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Eung Chun Park

The Mission Discourse in Matthew's Interpretation



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Herausgegeben von
Martin Hengel und Otfried Hofius

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by

Eung Chun Park



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Preface

The following study is a revised version of my Ph.D. dissertation submitted to the faculty of the Humanities at the University of Chicago in 1991. Special thanks are due to Prof. Hans Dieter Betz, whose advice played a major role in every stage of the formation of this project. In fact, my interest in the study of the Gospel of Matthew was first stimulated by the Shaffer Lecture on the Sermon on the Mount which Prof. Betz delivered at Yale University in 1985 when I was a student there. My subsequent study at the University of Chicago under the mentorship of Prof. Betz was indeed a great privilege in my educational career.

A substantial portion of the exegesis in this study is devoted to the comparison of the Matthean text with Greek philosophy and literature with special attention to the Cynic philosophers and to the Hippocratic literature. For that matter, Prof. Elizabeth Asmis of the Dept. of Classics at the University of Chicago should be credited for her helpful suggestions. I am also grateful to Professors Martin Hengel and Otfried Hofius of Tübingen for accepting this monograph for publication in the *Wissenschaftliche Untersuchungen zum Neuen Testament* series.

I regret that my father, the late Rev. Young Hwan Park, did not live to see this first fruit that has grown out of the seed that he had planted in me a long time ago. My mother, Mrs. Jung Soon Chung, watered the plant with unceasing prayers, together with my brother, Rev. Ung Tai Park, my two sisters, In Sun and Hye Kyung, and their families. My colleagues and my students at McCormick Theological Seminary in Chicago and at Presbyterian Theological Seminary in Seoul also helped me to enjoy what I was doing as a New Testament scholar.

Finally, my deep appreciation goes to my family. My son, Eui-Sun, and my daughter, Eun-Gyul, greatly contributed to this project mostly by letting their daddy work on the stuff in which they had no interest at all in the evening hours which he could otherwise have spent playing with them. My wife, Young Hee Kim, showed unconditional love for me as well as unwavering support for what I was pursuing. This often meant much sacrifice on her part, and therefore she also deserves her share of the authorial joy of smelling the fresh ink from the newly printed book. To her this book is dedicated.

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List of Abbreviations

Bauer-Aland	Walter Bauer, Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen Literatur. 6 th ed. herausgegeben von Kurt Aland und Barbara Aland, Berlin & New York: Walter de Gruyter, 1988.
BAGD	Bauer-Arndt-Gingrich-Danker, A Greek-English Lexicon of the New Testament and Other Early Christian Literature 2 nd ed. Chicago & London: University of Chicago Press, 1979.
Blass-Debrunner	Friedrich Blass & Albert Debrunner, Grammatik des neutestamentlichen Griechisch. 15 th ed. Bearbeitet von Friedrich Rehkopf, Göttingen: Vandenhoeck & Ruprecht, 1979; ET, A Greek Grammar of the New Testament and Other Early Christian Literature. tr. Robert W. Funk, Chicago: University of Chicago Press, 1961.
CBQ	Catholic Biblical Quarterly
ET	English Translation
HTR	Harvard Theological Review
IDB	The Interpreter's Dictionary of the Bible
JBL	Journal of Biblical Studies
JJS	Journal of Jewish Studies
JSNT	Journal for the Study of the New Testament
JR	Journal of Religion
JTS	Journal of Theological Studies
Liddell-Scott	H. G. Liddell & R. Scott, A Greek-English Lexicon. 9 th rev. ed. by H. S. Jones, Oxford: At the Clarendon Press, 1940.
Nestle-Aland ²⁷	K. Aland et al., ed. Novum Testamentum Graece. 27 th ed. Stuttgart: Deutsche Bibelgesellschaft, 1993.
Nestle-Aland ²⁶	K. Aland et al., ed. Novum Testamentum Graece. 26 th ed. 4 th rev. printing. Stuttgart: Deutsche Bibelstiftung, 1981.
Nestle-Aland ²⁵	K. Aland et al., ed. Novum Testamentum Graece. 25 th ed. Stuttgart: Württembergische Bibelanstalt, 1968.
NTS	New Testament Studies
NovTest	Novum Testamentum

