mark. This indicates his certain interest in a theology of God's people. Matthew always connects positive statements of salvation with the term *λαός* in the Childhood Narrative (three times: Mt 1:21; 2:4,6) and the Judean part of his Gospel (four times: Mt 4:16,23; 13:15; 21:23): *σώζω* (Mt 1:21); *ποιμαίνω* (Mt 2:6); *φῶς ὁράω* (Mt 4:16); *θεραπεύω* (Mt 4:23). Mt 13:15 is a quotation from Isaiah which expresses the stubbornness of Israel.

These positive statements on the people of Israel conflict sharply with his completely negative view in the Jerusalem part, or rather, in the Passion Narrative. Matthew shifts the emphasis to harsh criticism against two leading groups of Israel, and once even against the entire people (Mt 27:25).³⁴ The term *οἱ πρεσβύτεροι τοῦ λαοῦ* only occurs in Matthew four of the times in the Passion Narrative (Mt 26:3,47; 27:1,25,47), once in Mt 21:23, which already belongs to the Jerusalem part of the Gospel. Four times the double expression *οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ* can be found (Mt 21:23; 26:3,47; 27:1 – Matthew emphasizes the phrase with the adjective *πάντες οἱ ἀρχιερεῖς*). Within the Childhood Narrative Matthew once uses the combination *πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ*. Both are Matthean stock phrases which cannot be found elsewhere in the New Testament. Mt 27:25 is the only reference in the entire New Testament writings in which *πᾶς ὁ λαός* is used in such a negative sense.

It is quite obvious that Matthew focusses on the people of God in his Passion Narrative only. All references imply a negative assessment of two groups of the people of Israel and even once of the entire people. This point of view is characteristic of Matthew interpreting Jesus' passion. We have to search for the reasons that Matthew led to express another opinion.

³⁴ See R. Kampling, *Das Blut Christi und die Juden Mt 27,25 bei den lateinischsprachigen christlichen Autoren bis zu Leo dem Großen*, NTA.NF 16 (Münster: Aschendorff, 1984).

Matthew's Understanding of Mixed Crowds

Matthew does not omit verses from Mark with the term *λαός*. Rather, he expands the topic by using his special material and the sayings source Q (Mt 1:21; 2:4,6; 4:16,23; 13:15; 15:8; 21:23; 26:3,5,47; 27:1,25,64).

Due to the topic and purpose of this paper we need to restrict the examination of all references to one observation. Since Jews and Gentiles follow Jesus from the beginning of his public ministry (Mt 4:24f) we need to consider that *ὄχλος* is an inclusive term for both groups. The itinerant preacher Jesus is teaching (*διδάσκω*), proclaiming (*κηρύσσω*) and healing (*θεραπεύω*) all followers (see the programmatic verses Mt 4:23 and Mt 9:35; *ὄχλος* is combined with *ἀκολουθέω* in Mt 4:25; 8:1; 12:15; 14:13; 19:2; 20:29; 21:9).

Matthew's Understanding of Gentiles

The technical term in the New Testament used for Gentiles is *ἔθνος* which Matthew uses fifteen times (Mt 4:15; 6:32; 10:5,18; 12:18,21; 20:19,25; 21:43; 24:7,9,14; 25:32; 28:19).

- According to S.H. Brooks, one reference originates from the Matthean special material (10:5).
- Eight times the verses belong to the Matthean special material with Matthean stylistic features (4:15; 12:18,21; 25:32; 28:19). Three of the verses are fulfilment quotations (4:15; 12:18,21) which are crucial for Matthew's theology.
- Two verses dealing with Gentiles are taken from Q (6:32; 10:18).
- Seven references of *ἔθνος* belong to Mark (20:19,25; 24:7[2]; 21:43; 24:9,14). Three Markan verses are changed by inserting the term *ἔθνος* into the pretext (21:43; 24:9,14).

Hence, just four out of fifteen references to the term *ἔθνος* are identical with Mark. Eleven references are additional material or amendments of the oldest Jesus narrative.

In addition, geographical indications lead the reader to Matthew's theological idea of pagans. He mentions the Decapolis (*Δεκάπολις*) and the area beyond the Jordan as pagan districts different to his *Vorlage* Mark.

Geographical Indications

In Mark's Gospel two exorcisms take place in the Decapolis (Mk 5:1-20; 7:31-37). In both cases the response is a proclamation of faith by the person healed or rather by the crowd of witnesses. In both cases the exorcism takes place

by direct contact between Jesus and the possessed person. Matthew just once mentions the Decapolis in Mt 4:25. A mixed crowd (ἔθνη πολλοί) of Jews from Galilee, Jerusalem and Judea, and Gentiles from the Decapolis and beyond the Jordan follows Jesus seeking his healing and preaching. This verse is singular in the Synoptics and is important in regard to Matthew's universal ethic.

Matthew leaves out the exorcism of the deaf man and significantly changes the exorcism in Gerasa: according to Matthew it takes place in the country of the Gadarenes, which is very close to the south shore of the Sea of Galilee, whilst Gadara (Mark) is located deep inside the pagan region. The location already indicates that Matthew regards the Gentiles from a distant point of view. He doubles the actors: two demoniacs are healed by Jesus. Finally the inhabitants beg Jesus to leave their neighbourhood. On the one hand, he dramatizes the story by doubling the persons in need; on the other hand, he moderates it inasmuch as it does not end with the proclamation of faith. His version works with these contrasts and ambiguities.

The adverb "beyond" (the Jordan) (πέραν [τοῦ Ἰορδάνου]) occurs seven times in Matthew (Mt 4:15,25; 8:18,28; 14:22; 16:5; 19:1) and seven times in Mark (Mk 3:8; 4:35; 5:1,21; 6:45; 8:13; 10:1). Mt 4:15,25 belong to the special material. Mt 8:18 announces the transfer to the other shore of the Galilean sea but takes place west of the Jordan. 14:22 announces the return to Galilee. The expression "on the other side" in Mt 19:1 means the region of Judea and not the east of the Jordan. Four times the term refers to the region west of the Jordan (Mt 8:18; 14:22; 16:5; 19:1), three times the area east of the Jordan (Mt 4:15,25; 8:28) while Mark uses the term to describe real changes of the place (east: Mt 3:8; 4:35; 5:1; 10:1; west: 5:21; 6:45; 8:13). Matthew's use of πέραν differs from Mark in so far as he thinks about the region west to the Jordan (see the theological maps below).

Only Matthew knows about the region of Magadan (Mt 15:39) where Jesus went after the feeding of the four thousand which takes place in Galilee and not in the Decapolis.

Furthermore, we need to pay attention to the fact that only Matthew calls Galilee "Galilee of the Gentiles." He seems to have a critical view, which he has taken over from Isa 8: 23, of the Jews living in Galilee.

Omissions

Matthew omits entire text passages from Mark which explicitly deal with Jesus' attitude towards Gentiles. In the following, a survey of Mark's central text passages dealing with Jesus' attitude towards the Gentiles is given. After the

stilling of a storm on the Sea of Galilee a kind of excursus to the Gentiles follows in Mark 5:1-20 which tells about an exorcism in the country of the Gerasenes. It closes with the proclamation of Jesus in the Decapolis by the man who had been cured. After this short period in a Gentile region, the topic is set forth in Mk 7:1-8,9. This section includes the Gentiles in Jesus' acts of salvation.

- Mk 7:1-23 opens the topic with Jesus cancelling Old Testament instructions on clean and unclean foods
- Mk 7:24-30 is the first (district) healing narrative of a Greek-Syrophoenician woman's daughter
- Mk 7:31-37 is the second healing narrative of a deaf man in the Decapolis
- Mk 8:1-9 is the third miracle and the second feeding of the multitude (four thousand) before Jesus returns to Dalmanutha.

Matthew omits two longer sections Mk 7:1-23,31-37 dealing with Mark's view on Jesus's attitude towards the Gentiles. Apart from this he significantly changes the Markan *Vorlage* of Mk 5:1-20 and 7:24-30 to the effect that he tones down/defuses the image of Jesus' radical opening. In contrast to Mk 5:1-20, Matthew shortens and closes the exorcism the country of the Gadarenes with the rejection of all the city (πάσα ἡ πόλις) begging him to leave their region (ἀπὸ τῶν ὁρίων αὐτῶν). He leaves out the proclamation of the healed men. The distance healing of a Greek-Syrophoenician woman's daughter reveals considerable differences (see below). Finally, the second feeding of a multitude does not take place in a Gentile place but in Galilee - although the motifs do not refer to Israel.