RAC	Theodor Klauser, et al. ed., Reallexikon für Antike und Christentum: Sachwörterbuch zur Auseinandersetzung des Christentums mit der antiken Welt. Stuttgart: Hiersemann Verlag, von 1950 an.
SQE ¹³	K. Aland, Synopsis Quattuor Evangeliorum. 13 th rev. ed. Stuttgart: Deutsche Bibelgesellschaft, 1985.
Strack-Billerbeck	Strack, L., & P., Billerbeck. Das Evangelium nach Matthäus erläutert aus Talmud und Midrasch. München: C.H. Beck'sche Verlagsbuchhandlung, 1926.
ThWNT	Gerhard Kittel, ed., Theologisches Wörterbuch zum Neuen Testament. Stuttgart, Berlin, Köln, & Mainz: Kohlhammer Verlag, 1933-79; ET, Theological Dictionary of the New Testament (TDNT). tr. & ed. by G. Bromiley. Grand Rapids, MI: Wm B. Eerdmans Publishing Co., 1964-76.
UBS ⁴	K. Aland, et al., The Greek New Testament. 4 th ed. Stuttgart: Deutsche Bibelgesellschaft, 1993.
UBS ³	K. Aland, et al., The Greek New Testament. 3 rd ed. London: United Bible Society, 1975.
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZNW	Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche
ZThK	Zeitschrift für Theologie und Kirche

Chapter I.

Introduction

1. Problems, Methodology, and Hypothesis

Mt's gospel has been known as a Jewish-Christian gospel. The author shows his acquaintance with matters that are Jewish. Much of Jewish Christian theology lies in the old traditions that Mt preserves. It is no accident, therefore, that it served as a basis for some of the apocryphal Jewish-Christian gospels.¹ It is in such a context that Mt's gospel also shows a fundamental openness to the gentiles, which is contrary to the exclusive tendency of the old Jewish-Christian tradition preserved in it.²

In that sense, one can say that Mt seems to have a dialectical relation with his Jewish-Christian sources. That is to say, Mt's theology has its root in Jewish-Christianity, but it no longer stays within it. The old Jewish-Christian traditions preserved in his gospel are given a new vantage point through which they are to be reinterpreted. With this new vantage point, the theological horizon of the gospel is greatly expanded far beyond that of the old Jewish-Christian traditions.

Since this expansion of the theological scope is closely connected to Mt's view of the gentile mission, it is his treatment of the development of the mission scope that most clearly reveals his theological concerns. That is why the Mission Discourse in the Gospel of Mt is crucial for the interpretation of the entire gospel.

The Mission Discourse³ in Mt 9:35-11:1 is the second of the five great discourses in the Gospel of Matthew. It contains a set of instructions

¹ M. Hengel, "Zur matthäischen Bergpredigt und ihrem jüdischen Hintergrund," *Theologische Rundschau* 52 (1987), 327-400. See 341-47.

² Concerning this matter, Hengel succinctly says (*Ibid.*, 346), "Der unbekannte Autor des 1. Evangeliums ist - darin Paulus vergleichbar - ein Wanderer zwischen zwei Welten. Er hat vermutlich eine palästinisch-jüdische schriftgelehrte 'Grundausbildung' erhalten und versteht sich selbst, in schroffer Antithese zu den jüdisch-pharisäischen 'Weisen', als *christlicher 'Schriftgelehrter'*..."