Normally Matthew does not omit verses from Mark which feature the term ἔθνος, but in one case (Mt 21:13) he leaves out ἔθνος. This fact can be observed in his narrative about Jesus' temple cleansing. The amendment is quite interesting as Matthew classifies the temple in Jerusalem as a house of prayer without any further characterization. He accentuates the purpose of the temple and not its target group.

Expansions

A significant expansion of the Markan *Vorlage* can be examined in Mt 24:14 where Matthew speaks about the future missionary work and preaching of the gospel. While Mark only speaks about the necessity of preaching the gospel to all nations, Matthew describes the character of the gospel with the indirect object τῆς βασιλείας and the direct object εἰς μαρτύριον and emphasises the global dimension. Whilst Mark contextualizes the universal mission with the topic of persecution and the right behaviour of Christians, Matthew radicalizes this idea by setting it in an eschatological order. According to him, the end will come after

that. This idea is repeated in the very last text segment of Matthew's gospel, the commissioning of the disciples (Mt 28:16-20, V.20: *πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος*). The mission to the Gentiles is of utmost importance for Matthew. His re-usage of the Markan gospel is influenced by his universalism, which is expressed with the terms *οἰκουμένη*, *ἔθνος*, *βασιλεία* and *τέλος*.

Supplements

Most of the *ἔθνος* references are not taken from Mark but belong to the special material of Matthew (Mt 4:15; 6:32; 10:5,18; 12:18,21; 21:43; 24:9; 25:32; 28:19). It becomes apparent that Matthew has a specific theological interest in the Gentiles. However, he does not achieve this modification by changing the Markan *Vorlage*, but by using further sources. Therefore, it can be asked whether the Matthean accentuation is a response to the historical and sociological situation of his community or whether he wants to give an accurate report of his sources. Assuming that the author of the first gospel did not see himself as a historian rather than a theologian and that his writing intends to convince his mixed Jewish-pagan community of Jesus Christ, we may deduce, from his dealing with the various sources, that he selected sources and used them properly.

Compared with the oldest gospel, Matthew increases the number of individual Gentile actors (wise men) and emphasizes their faith. He just alters the positive character of one possessed proclaiming Jesus after his healing in the Decapolis (Mk 5:1-20) into two possessed people and contrasted these to citizens who refused Jesus. All the other actors have a positive character who help in understanding the Matthean idea of the Gentile mission. It can be assumed that Matthew was confronted with the topic in his environment, Syria, with a strong Jewish Christianity and a Gentile culture at the same time. He retells the Jesus story according to Mk to this mixed. He collects counterarguments against the mission statement of the historical Jesus, who was sent to gather the tribes of Israel (Mt 10:6; 15:24). In the plot of events, Matthew's positive attitude towards the Gentiles precedes this historical mission statement. He projects the Gentile mission of his time back to the beginning of the historical Jesus and delivers to his audience important arguments for the present missionary work:

- The Gentiles see the star (*ἀστήρ*) in the East (*ὀράω*), come (*παραγίνομαι*, *ἔρχομαι*) and worship (*προσκυνέω*, *προσφέρω*) Jesus, the king of the Jews (Mt 2:1,2,11)³⁵

³⁵ See Mt 24:27.

- a light (φῶς μέγα) is seen (ὄράω) by people across the Jordan (Mt 4:15f)
- Jesus' fame is spread throughout Syria (Mt 4:24: ἀπῆλθεν ἡ ἀκοή)
- Gentiles seek healing from Jesus (Mt 4:24f; 8:5-13; 15:21-28)
- Gentiles follow (ἀκολουθέω) Jesus (Mt 4:25; 8:1)³⁶
- Gentiles (together with Jews) listen to Jesus' proclamation (Mt 4:23f – 5:1-7,29)
- Gentiles receive the proclamation of justice (κρίσις ἀπαγγέλλω) by God's servant (Mt 12:18)
- Gentiles hope (ἐλπίζω) in Jesus' name (Mt 12:21)
- Gentiles produce fruit of the kingdom of God (Mt 21:43: ποιῶντι τοὺς καρποὺς αὐτῆς)
- Gentiles are gathered (συνάγω, ἀφορίζω) for the final judgement (Mt 25:32)