³ The term "discourse" is meant to refer to the entire section of 9:35-11:1, which covers both the narrative sections and the instructions proper. The final redactor Matthew does not call the section λόγοι (Cf. 7:28, 19:1, 20:1). For him, it is rather *instructions* (παράγγελα/διδασκαλί, cf. 10:5, 11:1). But in its final shape in the gospel, it is presented by Mt as a "discourse."

which Jesus gives to his disciples when he sends them out for the mission. In its present text in the gospel, these instructions are strung together to form a long continuous speech that is framed by the narrative remarks both in the beginning and in the end. These two elements, namely, the speech proper and the narrative framework, constitute a literary unit, which is, together with the other four great discourses, a part of the main building blocks of the entire gospel.

The Mission Discourse in Mt 9:35-11:1 has parallels in the other synoptic gospels: Mk 6:6b-13, Lk 9:1-6, and Lk 10:1-20.⁴ These four synoptic mission discourses share two fundamental elements: 1. With regard to their contents, all four deal with the instructions for the travelling missionaries. 2. With regard to their form, all four share the structural pattern of Narrative Introduction - Instructions Proper - Narrative Conclusion. Besides these two fundamental agreements, there are numerous similarities in individual instructions as well as many significant differences.

These similarities and differences raise several important exegetical questions. How should the text of the Matthean Mission Discourse be delimited, which contains various logia materials in addition to what is common to all the synoptic mission discourses? What are the compositional structures of these four synoptic Mission Discourses? What are their pre-synoptic sources? Which sources are used by the evangelist Matthew and how are they treated by him? How much redactional work of Matthew is reflected in the present text? What is Mt's theology of mission reflected in his final version of the Mission Discourse, as well as in the other passages in Mt which are related with the theme of mission?

The first issue, i.e., the problem of the delimitation of the text of the Matthean Mission Discourse, should be addressed in two directions: from a diachronic perspective and from a synchronic one. For the former, the history of the text delimitation of the Matthean Mission Discourse should be traced both in the published Greek New Testament versions and in the commentary literature. Then, for the latter, both the external indicators and the internal indications should be examined which can justify the delimitation of the Matthean Mission Discourse adopted by the present work, i.e., Mt 9:35-11:1. All these will be investigated in ch. 2, along with the textual criticism which will establish the text of the Mission Discourse in Mt.

⁴ The Gospel of John does not have a mission discourse. The Commission in Galilee in Jn 20:19-23 corresponds rather with Mt 28:16-20. Cf. O. Michel, "The Conclusion of Matthew's Gospel: A Contribution to the History of the Easter Message," 1983, 30-41.

The second issue, i.e., the problem of the compositional structure, can easily be felt by the fact that there is no consensus among scholars concerning the range and the division of the text of the Mission Discourses. This confusion is due to the lack of a complete literary analysis of these four synoptic Mission Discourses. Oftentimes, a simple division of a passage from a synoptic gospel into sections, without thorough literary analysis accompanied by the comparison with its synoptic parallels, does not provide a clear picture of the compositional structure of the given passage.

In fact, the four synoptic Mission Discourses share not only a basic compositional structure but also many literary *topoi* even in a similar order, which also seem to have come from the sources. Therefore, in order to discern the basic literary structure of the sources and to recognize how the evangelist Matthew preserves or modifies the original literary pattern of his sources to produce his present text, a complete analysis of the literary composition of the four synoptic Mission Discourses has to be done first. This will be done in ch.3.

The third issue, namely, the problem of the pre-synoptic sources, centers on the question of Q. Since Lk 10:1-20 and Mt 9:35-11:1 share many parallel verses which are not found in Mk 6:6b-13, they must have originated from a common source other than Mk, that is, Q. However, in spite of their common origin, the final versions of these two synoptic mission discourses are quite different from each other, which has led many scholars to make conjectures on the question which of the two is closer to the original form of Q.