Matthew legitimates active Gentile mission by the Matthean community by re-narrating and altering the Markan Jesus narrative. Gentiles and Jews receive Jesus' healing, teaching, and preaching (Mt 4:23; 9:35: θεραπεύω, διδάσκω, κηρύσσω). Both have to reckon on the final judgement. Important expressions of faith and the Christian way of life are connected with Gentiles (ὄράω, προσκυνέω, ἀκολουθέω, ἐλπίζω, τσαύτη/μεγάλη πίστις). Matthew argues that Gentiles came to faith in Jesus right from the beginning of his public ministry, even without active missionary work by the Christian community. Jesus' charisma already has an effect on Gentiles who are positively characterized as seeking salvation. The commissioning of the disciples to all people in Mt 28:19 is just consistent. Thus, Matthew reworks the Markan Jesus narrative in some respects: In accordance with Old Testament prophecy he speaks about the judgement on Israel and the people, salvation of Israel and of the Gentiles. He strengthens the Markan sayings about Gentiles and emphasizes the meaning of Israel. His (eschatological) ideal is the community of Gentiles from East and West, sitting together at the same table with Abraham, Isaac and Jacob in the kingdom of heavens (Mt 8:11) and an exclusion of the unfaithful (Mt 8:12).

³⁶ The term ὄγλος include Jews and Gentiles in Matthew (see the programmatic verses 4:23f).

Expressions of faith among Gentiles	
Gentiles → Jesus	Jesus → Gentiles
ὁράω (wise men: 2:1,2,10,11; Gentiles: 4:16) ³⁷	Teaching & healing
παραγίνομαι, ἔρχομαι (Mt 2:1,2,11)	ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν Συρίαν (Mt 4:24) ³⁸
προσφέρω (wise men Mt 2,11: αὐτῶ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν; sick: Mt 4:24f; 8:5-13; 15:21-28)	θεραπεύω (Mt 4:23f; 7:29)
προσκυνέω (wise men: Mt 2:2,8,11; Canaanite woman: Mt 15:25)	διδάσκω (Jesus teaches Jews and Gentiles: Mt 4:23f – 5:1-7:29) ³⁹
ἀκολουθέω (Mt 4:25; 8:1)	κηρύσσω (Jesus teaches Jews and Gentiles: Mt 4:23f – 5:1-7:29)
ἐλπίζω (Mt 12:21) ⁴⁰	Final judgement
συνάγω, ἀφορίζω	κρίσις ἀπαγγέλλω (Mt 12:18)
ποιέω καρπούς (Mt 21:43)	συνάγω, ἀφορίζω (Mt 25:32)
τοσαύτη/μεγάλη πίστις (Mt 8:10; 15:28) ⁴¹	

It should not be neglected that Matthew also encourages prejudices⁴² against Gentiles. They mainly serve as negative examples for Christian ethics of the

³⁷ ὁράω also can mean to believe (Mt 2:1,2,10,11; 4:16; 5:8; 9:8,30f; 13:17; 14:26; 16:28; 17:8; 24:30; 27:54).

³⁸ Mk 1:28 only knows about Jesus' fame spread throughout all the surrounding region of Galilee.

³⁹ Ring composition.

⁴⁰ Hapaxlegomenon of Matthew (*Sondergut*), no occurrence in Mark.

⁴¹ Very important since Mathew characterizes the little faith (ὀλιγοπιστία) of the disciples and in particular of Peter (see Mt 6:30; 8:26; 14:31; 16:8; 17:20; see also 17:20; 21:21).

⁴² This topic is not yet analysed in regard to Matthew. See P.A. Holloway, *Coping with Prejudice. 1 Peter in Social-Psychological Perspective*, WUNT 244 (Tübingen: Mohr Siebeck, 2009); B.D. Schildgen, *Power and Prejudice. The Reception of the Gospel of Mark* (Detroit/MI: Wayne State Univ. Press, 1999).