Harnack, who classifies the present passage under the category of "Die sich stärker unterscheidenden Abschnitte," favors the Matthean text in his reconstruction of the Q-mission text,⁵ but his theory was generally rejected by later scholars like Streeter, Knox, Bultmann, and Hahn,⁶ who all share the assumption that the Lukan Mission Discourse is closer to the original Q text than the Matthean one. On the other hand, D. Dungan argues that Lk 10:5-12 is a thoroughly reworked version of the Q text that is better attested in Mt 10,⁷ but again more recent scholars like Schulz, Polag,

⁵ A. von Harnack, *The Sayings of Jesus: The Second Source of St. Matthew and St. Luke*, 1908, 79-90, 133-135, 175.

⁶ B. H. Streeter, *The Four Gospels: A Study of Origins*, 1930, 166, 190, 211; W. L. Knox, *The Sources of the Synoptic Gospels*, vol.2, *St. Luke & St. Matthew*, 1957, 5, 48, 50; R. Bultmann, *The History of the Synoptic Tradition*, 1968, 325; F. Hahn, *Mission in the New Testament*, 1965, 41.

⁷ D. L. Dungan, *The Sayings of Jesus in the Churches of Paul*, 1971, 46-47.

Laufen, Fitzmyer, and Kloppenborg argue that the Lukan version of the mission discourse preserves the "more original shape" of Q.⁸

All these scholars share one common assumption that there was only a single version of Q-Mission which Matthew and Luke received in an identical form. So they try to reconstruct the "original" Q-Mission text out of the present texts of Mt and Lk, and attribute all the differences between this "reconstructed" Q-text and the present gospel texts to the redactional changes by the evangelists. Such a method cannot avoid a certain degree of circularity, and it can sometimes even force the evangelists to be responsible for what they are not really responsible for. Perhaps because of that, even among those who agree that Lk 10:1-20 better preserves the original Q-text, there is no consensus about the form and scope of the "original" Q-text that lies behind it. To avoid such circularity and its arbitrary complexity, a different assumption is called for.

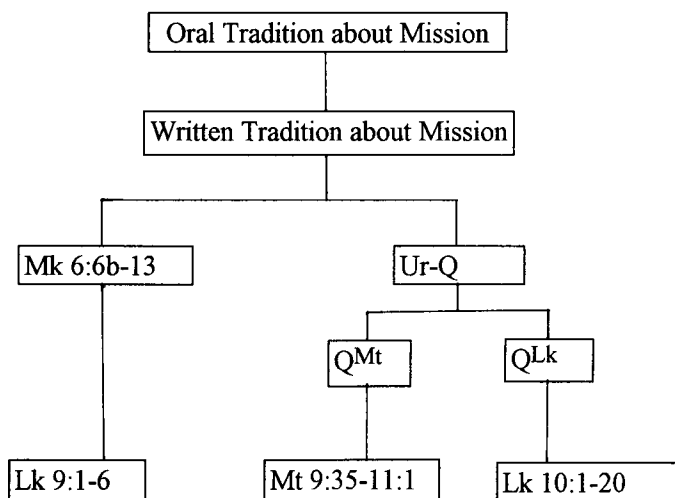
In the present work, this problem of the sources will be dealt with in ch.4, which is the exegesis chapter. It will be approached on the following assumptions: 1. There was probably an oral tradition⁹ about the instruction for the travelling missionaries. It could be Aramaic or Greek. 2. The oral tradition acquired a written status at a certain stage of transmission. The first written tradition was in Greek. 3. The written source was used independently by Mk and by the early Q tradition. These became the two major sources for the present synoptic mission discourses.¹⁰ 4. The mission material preserved in the Q tradition was transmitted in two different versions: the Q^{Mt}-mission tradition and the Q^{Lk}-Mission tradition. 5. Lk used the Markan mission discourse (Mk 6:6b-13) to produce his first mission discourse (Lk 9:1-6), and he also preserves the Q^{Lk}-mission instructions in his second mission discourse (Lk 10:1-20). 6. Mt does not preserve the two sources independently as Lk does. Instead, he carefully

⁸ S. Schulz, *Q: Die Spruchquelle der Evangelisten*, 1972, 404; A. Polag, *Fragmenta Q: Textheft zur Logienquelle*, 1979, 44-46. He reconstructs the Q-mission ("missio discipulorum") largely based on Lk 9:57-10:24. *ibid.*, 42-49; R. Laufen, *Die Doppelüberlieferungen der Logienquelle und des Markusevangeliums*, 1980, 201; J. Fitzmyer, *The Gospel according to Luke 10-24*, 1985, 842; J. Kloppenborg, *The Formation of Q*, 1987, 77-78, 80.

⁹ The assumption that there was first an oral tradition about mission is from the observation that Jesus gives it as an *oral* speech, not a written document.

¹⁰ Schulz, *Q - Die Spruchquelle*, 408, "Die Aussendungsrede Jesu ist in den synoptischen Evangelien viermal überliefert worden. . . . Diese vielfältige Aussendungstradition geht aber . . . auf nur zwei selbständige Formen zurück, die in den Q-Doppeltraditionen und bei Mk vorliegen."; Laufen, *Die Doppelüberlieferungen*, 201; Hahn, *Mission in the New Testament*, 41. He believes that the Q-mission form is earlier than the Mk-mission; See also Bultmann, *The History of the Synoptic Tradition*, 325.

conflates the two and adds some further passages to produce a single mission discourse in Mt 9:35-11:1. These assumptions can be illustrated in the following diagram.



The assumption about Q^{Mt} and Q^{Lk} does not deny the ultimate commonality between the Q tradition of Lk and that of Mt. What it suggests is that the Q version which Mt received (Q^{Mt}) is not identical with that which Lk received (Q^{Lk}). It means that by the time the evangelists received the Q-tradition, it had already gone through several stages of redactional history, which naturally produced several different recensions of Q including Q^{Mt} and Q^{Lk} . This theory has been advocated by scholars like P. Wernle, J. Wellhausen, W. C. Allen, C. S. Patton, D. Lührmann, I. H. Marshall, U. Luz, W. D. Davies - D. C. Allison, and H. D. Betz.¹¹ Upon this assump-

¹¹ P. Wernle, *Die synoptische Frage*, 1899, 231; J. Wellhausen, *Einleitung in die drei ersten Evangelien*, 1911, 60; W. C. Allen, "The Book of Sayings used by the Editor of the First Gospel," in Sanday, *Studies in the Synoptic Problem*, 1911, 235-86; C. S. Patton, *Sources of the synoptic Gospels*, 1915, 126-28; D. Lührmann, *Die Redaktion der Logienquelle*, 1969; I. H. Marshall, *Luke - Historian & Theologian*, 1970, 61; U. Luz, "Sermon on the Mount/Plain: Reconstruction of Q^{Mt} and Q^{Lk} ," 1983, 473-479; Idem, *Matthew 1-7: A Commentary*, 1989, 46; W. D. Davies, & D. C. Allison, *A Critical and Exegetical Commentary on the Gospel according to Saint Matthew*, 1988, 1:121; H. D. Betz, "The Sermon on the Mount in Matthew's Interpretation", 1991, 258-75; Idem, "The Sermon on the Mount and Q: Some Aspects of the Problem," 1990, 19-34.

tion, the exegesis will show how Q^{Mt} reflects its distinctive redactional tendency according to its theological orientation.

The exegesis will then investigate how these sources are being used by the evangelists. Matthew's method of conflation of the two sources, Mk and Q^{Mt}, will be carefully discussed in comparison with the Lukan way of preserving the two separately. Then the sources of the other passages, which Mt attaches to the travel instructions, will be identified and discussed. Special attention will also be given to the changes that Mt made on his Markan source. These observations will provide the basis for further discussion on the theology of Matthew in the following chapter.