Matthean Jewish-Christian community. These statements do not seem to be well considered - which fits in with the nature of prejudices.

Prejudices against Gentiles (without parallel in Mark)	
Mt. 5:47	καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἔθνηκοὶ τὸ αὐτὸ ποιοῦσιν; → Gentiles only salute their brethren → this prejudice serves as a negative example for the Christian community (loving)
Mt 6:7	Προσευχόμενοι δὲ μὴ βατταλογήσητε ὡσπερ οἱ ἔθνηκοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. → Gentiles heap up empty phrases when they pray → this prejudice serves as a negative example for the Christian community (praying)
Mt 6:32	πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν. → Gentiles worry about eating, drinking, and wearing → this prejudice serves as a negative example for the Christian community (worrying)
Mt 10:5	εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε. → Jesus advises to avoid Gentiles (see 15:24)
Mt 18:17	ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούση, ἔστω σοι ὡσπερ ὁ ἐθνικός καὶ ὁ τελώνης. → Gentiles have the same social status as tax collectors → this prejudice serves as a negative example for the Christian community (reproving)
Mt 20:19	καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, → For the third time Jesus predicts his delivery to the Gentiles for mocking, scourging, and crucifying → Matthean interpretation of Jesus' death

Mt 20:25	οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. → Jesus reminds his disciples that rulers exercise dominion over the nations; → this comparison serves as a negative example for the Christian community (equality)
Mt 24:7	ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος → Jesus predicts war among the nations at the end of the time
Mt 24:9	καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου → Jesus foretells that Christians will be hated by all nations for his name's sake → Matthean interpretation of Jesus' death
→ Prejudices mainly serve as negative examples for the Christian ethics of the Matthean Jewish-Christian community ←	

Conclusion

1. The entire Gospel of Matthew is written from a post-Easter perspective within an intercultural and plural society with a strong Jewish tradition. The care for the Gentiles is introduced, at the latest, with the beginning of Jesus' ministry in Galilee in Mt 4:12-17,18-25, through inserting programmatic fulfilment quotations in the Markan plot. A universal perspective can even be found already in the childhood narrative.
2. Matthew projects the pre-Eastern mission to the Gentiles onto the historical Jesus and gives reasons for a Gentile mission under Jewish conditions. He legitimates a Gentile mission, but does not argue for a substitution of Israel and a replacement by Gentiles.
3. Matthew emphasizes Jesus' care for Israel more than Mark does. But Matthew's definition of Israel differs from the Markan *Vorlage* (model): it is not naïve or uncritical, as much as he regards Galilee as the place of Gentiles (see Matthew's texts dealing with the final judgement). Furthermore, he compares Jesus' mission with the role of the suffering servant as light to the nations (Isa 42:6) who will bring them forth justice (Isa 42:1). Both interpretations are taken from Isaiah and are incorporated in a fulfilment quotation.

4. The reason for Matthew's theological interpretation of the Markan Jesus story might be the Old Testament concept of the pilgrimage of the people to Mount Zion (*Völkerwallfahrt*). This could explain why even the feeding of the four thousand takes place in Israel and not at a pagan place, as in Mark. It could also clarify that Matthew accentuates, right from the beginning of Jesus' public ministry in Galilee, that people from Gentile areas follow Jesus seeking salvation (Mt 4:24f).
5. All miracle stories which concern Gentiles take place in Galilee or are confirmed by Jesus in front of a representative. Nowhere does Jesus heal sick individuals by touching them directly. All healings concerning pagans are distant healings, observing the Jewish law of purity.
6. With the beginning of the Judean part of Matthew, and in particular in the Passion narrative, a critical view on the leaders of Israel, and once of the entire people (Mt 27:25), prevails. It seems that Matthew is, besides John, a very Jewish and anti-Jewish gospel at the same time.
7. Matthew contains Gentile-critical text passages and Gentile-friendly texts, as well as Israel-critical and Israel-friendly statements. He argues for a universal salvation (*Heilsuniversalismus*) right from the beginning, and an active Gentile mission at the final end. This theological concept alludes to Old Testament prophecy.

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