This chapter will also deal with the form-critical parallels of the Mission Discourse. From the form-critical point of view the Mission Discourse is a complex text composed of various kinds of form-critically identifiable units such as narrative material (9:35-10:4), travel instruction (10:5-15), material taken from apocalyptic literature (10:17-22), and paraenetic material (10:26-31). All, except the travel instruction, have parallels elsewhere in the gospel tradition, and therefore are well defined. The travel instruction, however, has no analogy in the New Testament. However, some segments of the travel instruction find a very close analogy in some literature from the Hippocratic Corpus. For example, the rule for the charge-free healing in Mt 10:8 is very close to *Precepts* (παράγγελíαι) IV and VI. The instruction about the travel outfit in Mt 10:9-10 is in some sense similar to that of *Precepts* X and *Decorum* (περὶ εὐσχημοσύνης) III and VIII. The house visitation rule in Mt 10:12 also has parallels in *Decorum* XI-XII and *Oath* (ὄρκος) 24.¹² Therefore, the exegesis of these Matthean verses will compare the parallel instructions in the Hippocratic Corpus to see how the Mission Discourse is related to the greater context of the contemporary world.

The next and final issue is the Matthean theology of mission reflected in his redactional work in the Mission Discourse. The most controversial is the problem of the Jewish particularism which is reflected in the source Matthew preserves in his Mission Discourse (10:5b-6, & 23). Related is the question of the gentile mission. How does Matthew perceive it and how does he work it out in his gospel in connection with the specific prohibition of it in the Mission Discourse (Mt 10:5b)? Where does the Matthean community stand with regard to this issue? How does Matthew address the issue to his community?

The problem lies in the fact that the exclusive Jewish mission of Mt 10:5b-6, which is most probably from a pre-Matthean source, is in conflict with the universalistic tendency of the evangelist, which is reflected in

¹² W. H. S. Jones, ed., *Hippocrates*, 1967-72.

many passages elsewhere in the gospel, especially in Mt 28:18-20.¹³ This issue is the theme of ch.5.

There are two basic assumptions on which the present study operates in this chapter. The first is that Mt, in his gospel, is writing the history of mission from its initial stage in which the mission scope was confined to the Jews and to the present stage in which the mission is wide open to the gentiles.

Matthew as evangelist has not only historical interests but also theological concerns. So when he writes about the mission, he does not simply describe how the mission developed from the exclusive Jewish mission to the inclusive gentile mission, but he also expresses his own theology of mission by interpreting the traditional material to present his own vision of the future of the Christian mission. This is where the second assumption comes in.

The second assumption is that it is the evangelist Matthew who advocates the *universal* mission.¹⁴ The Matthean community has already outgrown the notion of the exclusive Jewish mission and is now beginning to open the door to the gentiles. Here, Mt goes one step further to make the gentile mission the Christian mission *par excellence* and to expand the range of this gentile mission to comprise all the nations. This universalism is Matthew's own development.¹⁵ Mt draws this idea from the notion of God's promise to Abraham (Gen 12:1-3), which leads directly to Jesus.¹⁶ Mt makes explicit this connection between Abraham and Jesus by tracing Jesus' genealogy from Abraham in 1:1 & 2.¹⁷ On the basis of this Abraham tradition, Mt develops his own theology of mission which is not sim-

¹³ This seeming contradiction is called a "haggadah question" in J. Scott, Jr., "Gentiles and the Ministry of Jesus: Further Observations on Matt 10:5-6; 15:21-28," 1990, 161-69. But his solution is influenced by his harmonizing orientation. He also confuses the problem of the attitude of the historical Jesus and that of the evangelist Mt concerning the gentile mission.

For the definition of the "haggadah question," see J. Jeremias, *Jesus' Promise to the Nations*, 1958, 53, "A haggadah question is one which indicates a contradiction in the scriptures, to which the answer is regularly given: both passages of scripture are right, but they refer to different points." This definition of Jeremias is based on D. Daube, "Four Types of Question," *JTS n.s.* 2 (1951), 45-48. See especially p.45 for the definition.

¹⁴ The key passage on this matter, Mt 24:14, is Mt's redaction.

¹⁵ It is a question by itself whether or not Mt knew Paul. The general impression is that Mt's theology is different from Paul's in many respects. Nevertheless, in this particular matter, namely, the universal mission, Mt fully agrees with Paul.

¹⁶ Betz, "The Sermon on the Mount in Matthew's Interpretation," 272-73.

¹⁷ See also Mt 1:17, 3:9, 8:11, 22:32.

ply an acknowledgment of the gentile mission but a vision of the universal mission for the entire world.

So for Mt, the development of mission is as follows: 1. the promise of God to Abraham (Gen 12:1-3); 2. the mission of Jesus (Mt 4:23-25, 9:35); 3. the preparation of mission for the early disciples (Mt 5:13-16); 4. the mission of the Twelve to the Jews (Mt 9:35-11:1); 5. the inclusion of the gentiles to the mission of the primitive Church (8:5-13 & 15:21-28); 6. the rejection of Israel and the transfer of the Kingdom to the gentiles (the parables in chs.21-22); 7. the universal mission of the ecumenical Church to all the nations (Mt 28:16-20). This universal mission is the final fulfillment of the promise of God to Abraham. This is an advanced theology which is made possible only after an imminent eschatology is rejected to allow enough time for such a universal mission before the parousia.

The present study will show the two fundamental changes in mission which Mt presents by contrasting the Mission Discourse (9:35-11:1) and the Great Commission (28:19-20). First, the exclusive Jewish mission is developed into the universal mission. Second, the previous notion that the Son of Man will come before the missionaries finish the Jewish mission (10:23) is changed into the notion that Jesus will not come until all the nations will have been evangelized (24:14 & 28:20). However, all through the time of mission, the continuing message is that Jesus is always with the mission church (10:40 & 28:20).

2. Statement of Hypothesis

The Mission Discourse in the Gospel of Matthew (9:35-11:1) is a carefully constructed literary unit. Its main sources are Mk 6:6b-13 and the Q^{Mt}-Mission instructions, which Mt conflates into one and adds other passages from Mk and Q^{Mt} to produce a long discourse. Mt 10:5b-6 & 23, which were probably transmitted through Q^{Mt}, reflect an early Palestinian Jewish-Christian tradition, which belongs to a similar stage of the history of mission reflected by Acts 15 and Gal 2. This position is outdated for the Matthean community, which has already sanctioned and is engaged in the gentile mission. Mt preserves this outdated tradition in order to show how the mission of the church began and how it developed. For that matter, the Mission Discourse is very important for Mt, since it marks the transition from the mission of Jesus to the mission of the church.

Mt, however, does not simply describe the history of mission. Later in another commission charge (28:19-20), he expresses his theology of mission by presenting a vision of the future of the Christian mission in which the previous notion of "inclusion of the gentiles" is stretched out to the idea of "*universal*" mission which covers *all* nations. In both the Mission

Discourse and the Great Commission, Mt retains the message of the *Immanuel* christology, i.e., the message that Jesus is with the mission church (10: 40 & 28:20b).

3. History of Scholarship

It is surprising to realize how little attention has been paid to the Mission Discourse in the Gospel of Matthew in modern New Testament scholarship. The questions concerning the unique literary form of the mission instructions, the *Sitz-im-Leben* of the different layers of traditions embedded in the Matthean Mission Discourse, and the rationale of the Matthean redaction remain largely unsolved.

The survey of scholarship here will deal with the modern studies either on the entire Matthean Mission Discourse or on some part of it. Treatments of the present passage in standard commentaries on Mt and in other classical works on Matthean theology will be discussed in detail in the main body of the present study (chs.4 & 5), and therefore they are introduced in this survey only briefly.

The first special study on the mission discourses in the synoptic gospels is E. Schott's article, "Die Aussendungsrede, Mt 10, Mc 6, Lc 9, 10."¹⁸ Schott divides the Matthean Mission Discourse into three parts. The first part, 10:5-15, is "die eigentliche Anweisung für die Predigtweise, für die Mission." The second part, 10:16-23, which is a secondary insertion by Mt, contains the description of the impending persecution for the disciples. The third part, 10:24-42, is an *addendum* by Mt consisting of small sections. Schott thinks that this secondary expansion of Mt characterizes the Matthean Mission Discourse. That is, unlike the mission discourses by Mk & Lk, the Matthean Mission Discourse is not simply an historical report. He observes that Mt does not report the actual mission of the Twelve at the end of his Mission Discourse, as Mk and Lk do, and concerning this lack of report he says,¹⁹

An sich ein unbedeutender Umstand, denn Mt erwähnt ja am Eingang schon die Tatsache der Aussendung: 10,5 ἀπέστειλε. Aber es geht doch daraus hervor, daß dem Schriftsteller etwas anderes im Vordergrund steht, als geschichtliche Ereignisse zu erzählen.

Then he argues that Mt's intention in his composition of the entire Mission Discourse clearly reveals itself in the third part (10:24-42). That is, Mt

¹⁸ E. Schott, "Die Aussendungsrede, Mt 10, Mc 6, Lc 9, 10," ZNW 7, 1906, 140-50.

¹⁹ Ibid., 143.

wanted to give an extensive instruction about the tasks and the lots of the disciples, and for that purpose he put together additional materials to the original mission tradition. He further argues,²⁰

Seine großen Reden sind nicht als geschichtliche Niederschläge aufzufassen, sondern sie wollen dem lebendigen Bedürfnisse nach Belehrung aus dem Munde des Herrn selbst genügen.

Schott's interpretation, though outdated in that it presupposes Matthean priority, laid a foundation for the study of the overall intention of the composition of the Matthean Mission Discourse, which will be elaborated by later redaction critics.

F.C. Grant, who believes that Mk also knew and made use of Q, investigates in an article²¹ Mt 9:35-11:1 and its synoptic parallels to prove his theory of Markan use of Q. Grant identifies as Q passages all the verses in the Matthean Mission Discourse (9:35-11:1) except 9:36, 10:41, & 11:1, which he ascribes to Mt. Then he argues that Mk made excerpts from Q with the result that his mission discourse is substantially briefer and more sketchy. Grant tries to explain the reason for the omission by saying, "Mk is interested in giving the narrative of Jesus' life . . . in order to supplement (but not supplant) the discourse-document [i.e. Q] already in the possession of the Christian community."²² His theory does not have adherents today.

B.W. Bacon, who first proposed that the Gospel of Matthew consists of five "books", each of which contains a pair of narrative and discourse,²³ classifies the Matthean Mission Discourse (9:36-11:1) as "Division B of the Second Book," which, he says, "represents a handbook for missionaries in what moderns would call *medical* service."²⁴ What characterizes Bacon's interpretation of the Matthean Mission Discourse is the alleged shift of the historical setting that he thinks happened between the "original" Mission Discourse (9:36-10:9, 10:40-42) and the two "interjected paragraphs" (10:16-25, 26-39), which "carry the reader far beyond the situation contemplated in the sending into Galilee."²⁵ He goes even further to say, "The horizon extends temporally to the Second Coming (verse 23) and geographically to the ends of the earth (verse 22)." Bacon's explanation

²⁰ Ibid.

²¹ F. C. Grant, "The Mission of the Disciples: Mt 9:35-11:1 and Parallels," JBL 35 (1916), 293-314.

²² Ibid., 311.

²³ B. W. Bacon, "The 'Five Books' of Matthew against the Jews," The Expositor 15 (1918), 56-66.

²⁴ Idem, Studies in Matthew, 1930, 187.

²⁵ Ibid., 197.

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